TAFSIR IBN KATHIR
(ABRIDGED)

The Qur’an is the revelation of Allah’s Own Words for the guidance of His creatures. Since the Qur’an is the primary source of Islamic teachings, the correct understanding of the Qur’an is necessary for every Muslim. The Tafsir of Ibn Kathir is the most renowned and accepted explanation of the Qur’an in the entire world. In it one finds the best presentation of Hadiths, History, and scholarly commentary. Darussalam is proud to present for the first time this abridged version of Tafsir Ibn Kathir, which is free from unauthentic Hadiths.
TAFSIR IBN KATHIR
(ABRIDGED)
VOLUME 10
(Surat At-Taghabun to the end of the Qur'an)
ABRIDGED BY A GROUP OF SCHOLARS UNDER THE SUPERVISION OF SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI
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In the Name of Allâh
The Most Beneficent, the Most Merciful
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Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

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

Incomplete Chains of Narration

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

- ‘Ali bin Abī Ṭālḥah (Al-Wālibi) reported that Ibn ‘Abbās said...
- (ʿAṭiyah) Al-ʿAwfi reported that Ibn ‘Abbās said...
- Aḍ-Ḍahḥāk from Ibn ‘Abbās.
- As-Suddī reported from Abu Mālik and Abu Ṣāliḥ from Ibn ‘Abbās, Ibn Mas‘ūd and [or] some men among the companions.
- Al-Ḥasan Al- Баṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

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

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

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


Other Scholars After the Companions

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

Able to do all things.

2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allah is All-Seer of what you do.

3. He has created the heavens and the earth with truth, and
He shaped you and made good your shapes. And to Him is the return.

«4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is the All-Knower of what is in the breasts.»

Praising Allāh and mentioning His Creation and Knowledge

This is the last Sūrah among Al-Musabbiḥat. We mentioned before that all creatures praise the glory of Allāh, their Creator and Owner. Allāh the Exalted said,

«إِنَّ الْمَلَائِكَةَ وَالْجَنَّ يَشْفَكُونَ عَلَيْهِمُ الْحَمْلَةَ عَلَىٰ هُنَّ الْخَلْقُ"»

(«His is the dominion, and to Him belongs the praise,»)

meaning, He is the One Who has control over all creation, the One praised for all He created and decreed. Allāh’s statement,

«وَهُوَ الَّذِي كَانَ عَلَيْهِ نَزْلَةٌ مِّنَ الْقُرْآنِ"»

(«and He is Able to do all things.») means that whatever He wills occurs without resistance, and whatever He does not will, never occurs. Allāh said,

«وَهُوَ الَّذِي خَلَقَكُمْ فَوَاللَّهِ مَسَاءٌ مَّوْمَعٌ»

(«He it is Who created you, then some of you are disbelievers and some of you are believers.»)

meaning, Allāh created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allāh is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant’s deeds and He will completely recompense them. This is why Allāh the Exalted said,

«وَاللَّهُ يَا مَا تَكُونُ مِنْ تَحَدِّرٍ»

(«And Allāh is All-Seer of what you do.») Allāh said,

«فَتَأَوَّلَ الْكَحْلَ وَالْأَرْضَ بِالْحَقِّ»

(«He has created the heavens and the earth with truth,») with equity and wisdom,
and He shaped you and made good your shapes.}

He made you in the best shapes and forms. Allâh the Exalted said,

«O man! What has made you careless about your Lord, the most Generous? Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together.» (82:6-8)

And His saying,

«Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things.» (40:64)

and His saying:

«And to Him is the return.» means the return and final destination. Allâh then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

«He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts.»

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

6. That was because there came to them their Messengers with Bayyinât, but they said: “Shall mere men guide us?” So they disbelieved and turned away. But Allâh was not in need. And
Allāh is not in need, Worthy of all praise.

A Warning delivered through mentioning the End of the Disbelieving Nations

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allāh says;

«And has not the news reached you of those who disbelieved aforetime?»

meaning, information about them and what happened to them,

«And so they tasted the evil result of their disbelief.»

They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

«And theirs will be a painful torment.» in the Hereafter, added to the torment they received in this life. Allāh explained why;

«That was because there came to them their Messengers with Bayyināt,»

supporting arguments, evidence, and clear proofs,

«but they said: “Shall mere men guide us?”»

They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

«So they disbelieved and turned away.» they denied the truth and turned away from abiding by it,
But Allāh was not in need of them,

And Allāh is not need, Worthy of all praise.

7. The disbelievers pretend that they will never be resurrected. Say: “Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh.”

8. Therefore, believe in Allāh and His Messenger and in the Light which We have sent down. And Allāh is All-Aware of what you do.

9. The Day when He will gather you on the Day of Gathering, that will be the Day of At-Taghābun. And whosoever believes in Allāh and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow, to dwell therein forever; that will be the great success.

10. But those who disbelieved and denied Our Āyāt, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

Life after Death is True

Allāh the Exalted informs about the disbelievers, idolators and the atheists that they claim that they will not be resurrected,

Say: “Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did...”

meaning, you will be informed of all of your actions, whether major or minor, big or small,”
(and that is easy for Allah.) 'resurrecting and recompensing you is easy for Allah.'

This is the third Ayah in which Allah orders His Messenger to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs. The first is in Surah Yunus,

(And they ask you to inform them: 'Is it true?' Say: 'Yes! By my Lord! It is the very truth! and you can not escape it!') (10:53),

The second is in Surah Saba',

(Those who disbelief say: 'The hour will not come to us.' Say: 'Yes, by my Lord, it will come to you...') (34:3),

and the third is this Ayah,

(The disbeliefes pretend that they will never be resurrected. Say: 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.'

Allah the Exalted said,

(Therefore, believe in Allah and in His Messenger and in the Light which We have sent down.)

that is, the Qur'an,

(And Allah is All-Aware of what you do.) none of your deeds ever escapes His knowledge.

The Day of At-Taghābun

Allah said,

(The Day when He will gather you on the Day of Gathering.)
meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one’s vision would easily see them all. Allāh said,

\[\text{ذَلِكَ يَوْمُ جَمْعَةِ لَهُمُ النُّجُومُ وَذَلِكَ يَوْمُ مَشْهُورٍ.} \]

\(<\text{That is the Day whereon mankind will be gathered together, that is a Day when all will be present.} \>(11:103), \text{and,}\]

\[\text{قُلِ إِنِّي أَعُوذُ بِلِلَّهِ أَنِّي أُشْيَرَ بِبَيْنِي نَفْسَتِي.} \]

\(<\text{Say: “(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.”} \>(56:49-50)

Allāh’s statement,

\[\text{ذَلِكَ يَوْمُ الْقَانُونِ.} \]

\(<\text{that will be the Day of At-Taghābun}\>

Ibn ‘Abbās said, “It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire.”[1] Qatādah and Mujāhid said similarly.[2]

Muqāṭil bin Ḥayyān said, “There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire.”

Allāh explained His statement saying;

\[\text{وَمَنْ يُؤْمِنُ بِلِلَّهِ وَيَعْمَلُ الصَّالِحَاتِ} \]

\(<\text{And whosoever believes in Allāh and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success. But those who disbelieved and denied Our Ayāt, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that}\>

destination.

We explained these meanings several times before.

وَإِنَّا أَسَابِيْنَ مِنْ مُصيبَتْهَا إِلَّا بِإِذْنِ النَّفْسِ وَمَن يَزِمُّ يَدَاهُ بِذَكْرِ اللَّهِ يَلْبِسُهُ وَأَلْبَسْهُ اللَّهُ مِنْ مَعَاهُ وَيَفْتَرُونَ إِنَّا عَلَى رَسُولِنَا الْبَلَاغَةَ السَّمِيعَةَ رَبُّ اللَّهِ إِنَّهُ لَيْلاً

11. No calamity occurs, but by the permission of Allāh, and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.

12. Obey Allāh, and obey the Messenger; but if you turn away, then the duty of Our Messenger is only to convey clearly.

13. Allāh! Lā ilāha illā Huwa. And in Allāh therefore let the believers put their trust.

All that occurs to Mankind is by Allāh’s Permission

Allāh informs us as He did in Sūrat Al-Ḥadīd,

وَإِنَّا أُسَابِيْنَ مِنْ مُصيبَتْهَا إِلَّا بِإِذْنِ النَّفْسِ

No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allāh. (57:22)

Allāh said here,

وَإِنَّا أُسَابِيْنَ مِنْ مُصيبَتْهَا إِلَّا بِإِذْنِ النَّفْسِ

No calamity occurs, but by the permission of Allāh.

Ibn ‘Abbās said; “By the command of Allāh,” meaning from His decree and will.

وَمَن يَزِمُّ يَدَاهُ بِذَكْرِ اللَّهِ يَلْبِسُهُ وَأَلْبَسْهُ اللَّهُ مِنْ مَعَاهُ وَيَفْتَرُونَ إِنَّا عَلَى رَسُولِنَا الْبَلَاغَةَ السَّمِيعَةَ رَبُّ اللَّهِ إِنَّهُ لَيْلاً

and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.

meaning, whoever suffered an affliction and he knew that it occurred by Allāh’s judgement and decree, and he patiently abides, awaiting Allāh’s reward, then Allāh guides his heart, and will compensate him for his loss in this life by granting
guidance to his heart and certainty in faith. Allāh will replace whatever he lost for Him with the same or what is better.

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās,

\[\text{‘\textit{وَمَنْ يَعْمَرْ بِاللَّهِ يَدْرَيْ قَلْبَهُ.}}\]

\[\text{‘\textit{and whosoever believes in Allāh, He guides his heart.}}\]

“Allāh will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him.”¹⁰¹

There is an agreed upon Hadīth [that Al-Bukhārī and Muslim collected and] which states,

\[\text{‘\textit{وَاعْجَبَیتْ لِلْمُؤْمِنِ لَا يَفْضِلُ الَّذِي لَهُ فَضْلًا إِلَّا كَانَ خَيْرًا لَهُ؛ إِنَّ أَصْحَابَهُ سَرَاءَ صَبَّرُ فَكَانَ خَيْرًا لَهُ؛ وَلَيْسَ ذَلِكَ إِلَّا إِلَى الْمُؤْمِنِ.}}\]

\[\text{‘\textit{Amazing is the believer: There is no decree that Allāh writes for him, but is better for him. If an affliction strikes him, he is patient and this is better for him. If a bounty is granted to him, he is thankful and this is better for him. This trait is only for the faithful believer.}}\]¹²²

The Order to obey Allāh and His Messenger ﷺ

Allāh said,

\[\text{‘\textit{وَأَلْيَمَعِنَ اللَّهُ وَأَلْيَمَعِنَ الرَّسُولُ.}}\]

\[\text{‘\textit{Obey Allāh, and obey the Messenger;}}\]

Allāh commands obedience to Him and to His Messenger ﷺ in all that His legislates and in implementing His orders. Allāh also forbids one from all that His Messenger ﷺ forbids and prohibits. Allāh the Exalted said,

\[\text{‘\textit{فَإِنَّا نَعْلَمُ كَانَ عَلَى رَسُولِنَا الْكِتَابَ الْمُبِينَ.}}\]

\[\text{‘\textit{but if you turn away, then the duty of Our Messenger is only to convey clearly.}}\]

meaning, ‘if you refrain from abiding by the faith, then the Messenger’s mission is to convey and your mission is to hear and obey.’ Az-Zuhri said, “From Allāh comes the Message, its

¹⁰¹ At-Ṭabari 23:421.

¹²² Muslim 4:2295.
deliverance is up to the Messenger, and the adherence is up to us."[1]

**Tawḥīd**

Allāh states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

"Allāh! Lā ilāha illā Huwa. And in Allāh therefore let the believers put their trust.

So, He first informs about Tawḥīd and its meaning. The implied meaning is to single Him out for deification, being purely devoted to Him, and relying upon Him, as He said;

\[الله * waiver \\

\[The Lord of the east and the west; La ilāha illā Huwa. So take Him alone as Trustee.\] (73:9)

14. O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! But if you pardon (them) and overlook, and forgive, then verily, Allâh is Oft-Forgiving, Most Merciful.

15. Your wealth and your children are only a Fitnah, whereas Allâh! With Him is a great reward.

16. So have Taqwâ of Allâh as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own greed, then they are the successful ones.

17. If you lend to Allâh a handsome loan, He will double it for you, and will forgive you. And Allâh is Shakîr, Halîm.

18. All-Knower of the unseen and seen, the Almighty, the All-Wise.

Warning against the Fitnah of Spouses and Offspring

Allâh states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds. Allâh said in another Ayah,

كُبْرَىَّ الْأَبْنَاءِ مَآمِرَةٌ لاَ نُفِيَحُكُمْ وَلَا أُوتِيَّكُمْ عَنْ ذِهَنِيَّتِيْنِ أَنْ تَطَوَّرُواْ وَمَنْ يَفْكَرُ ذَلِكَ

O you who believe! Let not your properties or you children divert you from the remembrance of Allâh. And whosoever does that then they are the losers. (63:9)

Allâh the Exalted said here,

ثَلَّتِرِيمْ ۖ

therefore, beware of them! for your religion, according to Ibn Zayd. Mujähid explained the Ayah,

فَإِنَّبَيْنَ أَزْمِكُمْ وَأَضْيِكُمْ عَنّاَ أَصْحَمْ

Verily, among your wives and your children there are enemies for you;

by saying, “They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case.” Ibn Abî Ḥâtim recorded that
Ibn 'Abbās said to a man who asked him about this Āyah,

"O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!"

“There were men who embraced Islām in Makkah and wanted to migrate to Allāh’s Messenger ﷺ. However, their wives and children refused to allow them. Later when they joined Allāh’s Messenger ﷺ, they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allāh the Exalted sent down this Āyah,

But if you pardon (them) and overlook, and forgive, then verily, Allāh is Oft-Forgiving, Most Merciful.”

At-Tirmidhi collected this Ḥadīth and said that it is Ḥasan Ṣaḥīḥ. Allāh’s statement,

Your wealth and your children are only a Fintah, whereas Allāh! With Him is a great reward.

Allāh said that the wealth and children are a test and trial from Allāh the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him. Allāh’s statement,

whereas Allāh! With Him meaning, on the Day of Resurrection,

is a great reward.” As Allāh said;

Beautified for men is the love of things they covet; women, children, Qanāfīr Al-Muqantarah[7] of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return with him.» (3:14), and the Āyāh after it.

Imām Ahmad recorded that Buraydah said, “The Messenger of Allāh ﷺ was giving a speech and Al-Ḥasan and Ḥusayn came in wearing red shirts, walking and tripping. The Messenger ﷺ descended from the Minbar, held them and placed them in front of them and said,

اصدق الله ورسوله إنما أمواتكم وأولادكم ونтекم، فنظرت إلى هذين الصبيان بعيان
ويطيران، فللم أسيئ تحت فطع حبيبي ورفعتهم.

Allāh and His Messenger said the truth, ‘Verily, your wealth and your children are a Fitnah.’ I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.’”[2]

This was recorded by the Sunan compilers, and At-Tirmidhī said, “Ḥasan Gharīb.”[3]

The Order for Taqwā, as much as One is Capable

Allāh said,

«So have Taqwā of Allāh as much as you can;»

meaning, as much as you are able and can bear or endure. The Two Ṣaḥīḥs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

إذا أمرتكم بأمر فاتوا به فاستطعتم، وما تهبتكم عنة فأجنبوه

“When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.”[4]

Allāh’s statement,

«Listen and obey,» means, obey what Allāh and His Messenger ﷺ command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allāh and His Messenger ﷺ issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

**Encouraging Charity**

Allāh the Exalted said,

«And spend in charity; that is better for yourselves.»

meaning, give from what Allāh has granted you to your relatives, the poor, the needy and the weak. Be kind to Allāh’s creatures, just as Allāh was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter. Allāh said;

«And whosoever is saved from his own greed, then they are the successful ones.»

This was explained with a similar Āyah in Sūrat Al-Ḥashr, where we also mentioned the relevant Ḥadīths. Therefore, we do not need to repeat them here, all praise and gratitude is due to Allāh. Allāh the Exalted said,

«If you lend to Allāh a handsome loan, He will double it for you, and will forgive you.»

meaning, whatever you spend, then Allāh will replace it, and on Him will be the reward of whatever you give away in charity.

Allāh considered giving charity as if it is a loan to Him, just as Allāh said in a Qudsi Ḥadīth,

[1] See volume nine, the Tafsīr of Sūrat Al-Ḥashr (59:9).
"Who will give a loan to He Who is neither unjust nor poor?" [1]

This is why Allâh the Exalted said in Sûrat Al-Baqarah,

〈So that He may multiply it to him many times〉 (2:245)

Allâh said;

〈وَوَفَّدَكَ 〉

〈and will forgive you.〉 meaning, He will erase your mistakes,

〈وَرَحَمَّ 〉

〈And Allâh is Shakûr〉 meaning, He gives abundantly in return for what was little,

〈عَلِيمَ 〉

〈Halîm〉 means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

〈عَلِيمٌ 〉

〈All-Knower of the unseen and seen, the Almighty, the All-Wise.〉

Its explanation has already preceded several times.

This is the end of the Tafsîr of Sûrat At-Taghîbûn, all the praise and appreciation is due to Allâh.

The Tafsir of Sūrat Aḥ-Ṭalāq

(Chapter - 65)

Which was revealed in Al-Madīnah

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

1. O Prophet! When you divorce women, divorce them at their 'Iddah and count their 'Iddah. And have Taqwa of Allāh, your Lord. And turn them not out of their homes nor shall they leave, except in case they are guilty of Fāḥishah Mubayyinah. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You know not, it may be that Allāh will afterward bring some new thing to pass.
There is a Period during which Divorced Women remain in Their Homes

The Prophet ﷺ was addressed first in this Āyah, to honor him, even though his Ummah is also being addressed in Allāh’s statement,

«O Prophet! When you divorce women, divorce them at their ‘İddah»

Al-Bukhārī recorded that ‘Abdullāh bin ‘Umar divorced his wife, during the lifetime of Allāh’s Messenger ﷺ, while she was menstruating. ‘Umar bin Al-Khaṭṭāb mentioned that to Allāh’s Messenger ﷺ. Allāh’s Messenger became angry and said,

الرَّجُلَ تَصْرِيفًا نَّمَّ نَفْسَهَا حُتَّى تَطُهَّرَ، نَّمَّ نَحْبَسَ تَطُهَّرَ، فَإِنَّ بَعْدَهُ لَهُ أَنْ يُقْطَفَا،

«Order him to take her back and keep her until she is clean from her menses, and then to wait until she gets her next period and becomes clean again. Then, if he wishes to divorce her, he can divorce her when she is clean from her menses, before he has sexual intercourse with her. This is the ‘İddah which Allāh the Exalted and Most Honored has fixed.»[1]

Al-Bukhārī recorded this Ḥadīth in several parts of his Şāhīh. Muslim collected this Ḥadīth and his narration uses these words,

فَذْلِكَ الْيَوْمَ الَّذِي أَمَرَ الَّذِي أَرَدَّ نَفْسَهَا الْحَرَّةُ،

«This is the ‘İddah which Allāh has fixed for the women being divorced.»[2]

In his Şāhīh, Muslim has recorded a Ḥadīth which is a more appropriate version from a narration of Ibn Jurayj who said that Abu Az-Zubayr informed him that he heard ‘Abdūr-Rahmān bin ‘Aymān, the freed slave of ‘Azzah, questioning ‘Abdullāh bin ‘Umar. And Abu Az-Zubayr heard the question, “What about a man who divorces his wife while she is still on her menses?” ‘Abdullāh answered, “During the time of Allāh’s

Messenger ﷺ, 'Abdullāh bin 'Umar divorced his wife who was menstruating in the life time of Allāh's Messenger ﷺ. So Allāh's Messenger ﷺ said:

«الْبُرْظُجُعُهَا»

«Let him take her back.» so she returned and he ﷺ said:

إِذَا طَهَّرَتْ فَلْيُنْتَلِعْ أَوْلَمْ بَيْكُ؟

«When she is pure, then either divorce or keep her.»

'Abdullāh bin 'Umar said, “Allāh's Messenger ﷺ recited this Āyah:

(يَأُمُّيْهَا الْبُيُّبُيَّةُ إِنَّ فَضْلَتُهُمْ لَيُغْنِيّهَا فَضْلُكُمْ فِي فَضِيلِي،)

(O Prophet! When you divorce women, divorce them at their 'Iddah)[1]

And 'Abdullāh (Ibn Mas‘ūd) commented on Allāh's statement,

«فَضْلُهُمْ لِيِدَّرَبُّهُمْ»

«divorce them at their 'Iddah» He said, "Purity without intercourse."[2] Similar was reported from Ibn 'Umar, 'Atā', Mujāhid, Al-Ḥasan, Ibn Sīrīn, Qatādah, Maymūn bin Mihrān and Muqātil bin Ḥayyān. It is also reported from Ṭkrīmah and Aḍ-Ḍāḥkhāḳ.[3] ‘Ali bin Abī Ṭalḥah reported from Ibn 'Abbās about the Āyah;

«فَضْلُهُمْ لِيِدَّرَبُّهُمْ»

«divorce them at their 'Iddah», “He does not divorce her while she is on her menses nor while she is pure if he has had intercourse during that (purity). Rather, he leaves her until she has her menses and after the menses ends, then he divorces her once.”[4] And Ṭkrīmah said about

«فَضْلُهُمْ لِيِدَّرَبُّهُمْ»

«divorce them at their 'Iddah», “The 'Iddah is made up of cleanliness and the menstrual period.” So he divorces her while it is

clear that she is pregnant, or he does not due to having sex, or since he does not know if she is pregnant or not.

This is why the scholars said that there are two types of divorce, one that conforms to the Sunnah and another innovated.

The divorce that conforms to the Sunnah is one where the husband pronounces one divorce to his wife when she is not having her menses and without having had sexual intercourse with her after the menses ended. One could divorce his wife when it is clear that she is pregnant. As for the innovated divorce, it occurs when one divorces his wife when she is having her menses, or after the menses ends, has sexual intercourse with her and then divorces her, even though he does not know if she became pregnant or not. There is a third type of divorce, which is neither a Sunnah nor an innovation where one divorces a young wife who has not begun to have menses, the wife who is beyond the age of having menses, and divorcing one’s wife before the marriage was consummated. Allāh said,

\[ وَلْحَصُّوا آلْيَدَهُمْ \]
\( \text{and count their ‘Iddah.} \) meaning, count for it and know its beginning and end, so that the ‘Iddah does not become prolonged for the woman and she cannot get married again,

\[ وَأَنْتَ مَعَ اللَّهِ رَيْسُكُمْ \]
\( \text{And have Taqwā of Allāh, your Lord.} \) in this matter.

**Spending and Housing is up to the Husband during the Revocable ‘Iddah Period**

Allāh said,

\[ لَا تَخْرُجُوهُمْ مِنْ بَيْتِهِمْ وَلَا يَخْرُجُونَ \]
\( \text{And turn them not out of their homes nor shall they leave,} \) meaning, during the duration of the ‘Iddah, she has the right to housing from her husband, as long as the ‘Iddah period continues. Therefore, the husband does not have the right to force her out of her house, nor is she allowed to leave his house, because she is still tied to the marriage contract. Allāh said,
meaning that the divorced wife is not to abandon her husband’s house unless she commits Ḥishah Mubayyinah, in which case, she vacates her husband’s house. For example, Ḥishah Mubayyinah implies adultery, according to ‘Abdullāh bin Mas‘ūd, Ibn ‘Abbās, Sa‘īd bin Al-Muṣayyib, Ash-Sha‘bī, Al-Ḥasan, Ibn Sīrīn, Mujāhid, Tkrīmah, Sa‘īd bin Jubayr, Abu Qilābah, Abu Ṣālih, Aḍ-Ḍahhāk, Zayd bin Aslam, ‘Atā’ Al-Khurāsānī, As-Suddī, Sa‘īd bin Hilāl and others.[1] Ḥishah Mubayyinah implies disobeying her husband openly or when she abuses her husband’s family in words and actions, according to Ubay bin Ka‘b, Ibn ‘Abbās, ‘Ikrimah and others.[2] Allāh’s statement,

And those are the set limits of Allāh. means, these are from His legislation and prohibitions,

And whosoever transgresses the set limits of Allāh, meaning, whoever violates these limits, transgresses them and implements anything else besides them,

then indeed he has wronged himself. by doing so.

The Wisdom of ‘Iddah at the Husband’s House

Allāh said,

You know not, it may be that Allāh will afterward bring some new thing to pass.

meaning, We commanded that the divorced wife remains in her husband’s house during the ‘Iddah period, so that the

husband might regret his action and Allāh decides that the husband feels in his heart for the marriage to continue.' This way, returning to his wife will be easier for him.

Az-Zuhri said that Ubaydullāh bin ‘Abdullāh said that Fatīmah bint Qays said about Allāh’s statement,

\[
\text{"You know not, it may be that Allāh will afterward bring some new thing to pass."}
\]

“Taking her back.”[1] Similar was said by Ash-Sha'bi, ‘Atā’, Qatādah, Ad-Ḍaḥhāk, Muqātil bin Ḥayyān and Ath-Thawri.[2]

**The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband**

Here the view of the scholars of the Salaf and those who follow them is that housing is not obligatory in the case of the irrevocably divorced woman. They also relied on the Ḥadīth of Fatīmah bint Qays Al-Fihriyah when her husband Abu ‘Amr bin Ḥafṣ divorced her the third and final time. He was away from her in Yemen at the time, and he sent her his decision to divorce her. He also sent some barley with his messenger, but she did not like the amount or method of compensation. He said, “By Allāh I am not obligated to spend upon you.” So, she went to Allāh’s Messenger ﷺ, who said,

\[
\text{“There is no obligation on him to spend on you.”}
\]

Muslim added in his narration,

\[
\text{“nor housing.”}
\]

And he ordered her to finish her ‘Iddah period in the house of Umm Sharīk. He then said,

\[
\text{“She is a woman my Companions visit. Spend this period in}
\]


the house of Ibn Umm Maktûm, for he is a blind man; [he cannot see you if] you take off your garments.\(^{[1]}\)

Imám Aḥmad collected this Ḥadîth using another chain of narration. In his narration, the Messenger of Allâh ﷺ said,

«Look O daughter of the family of Qays! Spending and housing are required from the husband who can return to his wife. So if he does not have the right to return to her, then she does not have the right to spending and housing. So leave his house and go to so-and-so woman.»

He then said,

«They speak to her. Therefore, go to Ibn Umm Maktûm, for he is a blind man and cannot see you.\(^{[2]}\)

Abu Al-Qāsim Aṭ-Ṭabarâni recorded that ‘Āmir Ash-Sha’bi went to Fāṭimah bint Qays, sister of Ad-Dahhâk bin Qays, from the tribe of Quraysh. Fāṭimah was married to Abu ‘Amr bin Ḥafṣ bin Al-Mughîrah, from Bani Makhzûm. She said, “Abu ‘Amr bin Ḥafṣ sent me his decision to divorce me while he was in an army that had gone to Yemen. I asked his friends to provide me with financial provisions and housing. They said, ‘He did not send us anything for that, nor did he request it from us.’ I went to Allâh’s Messenger ﷺ and said to him, ‘O Allâh’s Messenger! Abu ‘Amr bin Ḥafṣ divorced me, and I asked his friends to provide me with spending and housing and they said that he did not send them anything for that.’ Allâh’s Messenger ﷺ said,

«Spending and housing are required from the husband for his...

\(^{[1]}\) Muslim no. 1480.

\(^{[2]}\) Aḥmad 6:373.
divorced wife if he can return to her. If she is not permitted for him anymore, until she marries another husband, then he does not have to provide her with spending and housing.  

An-Nasā’i also recorded this narration.

42. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you. And establish the testimony for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever has Taqwā of Allah, He will make a way for him to get out.

43. And He will provide him from where he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.

Ordaining Kindness towards Divorced Women

Allah the Exalted says that when the woman who is in her I’dah nears the end of the I’dah term, the husband must decide to reconcile with her, thus keeping their marriage together,

\textit{in a good manner} while being kind to her in their companionship. Otherwise, he must decide to divorce her on good terms, without abusing, cursing, or admonishing her. To the contrary, he should divorce her on good terms, observing kindness and good manners.


The Command to have Witnesses for the Return

Allāh said,

\(<And take as witness two just persons from among you.>\)

meaning when taking her back, if this is your decision. Abu Dāwud and Ibn Mājah recorded that Ṭālāīn bin Ḥusayn was asked about a man who divorced his wife and then had sexual intercourse with her, without notifying witnesses of when he divorced her and when he took her back. Ṭālāīn said, “His divorce and taking her back was in contradiction to the Sunnah. Incorporate the presence of witnesses for divorcing her and taking her back, and do not repeat your conduct.” Ibn Jurayj said that ‘Aṭā’ commented on the Āyah,

\(<And take as witness two just persons from among you.>\)

“It is not permissible to marry, divorce or take back the divorced wife except with two just witnesses, just as Allāh the Exalted has said, except when there is a valid excuse.” Allāh’s statement,

\(<That will be an admonition given to him who believes in Allāh and the Last Day.>\)

means, ‘this, Our command to you to have witnesses in such cases and to establish the witness, is implemented by those who believe in Allāh and the Last Day.’ This legislation is meant to benefit those who fear Allāh’s punishment in the Hereafter.

Allāh provides, suffices, and makes a Way out of Every Hardship for Those Who have Taqwā

Allāh said,

\(<And whosoever has Taqwā of Allāh, He will make a way for>\)

him to get out. And He will provide him from where he never could imagine.»

meaning, whoever has Taqwā of Allāh in what He has commanded and avoids what He has forbidden, then Allāh will make a way out for him from every difficulty and will provide for him from resources he never anticipated or thought about.

Ibn Abī Ḥātim recorded that ‘Abdullāh bin Mas’ūd said, “The most comprehensive Āyah in the Qur‘ān is,

«Verily, Allāh enjoins Al-‘Adl (justice) and Al-Iḥsān (doing good)» (16:90).

The greatest Āyah in the Qur‘ān that contains relief is,

«And whosoever has Taqwā of Allāh, He will make a way for him to get out.»

‘Ikrimah also commented on the Āyah, “Whoever divorces as Allāh commanded him, then Allāh will make a way out for him.»[1] Similar was reported from Ibn ‘Abbās and Aḍ-Ḍahḥāk. ‘Abdullāh bin Mas’ūd and Masrūq commented on the Āyah,

«And whosoever has Taqwā of Allāh, He will make a way for him to get out.»

“It pertains to when one knows that if Allāh wills He gives, and if He wills He deprives,

«from where he never could imagine.» from resources he did not anticipate”[2] Qatādah said,

«And whosoever has Taqwā of Allāh, He will make a way for him to get out.»

“meaning, from every doubt and the horrors experienced at the

time of death,

\( \text{And He will provide him from where he never could imagine} \)
from where he never thought of or anticipated."\(^{[1]}\)

Allāh said,

\( \text{And whosoever puts his trust in Allāh, then He will suffice} \)

Imām Ahmad recorded that Ibn ‘Abbās said that he rode the
Prophet’s camel while sitting behind the Prophet ﷺ, and the
Messenger of Allāh ﷺ said to him,

\( \text{O boy! I will teach you words [so learn them]. Be mindful of} \)
\( \text{Allāh and He will protect you, be mindful of Allāh and He will} \)
\( \text{be on your side. If you ask, ask Allāh, and if you seek help,} \)
\( \text{seek it from Allāh. Know that if the Ummah gather their} \)
\( \text{strength to bring you benefit, they will never bring you benefit,} \)
\( \text{except that which Allāh has decreed for you. Know that if they} \)
\( \text{gather their strength to harm you, they will never harm you,} \)
\( \text{except with that which Allāh has decreed against you. The pens} \)
\( \text{have been raised and the pages are dry.} \)^{[2]}

At-Tirmidhi collected this Ḥadīth and said: “Ḥasan Ṣaḥīh.”\(^{[3]}\)

Allāh’s statement,

\( \text{Verily, Allāh will accomplish his purpose.} \) meaning, Allāh will
execute His decisions and judgement that He made for him, in
whatever way He wills and chooses,

\(^{[1]} \text{Aṭ-Ṭabari 23:448.}\\
^{[2]} \text{Ahmad 1:293.}\\
^{[3]} \text{Tuhfat Al-Aḥwadhi 7:219.} \)
44. Those in menopause among your women, for them the ‘Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their ‘Iddah is until they lay down their burden; and whosoever has Taqwā of Allāh, He will make his matter easy for him.

45. That is the command of Allāh, which He has sent down to you; and whosoever has Taqwā of Allāh, He will expiate from him his sins, and will increase his reward.

The ‘Iddah of Those in Menopause and Those Who do not have Menses

Allāh the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her ‘Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Āyah in (Sūrat) Al-Baqarah. [see 2:228]

The same for the young, who have not reached the years of menstruation. Their ‘Iddah is three months like those in menopause. This is the meaning of His saying;

\[
\begin{align*}
\text{وَلَأَنْفُكُنَّ نَضِيجًا} & \quad \text{and for those who have no courses...} \\
\text{إِنْ آرَتَّنَّ} & \quad \text{as for His saying;}
\end{align*}
\]

\[
\begin{align*}
\text{فَذَكَرَ} & \quad \text{if you have doubt...} \\
\text{مَثْلُ} & \quad \text{There are two opinions:}
\end{align*}
\]

First, is the saying of a group of the Salaf, like Mujāhid, Az-
Zuhri and Ibn Zayd. That is, if they see blood and there is doubt if it was menstrual blood or not.\footnote{At-Tabari 23:450.} The second, is that if you do not know the ruling in this case, then know that their ‘Iddah is three months. This has been reported from Sa‘id bin Jubayr and it is the view preferred by Ibn Jarir.\footnote{At-Tabari 23:452.} And this is the more obvious meaning.

Supporting this view is what is reported\footnote{This and the following are reported from him by ‘Amr bin Sâlim, who it is said did not actually hear from Ubay, rendering the narrations Mursal.} from Ubay bin Ka‘b that he said, "O Allâh’s Messenger! Some women were not mentioned in the Qur’ân, the young, the old and the pregnant." Allâh the Exalted and Most Honored sent down this Ayah,

\begin{quote}
 \textit{‘}Those in menopause among your women, for them the ‘Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their ‘Iddah is until they lay down their burden."
\end{quote}\footnote{At-Tabari 23:451.}

Ibn Abi Hâtîm recorded a simpler narration than this one from Ubay bin Ka‘b who said, “O Allâh’s Messenger! When the Ayah in Sûrat Al-Baqarah was revealed prescribing the ‘Iddah of divorce, some people in Al-Madînah said, ‘There are still some women whose ‘Iddah has not been mentioned in the Qur’ân. There are the young, the old whose menstruation is discontinued, and the pregnant.’ Later on, this Ayah was revealed,

\begin{quote}
 \textit{‘}Those in menopause among your women, for them the ‘Iddah, if you have doubt, is three months; and for those who have no courses."
\end{quote}\footnote{Al-Ḥâkim 2:492.}
Iddah of Pregnant Women

Allah's statement,

\[
\text{And for those who are pregnant, their 'Iddah is until they lay down their burden;}
\]

Allah says: the pregnant woman's 'Iddah ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars of the Salaf and later generations. This is based upon this honorable Ayah and what is mentioned in the Prophetic Sunnah.

Al-Bukhari recorded that Abu Salamah said, "A man came to Ibn 'Abbâs while Abu Hurayrah was sitting with him and said, 'Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.' Ibn 'Abbâs said, 'Her 'Iddah period lasts until the end of the longest among the two prescribed periods.' I recited,

\[
\text{And for those who are pregnant, their prescribed period is until they deliver their burdens;}
\]

Abu Hurayrah said, 'I agree with my cousin (Abu Salamah).’ Then Ibn ‘Abbâs sent his slave Kurayb to Umm Salamah to ask her. She replied, The husband of Subay'ah Al-Aslamiyyah was killed while she was pregnant, and she delivered a baby forty days after his death. Then she received a marriage proposal and Allah's Messenger ﷺ married her to somebody. Abu As-Sanâbil was one of those who proposed to her.\[1\] Al-Bukhari collected this short form of the Hadith, which Muslim and other scholars of Hadith collected using its longer form.\[2\]

Imam Aḥmad recorded that Al-Miswar bin Makhrimah said, "Subay'ah Al-Aslamiyyah gave birth to a child a few days after the death of her husband. When she finished the postdelivery term, she was proposed to. So she sought the permission of Allah's Messenger ﷺ for the marriage, and he permitted her to

\[1\] Fath Al- Bàri 8:521.

marry, so she got married."\[1\] Al-Bukhārī collected this narration, as did Muslim, Abu Dāwūd, An-Nasāʾī and Ibn Mājah\[2\] with a different chain of narration from the Hadīth of Subay'ah.

Muslim bin Al-Ḥajjāj recorded that 'Ubaydullāh bin 'Abdullāh bin 'Utbaḥ said that his father wrote to 'Umar bin 'Abdullāh bin Al-Arqam Az-Zuhrī, requesting that he go to Subay'ah bint Al-Ḥārith Al-Aslamiyyah to ask her about the matter in question, and about what Allāh's Messenger ﷺ said to her when she sought his verdict.

'Umar bin 'Abdullāh wrote to 'Ubaydullāh bin 'Abdullāh bin 'Utbaḥ informing him that Subay'ah told him that she had been married to Sa'd bin Khawlah, and he was one of those who participated in the battle of Badr. He died during the Farewell Pilgrimage, while she was pregnant.

Soon after his death, she gave birth. When she passed the postnatal term, she beautified herself for those who might propose to her. Abu As-Sanābil bin Ba'akak came to her and said, 'Why do I see you have beautified yourself? Do you wish to remarry? By Allāh, you cannot marry unless four months and ten days have passed.'

Subay'ah said, "When he said that, I dressed myself in the evening and went to Allāh's Messenger ﷺ and asked him about his verdict. He gave me a religious verdict that I was allowed to marry after I had given birth to my child, saying I could marry if I wish."\[3\] This is the narration that Muslim collected. Al-Bukhārī collected this Hadīth in a shorter form.\[4\]

Allāh's statement,

\[وَمَنْ يَنْبِيِّي الله بِجَرْحِ لُمَّةٍ مِّنْ أَمْرِهِ فَيُفْلِيُّهُ
\]

\<and whosoever has Taqwā of Allāh, He will make his matter easy for him.\> means, Allāh will make his matters lenient for him and will

\[1\] Ahmad 4:327.
\[3\] Muslim no. 1122.
\[4\] Fath Al-Bārī 9:379.
soon bring forth relief and a quick way out,

«That is the command of Allah, which He has sent down to you;»

meaning, this is His commandment and legislation that He sent down to you through His Messenger ﷺ.

«Wax not to the adjuration of Allah, but do what is right.»

«and whosoever has Taqwa of Allah, He will expiate from him his sins, and will increase his reward.»

means, Allah will prevent what he fears and multiply his reward even for the little good he does.

6. Lodge them where you dwell, according to what you have, and do not harm them so as to suppress them. And if they are pregnant, then spend on them till they lay down their burden. Then if they suckle the children for you, give them their due payment, and let each of you deal with each other in a mannerly way. But if you make difficulties for one another, then some other woman may suckle for him.»
7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.

The Divorced Woman has the Right to Decent Accommodations, what is Reasonable

Allāh the Exalted orders His faithful servants that when one of them divorces his wife, he should provide housing for her until the end of her ‘İddah period,

\(<\text{Ankūfūn ʾin ṭahīth ṣakāth} >\)

\(<\text{Lodge them where you dwell,} >\) means, with you,

\(<\text{Bīn nī ʾwaqīm} >\)

\(<\text{according to what you have;} >\) Ibn ‘Abbās, Mujāhid and several others said, it refers to “Your ability.”[1] Qatādah said, “If you can only afford to accommodate her in a corner of your house, then do so.”[2]

Forbidding Ill-Treatment of Divorced Women

Allāh’s statement,

\(<\text{wāla nisāʾarrān al-bayyina ʿubāna} >\)

\(<\text{and do not harm them in order to suppress them;} >\)

Muqātīl bin Ḥayyān said, “meaning, do not annoy her to force her to pay her way out nor expel her from your house.” Ath-Thawri said from Mānṣūr, from Abu Ad-Ḍuḥā:

\(<\text{wāla nisāʾarrān ʾal-ṭabīṣ tawḥīda} >\)

\(<\text{and do not harm them in order to suppress them;} >\)

“He divorces her, and when a few days remain, he takes her back.”[3]

The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth

Allāh said,

«And if they are pregnant, then spend on them till they lay down their burden.»

This is about the woman who is irrevocably divorced. If she is pregnant, then she is to be spent on her until she lays down her burden. This is supported due to the fact that if she is revocably divorced, the she has then right to receive her support (maintenance) whether she is pregnant or not.

The Divorced Mother may take Compensation for suckling Her Child

Allāh said,

«Then if they suckle them for you,» meaning, when pregnant women give birth and they are irrevocably divorced by the expiration of the ‘Iddah, then at that time they may either suckle the child or not.

But that is only after she nourishes him with the milk, that is the early on milk which the infant’s well-being depends upon. Then, if she suckles, she has the right to compensation for it. She is allowed to enter into a contract with the father or his representative in return for whatever payment they agree to. This is why Allāh the Exalted said,

«Then if they suckle the children for you, give them their due payment,»

Allāh said,

«and let each of you deal with each other in a mannerly way.» meaning, the affairs of the divorced couple should be managed
in a just way without causing harm to either one of them, just
as Allāh the Exalted said in Sūrat Al-Baqarah,

(No mother shall be treated unfairly on account of her child,
nor father on account of child.) (2:233) Allāh said,

(But if you make difficulties for one another, then some other
woman may suckle for him.)

meaning, if the divorced couple disagrees, because the woman
asks for an unreasonable fee for suckling their child, and the
father refuses to pay the amount or offers an unreasonable
amount, he may find another woman to suckle his child. If the
mother agrees to accept the amount that was to be paid to the
woman who agreed to suckle the child, then she has more
right to suckle her own child.

Allāh’s statement,

(Let the rich man spend according to his means;) means, the
wealthy father or his representative should spend on the child
according to his means,

(and the man whose resources are restricted, let him spend
according to what Allāh has given him. Allāh puts no burden
on any person beyond what He has given him.)

This is as Allāh said,

(Allāh does not burden a person beyond what He can bear.)
[2:286]

A Story of a Woman who had Taqwā

Allāh’s statement;

(Allāh will grant after hardship, ease.)
This is a sure promise from Him, and indeed, Allah’s promises are true and He never breaks them,

This is an Allah’s saying;

Verily, along with every hardship is relief. Verily, along with every hardship is relief. [94:5-6]

There is a relevant Hadith that we should mention here. Imam Ahmed recorded that Abu Hurayrah said, “A man and his wife from an earlier generation were poor. Once when the man came back from a journey, he went to his wife saying to her, while feeling hunger and fatigued, ‘Do you have anything to eat?’ She said, ‘Yes, receive the good news of Allah’s provisions.’ He again said to her, ‘If you have anything to eat, bring it to me.’ She said, ‘Wait a little longer.’ She was awaiting Allah’s mercy. When the matter was prolonged, he said to her, ‘Get up and bring me whatever you have to eat, because I am real hungry and fatigued.’ She said, ‘I will. Soon I will open the oven’s cover, so do not be hasty.’ When he was busy and refrained from insisting for a while, she said to herself, ‘I should look in my oven.’ So she got up and looked in her oven and found it full of the meat of a lamb, and her mortar and pestle was full of seed grains; it was crushing the seeds on its own. So, she took out what was in the mortar and pestle, after shaking it to remove everything from inside, and also took the meat out that she found in the oven.”

Abu Hurayrah added, “By He in Whose Hand is the life of Abu Al-Qasim (Prophet Muhammad ﷺ)! This is the same statement that Muhammad ﷺ said,

أَّنَّ أُحْصِلَ مَا فِي رَكْيَتِهَا وَلَمْ تَفَخَّسُهَا [الْطُّحْقِبَةَ] إِلَى يَوْمِ الْقِيَامَةِ

‘Had she taken out what was in her mortar and not emptied it fully by shaking it, it would have continued crushing the seeds until the Day of Resurrection.’”

[1] Ahmad 2:421. There is a similar version no. 10663. Both chains have disparaged narrators. Most of the scholars indicated its weakness.
8. And many a town revolted against the command of its Lord and His Messengers; and We called it to a severe account, and We shall punish it with a horrible torment.

9. So it tasted the evil result of its affair, and the consequence of its affair was loss.

10. Allāh has prepared for them a severe torment. So have Taqwā of Allāh, O men of understanding, those who believe! Allāh has indeed sent down to you a Reminder.

11. A Messenger, who recites to you the Āyāt of Allāh containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness to the light. And whosoever believes in Allāh and performs righteous deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allāh has indeed granted for him an excellent provision.

Punishment for defying Allāh’s Commandments

Allāh the Exalted threatens those who defy His commands, deny His Messengers and contradict His legislation, by informing them of the end that earlier nations met who did the same,

&laquo;And many a town revolted against the command of its Lord and His Messengers;&raquo;

meaning, they rebelled, rejected and arrogantly refused to obey Allāh and they would not follow His Messengers,

&laquo;and We called it to a severe account, and We shall punish it with a horrible torment.&raquo;
meaning, horrendous and terrifying,


\(\text{So it tasted the evil result of its affair,}^\text{11}\) meaning, they tasted the evil consequences of defiance and they regretted their actions when regret does not avail,


\(\text{and the consequence of its affair was loss. And Allāh has prepared for them a severe torment.}^\text{12}\) means, in the Hereafter, added to the torment that was sent down on them in this life. Allāh the Exalted said, after mentioning what happened to the disbelieving nations,


\(\text{So have Taqwā of Allāh, O men of understanding,}^\text{13}\) meaning, 'O you who have sound understanding, do not be like them because if you do, you will suffer what they suffered, O people of comprehension,'


\(\text{who believe}^\text{14}\) meaning, in Allāh and His Messengers,


\(\text{Allāh has indeed sent down to you a Reminder.}^\text{15}\) meaning, this Qur'ān. Allāh also said,


\(\text{Verily, We, it is We Who have sent down the Dhikr and surely, We will preserve it.}^\text{16}\) (15:9)

The Qualities of the Messenger 

Allāh's statement,


\(\text{A Messenger, who recites to you the Āyāt of Allāh containing clear explanations.}^\text{}\) Some said that the Messenger is the subject of what is being sent [as a reminder] because the Messenger is the one that
conveys the Dhikr. Ibn Jarīr said that what is correct is that the Messenger explains the Dhikr.\footnote{At-Tabari 23:468.} This is why Allāh the Exalted said here,

\begin{quote}
\textit{A Messenger, who recites to you the Āyāt of Allāh containing clear explanations,}
\end{quote}

meaning, plain and apparent. The statement of Allāh;

\begin{quote}
\textit{that He may take out those who believe and do righteous good deeds, from the darkness to the light.}
\end{quote}

Allāh’s is like saying;

\begin{quote}
\textit{A Book which We have revealed unto you in order that you might lead mankind out of darkness} (14:1), and,
\end{quote}

\begin{quote}
\textit{Allāh is the Guardian of those who believe. He brings them out from darkness into light.} (2:257)
\end{quote}

meaning, out of the darkness of disbelief and ignorance into the light of faith and knowledge. Allāh the Exalted called the revelation that He has sent down, light, on account of the guidance that it brings. Allāh also called it Rūḥ, in that, it brings life to the hearts,

\begin{quote}
\textit{And thus We have sent to you Rūḥ of our command. You knew not what is the book, nor what is faith? But We have made it a light wherewith we guide whosoever of Our servants We will. And verily, you are indeed guiding to the straight path.} (42:52)
\end{quote}

Allāh’s statement,
And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allah has indeed granted for him an excellent provision.

was explained several times before, and therefore, we do not need to repeat its explanation here. All the thanks and praises are due to Allah.

12. It is Allah Who has created seven heavens and of the earth the like thereof. His command descends between them, that you may know that Allah has power over all things, and that Allah surrounds all things with (His) knowledge.

Allah’s Perfect Power

Allah the Exalted asserts His perfect power and infinite greatness, so that the great religion that He has legislated is honored and implemented,

It is Allah Who has created seven heavens Allah said in similar Ayat, like what Prophet Nuh said to his people,

See you not how Allah has created the seven heavens one above another? (71:15), and,

The seven heavens and the earth and all that is therein, glorify him. (17:44) Allah’s statement,

...and of the earth the like thereof... means, He created seven earths. In the Two Sahihs, there is a Hadith that states,
WHOEVER USURPS THE LAND OF SOMEBODY UNJUSTLY, EVEN IF IT WAS A MERE HAND SPAN, THEN HIS NECK WILL BE ENCIRCLED WITH IT DOWN TO THE SEVEN EARTHS.\[^1\]

And in \textit{Ṣaḥīḥ Al-Bukhārī} the wording is:

\[
\text{"...he will sink down to the seven earths."}\[^2\]

In the beginning of my book, \textit{Al-Bidāyah wan-Nīhāyah}, I mentioned the various narrations for this \textit{Hadīth} when I narrated the story of the creation of the earth.\[^3\] All the thanks and praise is due to Allāh.

Those who explained this \textit{Hadīth} to mean the seven continents have brought an implausible explanation that contradicts the letter of the Qur'ān and the \textit{Hadīth} without having proof.

This is the end of the \textit{Tafsīr} of \textit{Ṣūrat Aṭ-Ṭalaq}, all the thanks and praise is due to Allāh.

\[^{1}\text{Fath Al-Bārī 5:124, Muslim 3:1232.}\]
\[^{2}\text{Fath Al-Bārī 5:124.}\]
\[^{3}\text{Al-Bidāyah wan-Nīhāyah 1:19, 20.}\]
The Tafsir of Sūrat At-Taḥrīm
(Chapter - 66)

Which was revealed in Al-Madīnah

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

«O Prophet! Why do you forbid that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful.»

«Allāh has already ordained for you (O men) the absolution
from your oaths. And Allâh is your Protector and He is the All-Knower, the All-Wise.

3. And (remember) when the Prophet disclosed a matter in confidence to one of his wives, then she told it. And Allâh made it known to him; he informed part thereof and left a part. Then when he told her thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware has told me."!

4. If you two turn in repentance to Allâh, your hearts are indeed so inclined; but if you help one another against him, then verily, Allâh is his Protector, and Jibrîl, and the righteous among the believers; and after that the angels are his helpers.

5. Maybe his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient, turning to Allâh in repentance, worshipping Allâh sincerely, Sâ'imah, previously married, and virgins.

Allâh censures His Prophet ﷺ for Prohibiting Himself from what He has allowed for Him

In the Book of Vows, Al-Bukhârî recorded that 'Ubayd bin 'Umâyry said that he heard 'Ā'ishah claiming that Allâh's Messenger ﷺ used to stay for a period in the house of Zaynab bint Jahšh and drink honey in her house. (She said) "Hafsah and I decided that when the Prophet ﷺ entered upon either of us, we would say, 'I smell Maghâfîr [1] on you. Have you eaten Maghâfîr?' When he entered upon one of us, she said that to him. He replied (to her),

"Lo, I drank honey in the house of Zaynab bint Jahšh, and I will never drink it again."

Then the following was revealed;

(٢) "O Prophet! Why do you forbid that which Allâh has allowed to you?" up to,

(٤٢٠) "In that case, if Allâh wills, you will have to be patient."

in reference to 'Ā'ishah and Ḥafṣah.

«And (remember) when the Prophet disclosed a matter in confidence to one of his wives,»

which refers to this saying,

"And I have drunk honey." Ibrāhīm bin Mūsā said that Hishām said that it also meant his saying,

«I will not drink it anymore. I have taken an oath to that. Therefore, do not inform anybody about it.»[1]

Al-Bukhārī also recorded this Ḥadīth in the Book of Divorce,[2] then he said, "Al-Maghāfir is a type of sap, and in Ar-Rimth (a type of citrus) its taste is sweet..."

Al-Jawhari said, "The 'Uruf"[3] is a tree of the shrub variety, which secretes Maghfūr."

Muslim collected this Ḥadīth from 'Ā'ishah in the Book of Divorce in his Sahīh, and his wording is the same as Al-Bukhārī in the Book of Vows.[4]

In the Book of Divorce, Al-Bukhārī recorded that 'Ā'ishah said, "Allāh's Messenger liked sweets and honey. After performing the 'Asr prayer, he used to visit his wives, going close to them. So he went to Ḥafṣah, daughter of 'Umar, and stayed with her more than his usual stay. I ('Ā'ishah) became jealous and asked about that. It was said to me, 'A woman of her family sent her a small vessel of honey as a gift, and she gave a drink to Allāh's Messenger made from it.' I said, 'By Allāh, we will contrive a plot against him.' I said to Ṣawdah bint Zam'ah, 'When the Messenger visits you and draws close

[3] It appears in a narration that follows.
to you, say to him, ‘Have you eaten Maghāfir?’ And when he says to you, ‘No’, then ask him, ‘What is this odor?’ He will say to you, ‘Hafṣah has given me a drink of honey.’ Then you should say to him, ‘The honeybees might have eaten from Urufūt, and I will also say the same to him. Saﬁyā, you should also say this.’ Sawdah later said, ‘It was under compulsion that I had decided to state that which you told me; soon, by Allāh, he was standing at my door.’ So when Allāh’s Messenger ﷺ came near her, she said, ‘O Messenger of Allāh! Did you eat Maghāfir?’ He said, ‘No.’ She again said, ‘Then what is this odor?’ He said,

«Hafṣah gave me honey to drink.» She said, ‘The honeybees might have eaten from Urufūt.»

‘A’ishah continued, “When he came to me I said the same to him. He then visited Saﬁyā and she also said similar to him. When he again visited Hafṣah, she said, ‘O Messenger of Allāh, should I not give you that (drink)?’ He said,

لا حاجة لي فيه

‘I do not need it.’ Sawdah said, ‘By Allāh! We have prevented him from drinking honey.’ I said to her, ‘Keep quiet!’ ”[1] Muslim also recorded this Ḥadīth,[2] but this wording is from Al-Bukhārī.

In the narration of Muslim, ‘A’ishah said, “The Messenger of Allāh ﷺ used to hate to have a bad odor coming from him”[3]
This is why they suggested to him that he ate Maghāfir, because it causes a bad odor. When he said,

بَيْلَ شَرَيْثُ عَسَالًا

‘No, I had some honey.’ They said that the bees ate from a tree that is called Al-Urfūt, which has Maghāfir gum, suggesting that this is the reason behind the bad odor they claimed was coming from him.

The latter narration, collected through ‘Urwah from ‘A’ishah, mentions that it was Hafṣah who gave the Prophet ﷺ the honey.

In another narration collected from ‘Ubayd bin ‘Umayr, from ‘A’ishah, it was Zaynab bint Jaḥsh who gave the honey to the Prophet ﷺ, while ‘A’ishah and Ḥafṣah were the plotters. Allāh knows best. Some might say that they were two separate incidents. However, it is not likely that the Āyāt were revealed about both incidents, if indeed they were two separate incidents. Allāh knows best. A Ḥadīth that Imām Aḥmad collected in the Musnad mentions that ‘A’ishah and Ḥafṣah were the plotters. Imām Aḥmad recorded that Ibn ‘Abbās said, “I was eager to ask ‘Umar about the two ladies among the wives of the Prophet ﷺ, about whom Allāh said,

«إِنْ نُبِيًا إِلَّا أَنْ تَعُوَّدْ فَنَقُدْ سَمَّتُكَ فَوْرَكُمَا»

(If you two turn in repentance to Allāh your hearts are indeed so inclined.)»

Then I performed Ḥajj along with ‘Umar, and on our way back from Ḥajj he went aside (to relieve himself). I also went aside along with him carrying a tumbler of water. When he finished and returned, I poured water on his hands from the tumbler and he performed ablution. I said, ‘O Commander of the faithful! Who were the two ladies among the wives of the Prophet ﷺ, to whom Allāh said,

«إِنْ نُبِيًا إِلَّا أَنْ تَعُوَّدْ فَنَقُدْ سَمَّتُكَ فَوْرَكُمَا»

(If you two turn in repentance to Allāh your hearts are indeed so inclined?)’

‘Umar said, I am astonished at your question, O Ibn ‘Abbās.’”

- Az-Zuhri (a subnarrator) said that ‘Umar did not like the question, but he still answered it, saying that they were ‘A’ishah and Ḥafṣah.

“Then ‘Umar went on relating the story and said, ‘We, the people of Quraysh, used to have authority over our women. But when we came to live with the Anṣār, we noticed that the Anṣārī women had the upper hand over their men, so our women started acquiring the habits of the Anṣārī women. At that time, I was residing at the house of Umayyah bin Zayd, in Al-‘Awālī. Once I got angry with my wife, and she talked back to me; I disliked her answering me back. She said, ‘Why

do you dislike me talking back to you? By Allah, the wives of the Prophet ﷺ talk back to him, and some of them may not speak with him for the whole day, until nightfall.'

Then I went to Hafṣah and asked her, 'Do you talk back to Allah's Messenger?' She said, 'Yes.' I asked, 'Does any of you keep Allah's Messenger angry all day long, until night?' She replied, 'Yes.' I said, 'Whoever among you does this is a ruined, losing person! Doesn't she fear that Allah may get angry for the anger of His Messenger and, thus, she will be ruined? Don't ask Allah's Messenger too many things, and don't retort him in any case. Demand from me whatever you like, and don't be tempted to imitate your neighbor, for she is more beautiful than you, and more beloved to Allah's Messenger than you.' He meant 'A'ishah.

I, and an Anṣārī neighbor of mine used to visit the Prophet ﷺ in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the revelation and when he went, he used to do the same for me.

In those days it was rumored that the Ghassān (tribe) were preparing their horses to invade us. My companion went and returned to us at night and knocked at my door. I came out to him. He said that a grave thing happened. I asked him, 'What is it? Have Ghassān come?' He replied that it was worse and more serious than that, adding that Allah's Messenger ﷺ had divorced all his wives. I said, 'Hafṣah is a ruined loser! I expected that would happen some day.'

So I dressed myself and I performed the Ṣubh prayer. I went to Hafṣah and found her weeping. I asked her, 'Has Allah's Messenger divorced all of you?' She replied, 'I don't know. He is there alone in the upper room.' I went to the upper room and asked a black slave of the Prophet ﷺ to ask for his permission to see me, and the boy went in and then came out saying, 'I mentioned you to him, and he remained silent.' I then went out and came to the Minbar and found a group of people around it and some of them were weeping.

I sat with them for some time, but could not endure the situation. So, I requested to the boy, 'Will you get the permission for 'Umar?' He went in and then came out saying, 'I mentioned you to him, but he did not reply.' So, I went to
Minbar and sat with the people who were sitting by the Minbar, but I could not bear the situation, so I went to the boy again and said, 'Will you get the permission for 'Umar?' He went in and brought the same reply as before. When I was leaving, behold, he called me saying, 'Alläh's Messenger has granted you permission.' So, I entered the Prophet's room, greeted him with the Salām and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet ﷺ.

I said, 'Have you divorced your wives, O Alläh's Messenger?' He raised his eyes to me and replied no. I said, 'Allähū Akbar. O Alläh's Messenger! We, the people of Quraysh used to have the upper hand over our women. But when we came to Al-Madinah, we found a people whose women had the upper hand over them. Our women started learning this behavior from them. Once, I got angry with my wife, and she talked back to me. I disliked that behavior from her and she said, 'Why do you dislike that I talk back to you? By Alläh, the Prophet's wives talk back to him and one of them would ignore him the whole day, until the night.' I said to her, 'Whoever does this among them is the ruined loser! Does she feel safe from Alläh getting angry with her on account of His Messenger's anger? In that case, she would be ruined.' On that the Prophet ﷺ smiled.

I then said, 'O Alläh's Messenger! I went to Ḥafṣah and said to her, 'Do not be tempted to imitate your companion ('Ā'ishah) for she is more beautiful than you and more beloved to the Prophet.' The Prophet ﷺ smiled again. When I saw him smiling, I said, 'Does the Messenger feel calm?' He said, 'Yes.' So, I sat down and cast a glance at the room, and by Alläh, I couldn't see anything of importance, except three hides. I said, 'Invoke Alläh, O Alläh's Messenger, to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, even though they do not worship Alläh.' The Prophet ﷺ sat upright and said,

أَنَّكَ شَكَّ أَنتَ بَا بَنِي الْخَطَابُ أَوَلَكَ فُؤْدُ مُحْلَّتُكُمْ مُحْيِيْتُهُمْ فِي الْحَيَاةِ الدُّنِيَا

«O Ibn Al-Khatṭāb! Do you have any doubt? These people have been given rewards of their good deeds in this world only.»

I asked the Prophet ﷺ, 'Please beg Alläh's forgiveness for me,
O Allāh’s Messenger.’ The Prophet ﷺ swore that he would not go to his wives for one month, because of his severe anger towards them, until Allāh the Exalted and Most Honored censured him.”[1] Al-Bukhārī, Muslim, At-Tirmidhi and An-Nasā’ī also collected this Ḥadīth using various chains of narration.[2] Al-Bukhārī and Muslim also collected it from Ibn ‘Abbās, who said, “For a whole year, I was eager to ask ‘Umar bin Al-Khaṭṭāb about an Āyah. However, I hesitated out of respect for him. Once, he went on a Ḥajj trip and I accompanied him. On our way back, he stopped to relieve himself behind some trees of Arāk. I stopped until he finished and then walked along with him and asked him, ‘O Leader of the believers! Who are the two women who helped each other (or plotted) against the Prophet ﷺ?’”[3] This is the narration that Al-Bukhārī collected, while Muslim recorded that Ibn ‘Abbās asked, “Who are the two women about whom Allāh the Exalted said,

أَحَدَانَ يُذَلِّلُوهَا يَدُوهَا

‘but if you help one another against him,?’”


Muslim also recorded that Ibn ‘Abbās said that ‘Umar bin Al-Khaṭṭāb said to him, “When Allāh’s Messenger ﷺ stayed away from his wives, I entered the Masjid and found people striking the ground with pebbles. They said, ‘Allāh’s Messenger has divorced his wives.’ That occurred before Hijāb was commanded. I said to myself, ‘I must investigate this news today.’”

So he mentioned the Ḥadīth in which he went to Ā’ishah and Ḥafṣah and admonished them. He then said, I went in and found Rabāh, the servant of Allāh’s Messenger ﷺ, sitting on a window sill. I called, ‘O Rabāh, seek permission for me from Allāh’s Messenger.’”

He then mentioned the story as we mentioned above. ‘Umar continued, “I said, ‘O Messenger of Allāh, what trouble do you

feel from your wives? If you have divorced them, verily Allāh is with you, His angels, Jibrīl, Mīkāl, I, Abu Bakr and the rest of believers are with you."

Often, when I talked, all praise is due to Allāh, I hoped that Allāh would testify to the words that I uttered. And so the Āyāt of option\textsuperscript{11} was revealed. Allāh said,

\begin{quote}
\textit{\text{مَعِينَ رَبُّهُ إِنَّهُ لَفَطَّرَكَ أَنَّ بَيْتَكَ أَمْرُكَ بَيْنَ يَدَيْهِ}}
\end{quote}

«Maybe his Lord, if he divorces you, will give him in your place wives better than you.» and,

\begin{quote}
\textit{وَأَنَّهُ فَطَّرَكَ أَنَّهُ مَالِكُهُ وَمَالِكُ الْجَهَرِ وَصَلَّى الْمُؤْمِنِينَ وَالْمُتَّقِينَ بَعْدَ ذَلِكَ غَيْبَ}}
\end{quote}

«but if you help one another against him, then verily, Allāh is his Protector, and Jibrīl, and the righteous among the believers; and after that the angels are his helpers.»

I said, ‘Messenger of Allāh, have you divorced them?’ He said, ‘No.’ I stood at the door of the Masjid and called out at the top of my voice, ‘The Messenger of Allāh has not divorced his wives.’ It was on this occasion that this Āyah was revealed,

\begin{quote}
\textit{إِذَا جَاهَطُوا أَمْرَ مَنْ أَمُرَ أَوِ الحَقَّ أَكَادُوا بَدَّلُوهُ وَأَلْدَآوُهُ إِلَى الرَّسُولِ وَإِلَيْهِ أُلْدِ آً}}
\end{quote}

«When any matter pertaining to peace or alarm comes to them, they broadcast it; whereas, if they would refer it to the Messenger and those who have been entrusted with authority among them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it.»\textsuperscript{(4:83)}

It was I who understood (and properly investigated) this matter.\textsuperscript{2} Similar was said by Saīd bin Jubyr, Ḥākim, Muqātil bin Ḥāyīyān, Aḍ-Dāḥāk and others.\textsuperscript{3} The Āyah,

\begin{quote}
\textit{وَصَلَّى الْمُؤْمِنِينَ}}
\end{quote}

«and the righteous among the believers;»

refers to Abu Bakr and ‘Umar. Al-Ḥasan Al-Baṣrī added

\footnote{Allowing the Prophet \textbf{ﷺ} to choose between divorcing his wives or not.}

\footnote{\textsuperscript{2} Muslim 2:1105.}

\footnote{\textsuperscript{3} Aṭ-Ṭabārī 23:486.}
'Uthmān to them. Layth bin Abi Sulaym said from Mujāhid:

\[ْرسُمْعُ الْمُؤْمِنَٰتَ\]

\(<and the righteous among the believers;\) includes 'Ali bin Abi Ṭālib also.

Al-Bukhārī recorded that Anas said, "Umar said, 'The wives of the Prophet ﷺ were all jealous for his affection, and I said to them,

\[عَسَىَ رَبِّي إِنِّي لِلْمُؤْمِنَٰتَ أَن يَفْتَنُكُمْ أَزْوَاجِي نَسْءًا وَذَكَرَىً\]

\(<Maybe his Lord, if he divorces you, will give him instead of you, wives better than you.\>

Thereafter, this Ayah was revealed.’”[1] We mentioned before that Umar said statements that were confirmed by the Qur’ān, such as about the revelation about Hijāb [see 33:53] and the captive idolators after the battle of Badr [see 8:67]. Umar’s suggestion to take the Station of Ibrāhīm as a place for prayer and Allāh revealed this Ayah;

\[وَأَنْفُذُوا مِنْ مَقَارِبِ إِبْرَاهِيمَ مُسْكَنْ١\]

\(<And take you the Maqām (station) of Ibrāhīm as a place of prayer.\> (2:125)

Ibn Abī Ḥātim recorded that Anas said that 'Umar bin Al-Khaṭṭāb said, "I heard news that the Mothers of the faithful had a dispute with the Prophet ﷺ. So I advised them, saying, 'Either stop bothering Allāh's Messenger or Allāh might provide him better wives than you.' When I was talking to the last one among the Mothers of the faithful, she said, ‘O Umar! Is it that the Messenger of Allāh cannot advise his wives, so that you interfere between him and them?’ I stopped upon hearing this from her, but Allāh revealed;

\[عَسَىَ رَبِّي إِنِّي لِلْمُؤْمِنَٰتَ أَن يَفْتَنُكُمْ أَزْوَاجِي نَسْءًا وَذَكَرَىً مَّسْكَنُكُمْ فَتْيَاتُ يَكْبَرْنَ عِيْدَانَ٢\]

\(<Maybe his Lord, if he divorces you, will give him instead of you, wives better than you, submitting, believers, obedient, worshipping, Sā'īhāt, previously married and virgins.\>”[2]

The wife mentioned here was Umm Salamah, and she is the one who advised 'Umar to stop interfering between the Prophet ﷺ and his wives, as is confirmed in Ṣahīh Al-Bukhārī.\[1\]

Allah’s statement,

« Submitting, believers, obedient, turning repentance, worshipping » is clear in its implications, while.

« Sā’ihāt » means, fasting, according to Abu Hurayrah, 'Ā’ishah, Ibn 'Abbas, 'Ikrimah, Mujāhid, Sa‘īd bin Jubayr, 'Aṭā‘, Muhammad bin Ka‘b Al-Qurazi, Abu 'Abdur-Rahmān As-Sulami, Abu Mālik, Ibrāhīm An-Nakha‘ī, Al-Ḥasan, Qatādah, Ad-Ḍahḥāk, Ar-Rabi’ bin Anas, As-Suddi, and others.\[2\]

\[1\] Fath Al-Bāri 8:16.

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

7. (It will be said in the Hereafter) O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.

8. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow – the Day that Allāh will not disgrace the Prophet and those who believe with him. Their light will run forward before them and in their right hands. They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."

Teaching One’s Family the Religion and Good Behavior

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās;

(Qur’ān 2:260)

(Protect yourselves and your families against a Fire (Hell))

He said, “Work in the obedience of Allāh, avoid disobedience of Allāh and order your families to remember Allāh, then Allāh will save you from the Fire.”[1] Mujāhid also commented on:

(Qur’ān 2:260)

(Protect yourselves and your families against a Fire (Hell))

saying, “Have Taqwā of Allāh and order your family to have Taqwā of Him.”[2] Qatādah said, “He commands obedience to Allāh, to not disobey Allāh, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it.”[3] Similar was said by Aḍ-Ḍāḥkāk and Muqātil; “It is an

obligation for the Muslim to teach his near family members, and his male and female slaves what Allâh has made obligatory for them and what Allâh has forbidden for them.”[1]

There is a Hadîth that confirms the meaning of this Āyah. Ahmad, Abu Dâwûd and At-Tirmidhi recorded that Ar-Rabî’ bin Sabrah said that his father said that the Messenger of Allâh ﷺ said,

"Order the children to pray when they reach the age of seven and when they reach the age of ten, discipline them for (not performing) it."

This is the narration that Abu Dâwûd collected; At-Tirmidhi said, “This Hadîth is Hasan.”[2]

Fuel for Hell and a Description of its Angels

Allâh said,

﴾

“whose fuel is men and stones,” indicating that the Children of Ādam will be fuel for the Fire that will feed it,

﴾

“and stones” in reference to the idols that were worshipped, just as Allâh said in another Āyah,

﴾

“Certainly you and that which you are worshipping now besides Allâh, are (but) fuel for Hell!” (21:98)

‘Abdullâh bin Mas‘îd, Mujâhid, Abu Ja’far Al-Bâqîr and As-Suddi said that these are sulfur stones that are more putrid than rotten corpses, according to Mujâhid.[3]

Allâh’s statement,

﴾

of which are (appointed) angels stern (and) severe,
means, their nature of behavior is stern, because the mercy has been taken out of their hearts for those who disbelieve in Allāh,

severe meaning, their structure is powerful, strong and frightening,

who disobey not the commands they receive from Allāh, but do that which they are commanded.
meaning, whatever Allāh commands them, they rush to obey Him, without delay for even a twinkling of an eye. They are able to fulfill the command; they are called Az-Zabāniyah, meaning, the keepers and guards of Hell, may Allāh give us shelter from them.

No Excuse will be accepted from the Disbeliever on the Day of Resurrection
Allāh said,

O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.
meaning, on the Day of Resurrection, the disbeliever will be told, “Do not offer any excuse this Day, because it will not be accepted from you; you will only be recompensed for what you used to do. Today, you will receive the punishment for your actions.”

Encouraging sincere Repentance
Allāh the Exalted said,

O you who believe! Turn to Allāh with sincere repentance!
meaning, a true, firm repentance that erases the evil sins that preceded it and mend the shortcoming of the repenting person, encouraging and directing him to quit the evil that he
used to do. Allāh said,

\[
\text{"It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow."}
\]

And when Allāh says, "it may be," it means He shall.

\[
\text{"the Day that Allāh will not disgrace the Prophet and those who believe with him"}
\]

meaning, on the Day of Resurrection, Allāh will not disgrace those who believed in the Prophet ﷺ.

\[
\text{"Their light will run forward before them and in their right hands."}
\]

as we explained in Sūrat Al-Ḥadīd,\footnote{See volume nine, the Tafsīr of Sūrat Al-Ḥadīd (57:12).}

\[
\text{"They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."}"
\]

Mujāhid, Aḍ-Ḍahḥāk and Al-Ḥasan Al-BAṣrī and other said, "This is the statement that the believers will say on the Day of Resurrection, when they witness the light of the hypocrites being extinguished."\footnote{At-Ṭabārī 23:496.}

Imām Aḥmad recorded that a man from the tribe of Banu Kinānah said, "I prayed behind the Messenger of Allāh ﷺ during the year of the Conquest (of Makkah), and heard him say,

\[
\text{"O Allāh! Please, do not disgrace me on the Day of Resurrection."}"ootnote{Aḥmad 4:234.}
O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.

Allāh sets forth an example for those who disbelieve: the wife of Nūh and the wife of Lūt. They were under two of our righteous servants, but they both betrayed them. So, they availed them not against Allāh and it was said: “Enter the Fire along with those who enter!”

The Command for Jihād against the Disbelievers and the Hypocrites

Allāh the Exalted orders His Messenger ﷺ to perform Jihād against the disbelievers and hypocrites, the former with weapons and armaments and the later by establishing Allāh’s legislated penal code,

(and be severe against them) meaning, in this life,

(Their abode will be Hell, and worst indeed is that destination.) that is, in the Hereafter.

The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection

Allāh the exalted said,

(Allāh sets forth an example for those who disbelieve)

meaning, the disbelievers who live together in this life with Muslims, their mixing and mingling with Muslims will not help the disbelievers, nor will it avail them with Allāh, until and unless they gain faith in their hearts. Then Allāh mentioned the parable, saying,
the wife of Nūḥ and the wife of Lūţ. They were under two of our righteous servants.

means, they were the wives of two of Allāh’s Messengers and were their companions by day and night, eating with them and sleeping with them, as much as any marriage contains of interaction between spouses. However,

they both betrayed them. meaning, in the faith, they did not adhere to the faith sent through their husbands nor accepted their message. Therefore, all the intimate knowledge of their husbands neither helped them nor prevented punishment, hence Allāh’s statement,

So, they availed them not against Allāh means, because their wives were disbelievers,

and it was said meaning, to these wives,

Enter the Fire along with those who enter!
The part of the Āyah that reads,

but they both betrayed them does not pertain to committing illegal sexual intercourse, but to refusing to accept the religion. Surely, the wives of the Prophets were immune from committing illegal sexual intercourse on account of the honor that Allāh has granted His Prophets, as we explained in Sūrat An-Nūr.[1]

Al-‘Awfī reported from Ibn ‘Abbās, “They betrayed them by not following their religion. The wife of Prophet Nūḥ used to expose his secrets, informing his oppressive people whenever any person embraced the faith with Nūḥ. As for the wife of

[1] This was briefly mentioned in volume seven, in the Tafsīr of Sūrat An-Nūr (24:26).
Prophet Lūt, she used to inform the people of the city (Sodom), who committed the awful sexual act (sodomy), whenever a guest was entertained by her husband.”[1] Aţ-Ďahhâk reported that Ibn ‘Abbâs said, “No wife of a Prophet ever committed adultery and fornication. Rather, they betrayed them by refusing to follow their religion.”[2] Similar was said by ʻIkrimah, Sa’īd bin Jubayr, Aţ-Ďahhâk and others.[3]

11. And Allâh has set forth an example for those who believe: the wife of Fir‘awn, when she said: “My Lord! Build for me a home with You in Paradise, and save me from Fir‘awn and his work, and save me from the people who are wrongdoers.”

12. And Maryam, the daughter of ‘Imrân who guarded her chastity (private part). And We breathed into it through Our Râh, and she testified to the truth of her Lords Kalimât, and His Kutub, and she was of the Qânitîn.

The Disbelievers can cause no Harm to the Believers

This is a parable that Allâh made of the believers, in that, if they needed to, their association with the disbelievers will not harm them. Allâh the Exalted said,

Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that, will never be helped by Allâh in any way, except you indeed fear a danger from them. (3:28)

Qatâdah said, “Fir‘awn was the most tyrannical among the

people of the earth and the most disbelieving. By Allāh! His wife was not affected by her husband’s disbelief, because she obeyed her Lord. Therefore, let it be known that Allāh is the Just Judge Who will not punish anyone except for their own sins.”[1]

Ibn Jarīr recorded that Sulaymān said, “The wife of Fir‘awn was tortured under the sun and when Fir‘awn would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise.”[2]

Ibn Jarīr said that Al-Qāsim bin Abī Bazzah said, “Fir‘awn’s wife used to ask, ‘Who prevailed?’ When she was told, ‘Mūsā and Hārūn prevailed’, she said, ‘I believe in the Lord of Mūsā and Hārūn.’ Fir‘awn sent his aides to her and said to them, ‘Find the biggest stone. If she insists on keeping her faith, throw the stone on her, otherwise she is my wife. When they came to her, she looked up to the sky and was able to see her house in Paradise. She persisted on the faith and her soul was then captured. The stone was thrown on her lifeless body.’[3]

This is the meaning of her statement,

«َِےآبَيِّ أَنتِ لِيِّ يُنَٰذِكِ بِنَا فِي الْجَنَّةِ وَۚيِّنََّى بِمِنْ فِرْعَوْنِ وَۚمَسِيأْ.»

<My Lord! Build for me a home with You in Paradise, and save me from Fir‘awn and his work,»

means, ‘deliver me from him, because I am innocent of his actions,’

«وَۚتُقِينِ مِنَ اللَّهِ إِنَّكَ لَتَذْلِينَ»

(and save me from the people who are wrongdoers.)

Her name was Āsiyāh bint Muzāḥim, may Allāh be pleased with her.

Allāh said,

«ۚوَۚمَزَّى أَبَأَتَكَ عَمَّا أَحْصَتْ فَرَجَحَهَا»

<And Maryam, the daughter of `Imrān who guarded her chastity (private part).»

[3] Aṭ-Ṭabari 23:500. See the section about reports such as this and the previous in the beginning of this book.
meaning, who protected and purified her honor, by being chaste and free of immorality,

«فتحتك فتحاً في روحنا»

«And We breathed into it (private part) through Our Rūh,»

meaning, through the angel Jibril. Allāh sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allāh commanded him to blow into a gap of her garment and that breath went into her womb through her private part; this is how ‘Īsā was conceived. This is why Allāh said here,

«فتحتك فتحاً في روحنا وصدقت بكينكما زكية وثريها وثريها»

«And We breathed into it through Our Rūh, and she testified to the truth of her Lords Kalimāt, and His Kutub,»

meaning His decree and His legislation.

«والأتي من المتين»

«And she was of the Qānitīn.»

Imām Aḥmad recorded that Ibn ‘Abbās said, “The Messenger of Allāh ﷺ drew four lines on the ground and said,

«أثرِونا ما هذا؟»

«Do you know what these lines represent?»

They said, ‘Allāh and His Messenger know best.’ He ﷺ said,

«أفضل النساء أهل الجنة: خديجة بنت خويلد، وفاطمة بنت محمد، وعمران، وأبيها بنت مزاجم امرأة فزغون»

The best among the women of Paradise are Khadijā bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint ‘Imrān and Āsiyah bint Muzāhim, wife of Fir’awwn.\[1\]

It is confirmed in the Two Shahīhs from Abu Mūsā Al-Ash’arie that the Messenger of Allāh ﷺ said,

«كلم من الرجال كبير ورمي يحمل من النساء إلا أن أبيها امرأة فزغون، وعمرو ابنه عمران، وخديجة بنت خويلد، وإن فضل عائشة على النساء كفضل المبدل على»

\[1\] Aḥmad 1:293.
Many men have reached the level of perfection, but none among women have reached this level except Āsiyah – Fir'awn’s wife, Maryam—the daughter of ‘Imrān, and Khadijah—the daughter of Khuwaylid. And no doubt, the superiority of ‘Ā’ishah to other women is like the superiority of Tharīd to other meals.

In my book, Al-Bidāyah wan-Nihāyah, I have mentioned these Ḥadīths using their various chains of narration in relating the story of Prophet Isā and his mother Maryam, peace be upon them, all praise be to Allāh.

This is the end of the Tafsīr of Sūrat At-Tahrīm, all thanks and praise are due to Allāh.

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The Tafsir of Sūrat Al-Mulk

(Chapter - 67)

Which was revealed in Makkah

The Virtues of Sūrat Al-Mulk

Imām Aḥmad recorded from Abu Hurayrah that Allāh’s Messenger ﷺ said,

‘إنَّ سَوْرَةَ فِي الْقُرْآنِ تَلْيَانِينُ آيَةَ مُفْعَلَتِ إِلَيْهِ اسْتَجَابَتْهَا حَتَّى غَفَّرَ لَهُ: ﴿ُنَبِّئُهُ الَّذِي يَبْيَعُ﴾

‘Verily, there is a chapter in the Qur’ān which contains thirty Ayāt that will intercede on behalf of its reciter until he is forgiven. (It is): 〈Blessed be He in Whose Hand is the dominion.〉’[1]

This Ḥadith was collected by At-Tirmidhi and the four Sunan Compilers. At-Tirmidhi said concerning it, “This is a Ḥasan Ḥadith.”[2]

At-Ṭabarānī and Al-Hāfiẓ Aḍ-Ḍiyā’ Al-Maqdisi both recorded from Anas that the Messenger of Allāh ﷺ said,

‘سَوْرَةَ فِي الْقُرْآنِ خَاصَّةً عَنْ صَافِحِهَا حَتَّى أَذْهَلَهَا الْجَنَّةُ: ﴿ُنَبِّئُهُ الَّذِي يَبْيَعُ﴾

‘There is a chapter of the Qur’ān that will argue on behalf of its reciter until it causes him to enter into Paradise. (It is): 〈Blessed be He in Whose Hand is the dominion.〉’[3]

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

1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.

2. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving;

3. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts?

4. Then look again and yet again, your sight will return to you Khāsī', and worn out.

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayātīn, and have prepared for them the torment of the blazing Fire.

Glorification of Allāh and mentioning the Creation of Death, Life, the Heavens and the Stars

Allāh the Exalted glorifies His Noble Self and informs that the dominion is in His Hand. This means that He deals with all of His creatures however He wishes and there is none who can reverse His decree. He is not questioned concerning what He does because of His force, His wisdom and His justice. For this reason Allāh says,

1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.

Then Allāh says,
Those who say that death is an existing creation use this Ayah as a proof because it is something that has been created. This Ayah means that He brought creation into existence from nothing in order to test the creatures. He examines them to see which of them will be best in deeds. This is similar to Allah’s statement,

**“How can you disbelieve in Allah? Seeing that you were dead and He gave you life.”** (2:28)

In this Ayah Allah named the first stage, which is non-existence, “death.” Then he named the origin or beginning of existence, “life.” This is why Allah says,

**“Then He will give death, then again will bring you to life (on the Day of Resurrection).”** (2:28).

Concerning Allah’s statement,

**“He may test you which of you is best in deed.”**

It means best in deeds. This is as Muhammad bin ‘Ajlân said. It should be noted that Allah did not say “which of you does the most deeds.” Allah then says,

**“And He is the Almighty, the Oft-Forgiving.”**

This means that He is the Almighty, the Most Great, the Most Powerful and the Most Honorable. However, along with this He is Most Forgiving to whoever turns to Him in repentance and seeks His pardon after having disobeyed Him and opposed His commandment. Even though Allah is Almighty, He also forgives, shows mercy, pardons and excuses. Then Allah says,

**“Who has created the seven heavens one above the other;”**

meaning stacked one on top of the other. Are they connected
to each other, meaning that they are in elevated ascension, some of them being stacked above others, or separated with space between them? There are two views concerning this, and the most correct opinion seems to be the latter as is proven in the Ḥadīth of Isrā’ (the Prophet’s Night Journey) and other narrations.

Concerning ʿAlāh’s statement,

«you can see no fault in the creation of the Most Gracious.»

means, it (the creation) is done in a flawless manner, and these are connected with each other so as to forms a straight level, having no disunion, conflict, inconsistency, deficiency, flaw or defect. This is the reason that ʿAlāh says,

«Then look again. Can you see any rifts?»

meaning, look at the sky and pay close attention to it. Do you see any flaw, deficiency, defect or rifts in it? Ibn ʿAbbās, Mujāhid, Ad-Ḍaḥḥāk, Ath-Thawri and others said concerning ʿAlāh’s statement,

«Then look again. Can you see any rifts?» that it means cracks.[1]

As-Suddī said that,

«Can you see any rifts?» means any tears.[2] Qatādah said,

«Can you see any rifts?» means, ‘do you see any defects O Son of Ādām (mankind)?’

In reference to ʿAlāh’s statement,


"Then look again and yet again,"

Qatādah said, "It means (look) twice."

your sight will return to you Khāsi',

Ibn 'Abbās said that Khāsi' means humiliated.\[1]\] Mujāhid and Qatādah both said that it means despised.\[2]\]

and worn out.

Ibn 'Abbās said that this means it will be exhausted.\[3]\] Mujāhid, Qatādah and As-Suddi all said that it means broken down fatigue that comes from weakness. Thus, the Āyah means that if you continuously looked, no matter how much you look, your sight will return to you.

Khāsi'

due to the inability to see any flaw or defect (in Allāh's creation).

and worn out.

meaning, exhausted and broken down feebleness due to the great amount of repeated looking without being able to detect any deficiency. Then, after Allāh negated any deficiency in the creation of the heavens, He explains their perfection and beauty. He says,

And indeed We have adorned the nearest heaven with lamps,

This refers to the stars which have been placed in the heavens, some moving and some stationary.

\[1]\] At-Ṭabari 23:507.
\[2]\] At-Ṭabari 23:507.
\[3]\] Ad-Durr Al-Manthūr 8:235.
In Alläh’s statement,

(and We have made them (as) missiles to drive away the Shayāṭin.)

The pronoun ‘them’ in His statement, “and We have made them” is the same type of statement as the stars being referred to as lamps. This does not mean that they are actually missiles, because the stars in the sky are not thrown. Rather, it is the meteors beneath them that are thrown and they are taken from the stars. And Alläh knows best.

Concerning Alläh’s statement,

(and We have prepared for them the torment of the blazing Fire.)

means, ‘We have made this disgrace for the devils in this life and We have prepared for them the torment of the blazing Fire in the Hereafter.’ This is as Alläh said in the beginning of Sūrat Aṣ-Ṣaffāt,

Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. [37:6-7]

Qatādah said, “These stars were only created for three purposes: Alläh created them as adornment for the heaven (sky), as missiles for the devils and as signs for navigation. Therefore, whoever seeks to interpret any other meanings for them other than these, then verily he has spoken with his own opinion, he has lost his portion and burdened himself with that which he has no knowledge of.” Ibn Jarîr and Ibn Abi
8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: “Did no warner come to you?”

9. They will say: “Yes, indeed a warner did come to us, but we rejected him and said: ‘Allāh never sent down anything; you are only in great error.’”

10. And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!”

11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!

The Description of Hell and Those Who will enter into it

Allāh the Exalted says,

«ز»

<and> meaning, ‘and We have prepared,’

«لَئِنْ كَتَبْنَاهُمْ عَدَاً عَنْ هَيْثَمْ وَصَعِّبَتْ السَّمَى»

<for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.>

This means that this will be the worst end and a terrible destiny.

«إِذَا أَنْفَكَوْا بَيْنَا مَتَا نَهَانَا»

<When they are cast therein, they will hear its Shahiq> Ibn Jarīr said, “This means the sound of shouting.” [1]

«وَهُمْ تَعْمَرُونَ»

<while it is simmering.> Ath-Thawri said, “It will boil them just as a small number of seeds are boiled in a lot of water.”

Then Allāh says,

«نُوْمَ يَسْتَوِيُّنَاهَا»

<It almost bursts up with fury.> meaning, some parts of it almost break apart from other parts due to the severity of its rage and anger with them.

«كَانَ أَنْفَكَ الَّذِي يَقْرَأُ مَعَهُ عِلْمَهُمْ أَنَّ بَيْنَ الْيَمِّينِ وَ الْبَصْرَيْنِ»

Allāh says: “When none of you is cast therein, it will ask: ‘Did no warner come to you?’ They will say: ‘Yes, indeed a warner did come to us, but we rejected him and said: ‘Allāh never sent down anything: you are only in great error.’”

In these Āyāt Allāh reminds of His justice in dealing with His creatures and that He does not punish anyone until the proof has been established against them and a Messenger has been sent to them. This is similar to Allāh’s statement,

And We never punish until We have sent a Messenger. 
[17:15]

Allāh also says,

still when they reach it, the gates thereof will be opened. And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Āyāt of your Lord, and warning you of the meeting of this Day of yours?” They will say: “Yes,” but the Word of torment has been justified against the disbelievers!” [39:71]

Thus, they have no recourse but to blame themselves and they will feel remorseful when such remorse will be of no benefit to them. They will say,

Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!

meaning, ‘if we would have benefited from our intellects or listened to the truth that Allāh revealed, we would not have been disbelieving in Allāh and misguided about Him. But we did not have understanding to comprehend what the Messengers came with, and we did not have the intelligence to guide us to following them.’ Allāh then says,

Then they will confess their sin. So, away with the dwellers of the blazing Fire!

Imām Aḥmad recorded from Abu Al-Bakhtari At-Tā’ī that he heard from one of the Companions that the Messenger of Allāh ﷺ said,

The people will not be destroyed until they themselves confess
The Reward of those Who fear their Lord unseen

Allāh informs of he who fears standing before his Lord, being frightened about matters between himself and Allāh when he is not in the presence of other people. So he refrains from disobedience and he performs acts of obedience when no one sees him except Allāh. Allāh mentions that this person will have forgiveness and a great reward. This means that his sins will be remitted and he will be rewarded abundantly. This is similar to what has been confirmed in the Two Šahīhs,

"سِنَنَةُ يَتُّلُّهُمَا اللَّهُ نَزَالًا فِي ظَلِّ عَرْشِهِ يُؤْمَرُ لَنْ يَظَلِّ إِلَّا ظَلَاءُ"

"There are seven people whom Allāh the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade."

Then he mentioned that among those people are:

"دُعِّعَتْ امْرَاةَ ذَاتِ مَنْصِبٍ وَجَمْعَى قَالَ: اِنِّي أَخَافُ اللَّهَ وَرَجُلًا نَضِدَقُ بِضَدْنَاهُ فَأَخْفَاهَا حَتَّى لَا يَعْلَمَ يِتِمَّهَا مَا يَتِمُّ بَيِّنَهَا"

"A man who is tempted by a beautiful woman of high social status, but he says: 'Verily, I fear Allāh.' Another person from

[1] Āḥmad 5:293.
among them is a man who gives charity and he conceals it so that his left hand does not know what his right hand spent.\[1\]

Then He says, while informing that He is aware of the innermost conscience and secrets,

«And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.»

meaning, that which occurs in the hearts (ideas, thoughts, etc.).

«Should not He Who has created know?»

This means, ‘doesn’t the Creator know?’

«And He is the Most Kind and Courteous, All-Aware (of everything).»

**Allāh’s Favor of subjugating the Earth to His Servants**

Then Allāh mentions His favor to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation. Allāh says,

«He it is Who has made the earth subservient to you; so walk in the paths thereof»

meaning, travel wherever you wish throughout its regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. And know that your efforts will not benefit you anything unless Allāh makes matters easy for you. Allāh continues to say,

\[1\] *Fath Al-Bārī* 2:168, and *Muslim* 2:715.
Thus, striving by using the means (to attain something) does not negate the necessity of depending upon Allâh (At-Tawakkul). This is similar to what Imam Ahmad recorded from `Umar bin Al-Khaṭṭāb, that he heard the Messenger of Allâh ﷺ say,

وَأَنَّكُمْ مُنْتَظِمُونَ عَلَى الْحَرْبِ وَتَنْفِقُونَ ﷺ لَّمْ تَنْفِقُنَّ ﷺ كُمْ ﷺ مَّا يَبْرَزُّ الْعَذَابُ ﷺ تَنْفِقُونَ ﷺ جَاهَّا

If you would trust in Allâh as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs.\(^1\)

At-Tirmidhi, An-Nasâ’î and Ibn Mâjah all recorded this Ḥadîth. At-Tirmidhi said, “Hasan Šâhîh.” \(^2\) So this confirms that the bird searches morning and evening for its sustenance while depending upon Allâh. For He is the Subduer, the Controller and the One Who causes everything.

(And to Him will be the resurrection.)

meaning, the place of return on the Day of Judgement. Ibn ‘Abbâs, Mujâhid, As-Suddî and Qatâdah all said that Manâkibihâ (its paths) means its outermost borders, its roads and its regions.\(^3\)

(16. Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake?)

\(^1\) Ahmad 1:52.

\(^2\) Tuhfat Al-Ahwâdhi 8:8, An-Nasâ’î in Al-Kubrâ, the book of Ar-Raqâ‘îq, Tuhfat Al-Ashraf 8:79, and Ibn Mâjah 2:1394.

\(^3\) At-Tabari 23:512, and Al-Qurtubi 18:215.
17. Or do you feel secure that He, Who is over the heaven, will not send against you a Ḥāṣib? Then you shall know how has been My warning.

18. And indeed those before them rejected, then how terrible was My reproach?

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious. Verily, He is the All-Seer of everything.

How can You feel Secure against the Punishment of Allāh while He is Able to seize You however He wills?

This is another indication of His gentleness and His mercy with His creatures. He is able to punish them because some of them disbelieve in Him and worship others besides Him, yet He, is forbearing, He pardons, and He gives respite for an appointed time without hastening. This is as He says,

وَأَرَأَيْتُمُ اللَّهَ مَنْ أَكْبَرَ مِنَ الْإِنْسَانِ كَيْفَ أَجَابْنَ عَلَى نُسُوعِ يَوْمِكُمْ فَخَلَقْنَاهُ مِنْ ذَلِكَ الرَّجْسِ

«And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allāh is Ever All-Seer of His servants.» [35:45]

Here Allāh says,

أَمَّا لَقِينَ نَفْسَمُ نَفْسَكُ أَنْ يُجْفِفْ يَدَّمَرَهُ وَيَقولُ هَيْنَ مَنْ تُمْرِيْهَا

«Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake?»

meaning, that it would move back and forth, and be disrupted.

أَمَّا لَقِينَ نَفْسَمُ نَفْسَكُ أَنْ يُرْسِلَ عَلَيْكُمْ سُلُكًا

«Or do you feel secure that He, Who is over the heaven, will not send against you a Ḥāṣib?»

meaning, a wind containing gravel that will strike you, as Allāh says in another Ayah,
And similarly, here Allah threatens them with His statement,

Then you shall know how has been My warning.

meaning, ‘how is My admonition and what will happen to those who disregard and reject it.’ Then Allah says,

And indeed those before them rejected.

meaning, from the previous nations and the old generations that have passed. Then Allah says,

then how terrible was My reproach?

meaning, ‘how was My rebuke of them and my punishment of them.’ Meaning, it was great, severe and painful.

The flight of Birds is by the Power of Allah and it is a Proof that He sees everything small and large

Allah says,

Do they not see the birds above them, spreading out their wings and folding them in?

meaning, sometimes they spread their wings out in the wind (gliding) and other times they gather and spread (flapping) the wings in flight.

None upholds them meaning, in the air,
except the Most Gracious. meaning, Allah holds them up in the air by subjecting the air to them out of His mercy and His gentleness.

Verily, He is the All-Seer of everything. means, with what is beneficial and suitable for all of His creatures. This is similar to His statement,

Do they not see the birds held in the midst of the sky? None upholds them but Allah. Verily, in this are clear Ayat for people who believe. [24:79]

20. Who is it besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but
delusion.

21. Who is it that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and flee.

22. Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?

23. Say: "It is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give."

24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered."

25. They say: "When will this promise come to pass, if you are telling the truth?"

26. Say: "The knowledge is with Allāh only, and I am only a plain warner."

27. But when they will see it approaching, the faces of those who disbelieve will be sad and grievous, and it will be said: "This is what you were calling for!"

No One will help You and No One can grant Sustenance except for Allāh

Allāh addresses the idolators who worship others besides Him, seeking help and sustenance from them. Allāh rebukes them for what they believe, and He informs them that they will not attain that which they hope for. Allāh says,

أَنَّ هَذَا الْأَلْلَهُ مَوْلَىٰ مَحِيطٌ لَّكُمْ شَرَكَاءُ مِنْ دُونِ الرَّحْمَنِ

(Who is it besides the Most Gracious that can be an army to you to help?)

meaning, there is no protector or helper for you besides Him. This is the reason that Allāh says,

إِنَّ الْكُفَّارَ إِلَّاٰ فِي غُرُورٍ

(The disbelievers are in nothing but delusion.)

Then Allāh says,

أَنَّ هَذَا الْأَلْلَهُ يَنْبِلَكُ بِنِسَانِكَ بَيْنَهُ

(Who is it that can provide for you if He should withhold His provision?)
meaning, who is it that can provide for you if Allâh cuts off your sustenance? There is no one who gives, withholds, creates, provides and helps other than Allâh alone, Who has no partner. This proves that they know this, yet they still worship others besides Him. Thus, Allâh says,

\[\textit{Nay, but they continue} \] meaning, they persist in their transgression, lying and misguidance.

\[\textit{to be in pride, and flee.} \] meaning, they continue in obstinace, arrogance and fleeing away from the truth. They do not listen to it nor do they follow it.

**The Parable of the Disbeliever and the Believer**

Then Allâh says,

\[\textit{Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?} \]

This is a parable which Allâh made of the believer and the disbeliever. So the condition of the disbeliever is like one who walks prone on his face. This is like a person walking bent over on his face (with his head down) instead of walking upright. This person does not know where he is going or how. Rather, he is lost, astray and confused. Is this person more guided,

\[\textit{or he who walks upright} \] meaning, he who stands erect.

\[\textit{on a straight path?} \] meaning, this person who walks upright is on a clear path, and he is straight within himself while his path is straight as well. This is their likeness in this world, and their likeness will be the same in the Hereafter. So the believer will be gathered (on the Day of Judgement) walking upright upon the straight path and the vast and spacious Paradise will be opened up for him. However, the disbeliever will be gathered
walking down on his face to the Hellfire.

Assembler those who did wrong, together with their companions and what they used to worship instead of Allāh, and lead them on to the way of flaming Fire." (37:22,23)

"Companions" here means those like them. Imām Ahmad recorded from Anas bin Mālik that it was said, "O Messenger of Allāh! How will the people be gathered on their faces?" So the Prophet ﷺ replied,

اَلِيْسَ الَّذِي أَنَّا هُمْ عَلَى أَرْجَاهُمْ فَادْعَ أَنْ يُسِيِّبُهُمْ عَلَى وَجُوُهِهِمْ

"Is not He who made them to walk on their legs able to make them walk on their faces?"\(^1\)

This Ḥadith is also recorded in the Two Sahīhs.\(^2\)

**Allāh’s Power to create and It being an Evidence of the Final Abode**

Allāh says,

فَلَمَّا هُوَ الَّذِيَ أَنَّا هُمْ

"Say it is He Who has created you," meaning, He initiated your creation after you were not even a thing worth mentioning (i.e., nothing). Then He says,

وَجَعَلَ لَكُمْ السَّمَعَ وَالأَبْصَارَ وَالأَفْؤَادَ

"and endowed you with hearing and seeing, and hearts." meaning, intellects and powers of reasoning.

قُلْلاً تَمَا تُشْكَرُونَ

"Little thanks you give." meaning, how little you use these abilities that Allāh has blessed you with to obey Him, to act according to His commandments, and avoid His prohibitions.

فَلَمَّا هُوَ الَّذِي دُرِّكَمْ فِي النَّاسِ

"Say: "It is He Who has created you on the earth...""

meaning, He has spread and distributed you all throughout the

\(^1\) Ahmad 3:167.

various regions and areas of the earth with your differing languages, colors, shapes, appearances and forms.

(and to Him shall you be gathered.)

meaning, you all will come together after this separation and division. He will gather you all just as He separated you and He will bring you back again just as He originated you. Then while informing of the disbelievers who reject the final return, and doubt concerning its real occurrence, Allâh said;

(They say: “When will this promise come to pass if you are telling the truth?”)

meaning, ‘when will this gathering after separation that you are informing us of, occur?’

(Say: “The knowledge is with Allâh only…”)

meaning, ‘no one knows the time of the Day of Judgement exactly except Allâh, but He has commanded me to inform you that it is real and it will definitely occur, so beware of it.’

(and I am only a plain warner.)

meaning, ‘I am only obligated to convey, and verily I have performed my duty (of conveying) towards you.’ Then Allâh says,

(But when they will see it approaching, the faces of those who disbelieve will be sad and grievous.)

means, when the Day of Judgement begins, and the disbelievers witness it, and they see that the matter has drawn close, because everything that is to occur will occur, even if it takes a long time. So, when what they denied occurs, it will grieve them because they will know what is awaiting them there (in Hell) of the worst evil. This means that it will surround them and Allâh will command what they were not
able to reckon or fully comprehend to come to them.

\[\text{and there will become apparent to them from Allāh what they had not been reckoning. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.}\]

(39:47, 48)

This is why it will be said to them in order to scold and reprimand them,

\[\text{This is what you were calling for!}\]

meaning, that you were seeking to hasten.

\[\text{28. Say: "Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?"}\]

\[\text{29. Say: "He is the Most Gracious, in Him we believe, and upon Him we rely. So, you will come to know who it is that is in manifest error."}\]

\[\text{30. Say: "Tell me! If (all) your water were to sink away, who}\]
then can supply you with flowing water?’”

The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance

Allāh says,

"Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?"

meaning, ‘save yourselves, for verily, there is nothing that can rescue you from Allāh except repentance, turning to Him for forgiveness and returning to His religion. Your hopes that torment and exemplary punishment will strike us, will not benefit you. Whether Allāh punishes us or has mercy on us, there is no escaping from Allāh’s punishment and painful torment that you will suffer.’ Then Allāh says,

"Say: ‘He is the Most Gracious, in Him we believe, and upon Him we rely.’"

meaning, ‘we believe in the Lord of all that exists, the Most Gracious, the Most Merciful, and upon Him we rely in all of our affairs.’ This is as Allāh says,

"So worship Him and rely upon Him." (11:123)

Thus, Allāh continues saying,

"So, you will come to know who it is that is in manifest error."

meaning, ‘between Us and you, and to whom the final end (ultimate victory) will be for in this life and in the Hereafter.’
Reminding of Allāh’s Blessing by the springing of Water and the Threat of It being taken away

Demonstrating how merciful He is to His creatures, Allāh says:

«Say: “Tell me! If your water were to sink away…”»

meaning, if it were to go away, disappearing into the lowest depths of the earth, then it would not be reachable with iron axes nor strong arms. ‘Ghā’ir’ (sinking) as used here in the Āyah, is the opposite of springing forth. This is why Allāh says,

«who then can supply you with flowing water?»

meaning, springing forth, flowing, running upon the face of the earth. This means that no one is able to do this except Allāh. So, it is merely out of His favor and His grace that He causes water to spring forth for you, and He makes it run to the various regions of the earth in an amount that is suitable for the needs of servants, be it little or abundant. So Allāh’s is all the praise and thanks.

This is the end of the Tafsîr of Sūrat Al-Mulk and all praise and thanks are due to Allāh.
The Tafsir of Sūrah Nūn[1]  
(Chapter - 68)  
Which was revealed in Makkah

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

1. Nūn. By the pen and by what they Yāsūr.  
2. You, by the grace of your Lord, are not insane.  
3. And verily, for you will be reward that is not Māmnūn.  
4. And verily, you are on an exalted character.  
5. You will see, and they will see,  
6. Which of you is afflicted with madness.  
7. Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.

We have already discussed the special letters of the Arabic alphabet at the beginning of Sūrat Al-Baqara. Thus, Allāh’s saying,

Nūn, is like Allāh’s saying,

Ṣād, and Allāh’s saying,

[1] Also called Sūrat Al-Qalam.
الْيَوْمَ هُوَ ضُرْرًا مَّعْنَىٰ وَالْأَخَرُينَ مِثْلُ هَذَا ۛ إِنَّمَا تَشْهَدُونَ عَلَيْنَا أَنَّنَا نَحْنُ بِهِ نُبِيعُونَ

﴾Qaf, and similar to them from the individual letters that appear at the beginning of Qur'ānic chapters. This has been discussed at length previously and there is no need to repeat it here.\[\textbf{The Explanation of the Pen}\]

Concerning Allāh's statement,

\[
	extit{By the pen} \] The apparent meaning is that this refers to the actual pen that is used to write. This is like Allāh's saying,

\[
	extit{Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.} \] (96:3-5)

Therefore, this statement is Allāh's swearing and alerting His creatures to what He has favored them with by teaching them the skill of writing, through which knowledge is attained. Thus, Allāh continues by saying,

\[
	extit{and by what they Yāṣūr}. \] Ibn 'Abbās, Mujāhid and Qatādah all said that this means, "what they write."\[\textsuperscript{[1]}\] As-Suddi said, "The angels and the deeds of the servants they record."

Others said, "Rather, what is meant here is the pen which Allāh caused to write the decree when He wrote the decrees of all creation, and this took place fifty-thousand years before He created the heavens and the earth." For this, they present Ḥadīths that have been reported about the Pen.

Ibn Abī Ḥātim recorded from Al-Walīd bin 'Ubādah bin Aṣ-Ṣāmit that he said, "My father called for me when he was dying and he said to me: Verily, I heard the Messenger of Allāh  say,

\[
	extit{إِنَّ أُولَٰئِكُمَا هُوَ الْقَلَمُ قَالَ نَّهُ: أَكْتُبُ فَالَّذِينَ تَوَلَّوْا بِذَٰلِكَ} \]

\[
	extit{فَأَنْفَقُ أَيُّهَا الْأَبِي} \]

\[\textsuperscript{[1]}\] Aṭ-Ṭabari 23:527, 528.
"Verily, the first of what Allāh created was the Pen, and He said to it: "Write." The Pen said: "O my Lord, what shall I write?" He said: "Write the decree and whatever will throughout eternity.""

This Ḥadīth has been recorded by Imām Aḥmad through various routes of transmission. At-Tirmidhi also recorded it from a Ḥadīth of Abu Dāwud At-Ṭayālisī and he (At-Tirmidhi) said about it, "Ḥasan Ṣaḥīh, Gharīb."[3]

Swearing by the Pen refers to the Greatness of the Prophet

Allāh says,

\[
\text{نا آتُ يَعْمَلُ رَبِّي بِصُدُورِكُنَّ}
\]

\[
\text{You, by the grace of your Lord, are not insane.}
\]

meaning – and all praise is due to Allāh – you are not crazy as the ignorant among your people claim. They are those who deny the guidance and the clear truth that you have come with. Therefore, they attribute madness to you because of it.’

\[
\text{وَيَدُونُ اللَّهُ لِأَبَارَ عِيْنَانُ}
\]

\[
\text{And verily, for you will be reward that is not Mannūn.}
\]

meaning, ‘for you is the great reward, and abundant blessings which will never be cut off or perish, because you conveyed the Message of your Lord to creation, and you were patient with their abuse.’ The meaning of:

\[
\text{غَيْرُ مَنْ تُنْزِى}
\]

\[
\text{not Mannūn}
\]

is that it will not be cut off. This is similar to Allāh’s statement,

\[
\text{عَطَةٌ غَيْرُ قَطْعَةٍ}
\]

\[
\text{a gift without an end.} (11:108)
\]

and His statement,

\[
\text{قَدْ أَفَضَلَ عِلَّمَيْنِ}
\]

Then they shall have a reward without end.\textsuperscript{[95:6]} Mujāhid said,

\textit{Without Mannūn} means "Without reckoning."\textsuperscript{[1]} And this refers back to what we have said before.

The Explanation of the Statement: "Verily, You are on an Exalted Character."

Concerning Allāh's statement,

\textit{And verily, you are on an exalted (standard of) character.} Al-'Awfi reported from Ibn 'Abbās, "Verily, you are on a great religion, and it is Islām."\textsuperscript{[2]} Likewise said Mujāhid, Abu Mālik, As-Suddi and Ar-Rabī' bin Anas.\textsuperscript{[3]} Aḍ-Ḍaḥṭār and Ibn Zayd also said this.\textsuperscript{[4]} Sa'd bin Abī 'Arūbah reported from Qatādah that he said concerning Allāh's statement,

\textit{And verily, you are on an exalted (standard of) character.} "It has been mentioned to us that Sa'd bin Hishām asked 'Ā'ishah about the character of the Messenger of Allāh ﷺ, so she replied: 'Have you not read the Qur'ān?' Sa'd said: 'Of course.' Then she said: 'Verily, the character of the Messenger of Allāh ﷺ was the Qur'ān.'\textsuperscript{[5]} 'Abdur-Razzāq recorded similar to this\textsuperscript{[6]} and Imām Muslim recorded it in his Ṣaḥīḥ on the authority of Qatādah in its full length.\textsuperscript{[7]}

This means that he would act according to the commands and the prohibition in the Qurān. His nature and character were patterned according to the Qurān, and he abandoned his
natural disposition (i.e., the carnal nature). So whatever the Qur’an commanded, he did it, and whatever it forbade, he avoided it. Along with this, Allah gave him the exalted character, which included the qualities of modesty, kindness, bravery, pardoning, gentleness and every other good characteristic.

This is like that which has been confirmed in the Two Sahīhs that Anas said, “I served the Messenger of Allah ﷺ for ten years, and he never said a word of displeasure to me (Uff), nor did he ever say to me concerning something I had done: ‘Why did you do that?’ And he never said to me concerning something I had not done: ‘Why didn’t you do this?’ He had the best character, and I never touched any silk or anything else that was softer than the palm of the Messenger of Allah ﷺ. And I never smelled any musk or perfume that had a better fragrance than the sweat of the Messenger of Allah.”[^1]

Imām Al-Bukhārī recorded that Al-Barā’ said, “The Messenger of Allah ﷺ had the most handsome face of all the people, and he had the best behavior of all of the people. And he was not tall, nor was he short.”[^2]

The Ḥadīths concerning this matter are numerous. Abu ʿĪsā At-Tirmidhi has a complete book on this subject called Kīṭāb Ash-Shamāʾīl.

Imām Aḥmad recorded that ʿĀʾishah said, “The Messenger of Allah ﷺ never struck a servant of his with his hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting Jihād in the cause of Allah. And he was never given the option between two things except that the most beloved of the two to him was the easiest of them, as long as it did not involve sin. If it did involve sin, then he stayed farther away from sin than any of the people. He would not avenge himself concerning anything that was done to him, except if the limits of Allah were transgressed. Then, in that case he would avenge for the sake of Allah.”[^3]

Imām Aḥmad also recorded from Abu Hurayrah that the Messenger of Allah ﷺ said,
I have only been sent to perfect righteous behavior.

Aḥmad was alone in recording this Ḥadīth.¹

In reference to Allāh’s statement,

«You will see, and they will see, which of you is afflicted with madness.»

then it means, ‘you will know, O Muḥammad – and those who oppose you and reject you, will know – who is insane and misguided among you.’ This is like Allāh’s statement,

«Tomorrow they will come to know who is the liar, the insolent one!» (54:26)

Allāh also says,

«And verily (either) we or you are rightly guided or in plain error.» (34:24)

Ibn Jurayj reported from Ibn ‘Abbās, it means “You will know and they will know on the Day of Judgement.”² Al-‘Awfī reported from Ibn ‘Abbās;

«Which of you is Maftūn (afflicted with madness).»

means which of you is crazy.³ This was also said by Mujāhid and others as well.⁴ The literal meaning of Maftūn is one who has been charmed or lured away from the truth and has strayed from it.

Thus, the entire statement means, ‘so you will know and they will know,’ or ‘you will be informed and they will be informed, as to which of you is afflicted with madness.’ And

¹ Aḥmad 2:381.
² Al-Qurṭubi 18:229.
³ Aṭ-Ṭabari 23:531.
⁴ Aṭ-Ṭabari 23:530.
Allāh knows best. Then Allāh says,

("Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.")

meaning, 'He knows which of the two groups are truly guided among you, and He knows the party that is astray from the truth.'

8. So, do not obey the deniers.
9. They wish that you should compromise with them, so they (too) would compromise with you.
10. And do not obey every Ḥallāf Mahīn.
11. A Hammāz, going about with Nānim.
12. Hinderer of the good, transgressor, sinful.
13. 'Utul, and moreover Zanīm.
14. (He was so) because he had wealth and children.
15. When Our Āyāt are recited to him, he says: "Tales of the men of old!"
16. We shall brand him on the snout (nose)!

Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path

Allāh says, 'just as We have favored you and given you the upright legislation and great (standard of) character,'

("Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.")

So, do not obey the deniers. They wish that you should compromise with them, so they (too) would compromise with you.

Ibn 'Abbās said, "That you would permit them (their idolatry)
and they also would permit you (to practice your religion)."[1] Mujāhid said,

«They wish that you should compromise with them, so they (too) would compromise with you.»

"This means that you should be quiet about their gods and abandon the truth that you are upon."[2] Then Allāh says,

«وَلَا تَطَعَّ النَّعْمَانَ مَهِينًا»

«And do not obey every Hallāf (one who swears much) Mahīn (liar or worthless person).»

This is because the liar, due to his weakness and his disgracefulness, only seeks protection in his false oaths which he boldly swears to while using Allāh’s Names, and he uses them (false oaths) all the time and out of place (i.e., unnecessarily). Ibn ‘Abbās said, “Al-Mahīn means the liar.”[3]

Then Allāh says,

«كَابَرْ»

«A Hammāz,» Ibn ‘Abbās and Qatādah both said, “This is slander.”[4]

«فَمَتَّعَ بِالْيَبْرَاءَ»

«going about with Namīm,» This refers to the one who goes around among people instigating discord between them and carrying tales in order to corrupt relations between people when they are good and pleasant. It is confirmed in the Two Sahīhs that Mujāhid reported from Tāwus that Ibn ‘Abbās said, “The Messenger of Allāh ﷺ once passed by two graves and he said,

إِنَّهُمَا لَيَعْدُدْبَانِ وَلَا يَعْدُدْبَانِ فِي كِبْرَي نَفْسِهِمْ أَنَّ أَحَدَهُمَا فَكَانَ لَا يَبْسُطُ مِنَ الْبَيْنِ وَأَنَا

الأُخْرِ فَكَانَ يَنْسَجُ بِالْبَيْنِ»

«Verily, these two are being punished, and they are not being

punished for something major. One of them was not careful about protecting himself from urine (when relieving himself). The other one used to spread Namīmah." [1]

This Ḥadīth has been recorded by the Group in their books through routes of transmission that are all on the authority of Mujāhid. [2]

Imām Aḥmad recorded that Ḥudhayfah said, “I heard the Messenger of Allāh ﷺ saying,

وَلَا يَدْخُلُ الْجَنَّةَ نَافِئٌ

“The slanderer will not enter into Paradise.” [3]

This Ḥadīth has been reported by the Group except for Ibn Mājah. [4]

Concerning Allāh’s statement,

(<Hinderer of good, transgressor, sinful,) it means, he refuses to give and withholds which that which he has of good.

(<transgressor,) this means, in attaining that which Allāh has made permissible for him, he exceeds the legislated bounds.

(<sinful,) meaning, he delves into the forbidden things. Concerning Allāh’s statement,

(<‘Utul, and moreover Zanīm.>)

‘Utul means one who is cruel, harsh, strong, greedy and stingy. Imām Ahmad recorded from Al-Ḥarīrīah bin Wahb that the Messenger of Allāh ﷺ said,

---

"Shall I inform you of the people of Paradise? (They will be) every weak and oppressed person. When he swears by Allāh, he fulfills his oath. Shall I inform you of the people of the Fire? Every 'Utul (cruel person), Jawwāz and arrogant person."[1]

Al-Wakī said, "It ('Utul) is every Jawwāz, Ja'zari and arrogant person." Both Al-Bukhāri and Muslim recorded this in their Two Sahīhs, as well as the rest of the Group, except for Abu Dāwud. All of its routes of transmission are by way of Sufyān Ath-Thawri and Shu'bah who both reported it from Sa'd bin Khālid.[2]

The scholars of Arabic language have said that Ja'zari means rude and harsh, while Jawwāz means greedy and stingy.

Concerning the word Zanīm, Al-Bukhāri recorded from Ibn 'Abbās that he said concerning the Āyah,

"A man from the Quraysh who stands out among them like the sheep that has had a piece of its ear cut off."[3] The meaning of this is that he is famous for his evil just as a sheep that has a piece of its ear cut off stands out among its sister sheep. In the Arabic language the Zanīm is a person who is adopted among a group of people (i.e., he is not truly of them). Ibn Jarīr and others among the Imāms have said this. Concerning Allāh’s statement,

Allāh is saying, 'this is how he responds to the favors that

Allāh has bestowed upon him of wealth and children, by disbelieving in Allāh’s Āyāt and turning away from them while claiming that they are a lie that has been taken from the tales of the ancients.’ This is similar to Allāh’s statement,


Leave Me alone (to deal) with whom I created lonely (without any wealth and children etc.). And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt. I shall oblige him to face a severe torment! Verily, he thought and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back, and was proud. Then he said: “This is nothing but magic from that of old, this is nothing but the word of a human being!” I will cast him into Hellfire. And what will make you know what Hellfire is? It spares not (any sinner), nor does it leave (anything unburned)! Burning and blackening the skins! Over it are nineteen (angels as keepers of Hell).” [74:11-30]

Then Allāh said here,

We shall brand him on the snout!

Ibn Jarīr said, “We will make his matter clear and evident so that they will know him and he will not be hidden from them, just as the branding mark on the snouts (of animals).”[1]

Others have said,

17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits in the morning.

18. Without (saying: "If Allah wills.")

19. Then there passed over it a 'Tâ'if from your Lord while they were asleep.

20. So by the morning, it became like Aş-Sarîm.

21. Then they called out (one to another as soon) as the morning broke.

22. Saying: "Go to your tilth in the morning, if you would
pluck (the fruits)."

(23. So they departed, and they were whispering:)

(24. "No poor person shall enter upon you into it today.")

(25. And they went in the morning with Hard Qādirīn.)

(26. But when they saw it, they said: "Verily, we have gone astray."

(27. "Nay! Indeed we are deprived!"

(28. The Awaṣāt among them said; "Did I not tell you, 'Why do you not Tūṣābbihūn.'"

(29. They said: "Glory to Our Lord! Verily, we have been wrongdoers."

(30. Then they turned one against another, blaming.

(31. They said: "Woe to us! Verily, we were Ṭāḏīn."

(32. "We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord."

(33. Such is the punishment, but truly, the punishment of the Hereafter is greater if they but knew.

A Parable of the Removal of the Earnings of the Disbelievers

This is a parable that Allāh made of the behavior of the Quraysh disbelievers with the great mercy, and tremendous favors He granted them. The mercy and favor of sending of Muḥammad ﷺ to them. But they met him with denial, rejection and opposition. Therefore Allāh says,

اِنَّا تَجَّلَّيْنَاهُمْ

"Verily, We have tried them" meaning, ‘We have tested them.’

كَا نُجُرَٰنَا اِنَّمَا تَجَّلَّيْنَاهُمْ

(as We tried the People of the Garden,

This refers to a garden containing different types of fruits and vegetation.

إِذَٰ أَشْهَرُوا لِيُصْبِحُوا مُسَبِّبِينَ

when they swore to pluck the fruits of the (garden) in the morning,"
meaning, they vowed between themselves during the night that they would pluck the fruit of the garden in the morning so that poor and the beggars would not know what they were doing. In this way they would be able to keep its fruit for themselves and not give any of it in charity.

\( \text{Without (saying: "If Allah wills.")} \)

meaning their vow that they made. Therefore, Allah broke their vow. He then said,

\( \text{Then there passed over it a Ta’if from your Lord while they were asleep.} \)

meaning, it was afflicted with some heavenly destruction.

\( \text{So by the morning it became like As-Sarim.} \)

Ibn ‘Abbas said, “Like the dark night.”1

\( \text{Then they called out (one to another as soon) as the morning broke.} \)

meaning, when it was (early) morning time they called each other so that they could go together to pick the harvest or cut it (its fruits). Then Allah said,

\( \text{(Saying:)} \) "Go to your tithe in the morning, if you would pluck (the fruits)."

meaning, ‘if you want to pluck your harvest fruit.’

\( \text{So they departed, and they were whispering:} \)

meaning, they spoke privately about what they were doing so

\footnote{Aṣ-Ṭabari 23:544.}
that no one could hear what they were saying. Then Allah, the All-Knower of secrets and private discussions, explained what they were saying in private. He said,

\[
\text{ ﻲم ﺖا} \\
\text{So they departed, and they were whispering: "No poor person shall enter upon you into it today."}
\]

meaning, some of them said to others, "Do not allow any poor person to enter upon you in it (the garden) today." Allah then said,

\[
\text{وُدُّنِّي ﻋَلَّ ﺡُرُور} \\
\text{And they went in the morning with Hard meaning, with strength and power.}
\]

\[
\text{قَدِرُم} \\
\text{Qadirin meaning, they thought they had power to do what they claimed and what they were desiring.}
\]

\[
\text{بَلّ ﺑَأَرَا ﻷَكَ} \\
\text{But when they saw it, they said: "Verily, we have gone astray." meaning, when they arrived at it and came upon it, and it was in the condition which Allah changed from that luster, brilliance and abundance of fruit, to being black, gloomy and void of any benefit. They believed that they had been mistaken in the path they took in walking to it. This is why they said,}
\]

\[
\text{إِنَّ ﻲم ﻲم} \\
\text{Verily, we have gone astray meaning, 'we have walked down a path other than the one we were seeking to reach it.' This was said by Ibn 'Abbâs and others. Then they changed their minds and realized with certainty that it was actually the correct path. Then they said,}
\]

\[
\text{نَأَفَكُ ﺏَرَأَف} \\
\text{Nay! Indeed we are deprived (of the fruits)! meaning, 'nay, this is it, but we have no portion and no share (of harvest).'}
\]
The Awṣāt among them said, Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr, ‘Ikrimah, Muḥammad bin Ka‘b, Ar-Rabī‘ bin Anas, Ad-Ḍāḥḥāk and Qatādah all said, “This means the most just of them and the best of them.”\[^{[1]}\]

Did I not tell you, ‘Why do you not Tusabbihun?’

Mujāhid, As-Suddī and Ibn Jurayj all said that,

\[^{[2]}\]

Why do you not Tusabbihun? this means “why do you not say, ‘If Allāh wills?’” As-Suddī said, “Their making exception due to the will of Allāh in that time was by glorifying Allāh (Tasbīh).” Ibn Jarīr said, “it is a person’s saying, ‘If Allāh wills.’”\[^{[3]}\] It has also been said that it means that the best of them said to them, “Did I not tell you, why don’t you glorify Allāh and thank Him for what He has given you and favored you with?”

They said: “Glory to Our Lord! Verily, we have been wrongdoers.”

They became obedient when it was of no benefit to them, and they were remorseful and confessed when it was not of any use. Then they said,

\[^{[4]}\]

“…Verily, we have been wrongdoers.” Then they turned one against another, blaming.

meaning, they started blaming each other for what they had resolved to do, preventing the poor people from receiving their right of the harvested fruit. Thus, their response to each other was only to confess their error and sin.

They said: “Woe to us! Verily, we were Ṭāghīn.”

\[^{[1]}\] Aṭ-Ṭabarī 23:550.


meaning, ‘we have transgressed, trespassed, violated and exceeded the bounds until what this happened to us.’

\[\text{We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.}\]

It has been said, “They were hoping for something better in exchange in this life.” It has also been said, “They were hoping for its reward in the abode of the Hereafter.” And Allāh knows best. Some of the Salaf mentioned that these people were from Yemen. Ṣa‘īd bin Jubayr said, “They were from a village that was called Ḍarawān which was six miles from Ṣan‘ā’ (in Yemen).” It has also been said, “They were from the people of Ethiopia whose father had left them this garden, and they were from the People of the Book. Their father used to handle the garden in a good way. Whatever he reaped from it he would put it back into the garden as it needed, and he would save some of it as food for his dependants for the year, and he would give away the excess in charity. Then, when he died, and his children inherited the garden they said, ‘Verily, our father was foolish for giving some of this garden’s harvest to the poor. If we prevent them from it, then we will have more.’ So when they made up their minds to do this they were punished with what was contrary to their plan. Allāh took away all of what they possessed of wealth, gain and charity. Nothing remained for them.” Allāh then says,

\[\text{Such is the punishment, meaning, such is the punishment of whoever opposes the command of Allāh, is stingy with what Allāh has given him and favored him with, withholds the right of the poor and needy, and responds to Allāh’s blessings upon him with ungratefulness (or disbelief).}\]

\[\text{but truly, the punishment of the Hereafter is greater if they but knew.}\]

meaning, this is the punishment in this life, as you have heard, and the punishment of the Hereafter is even harder.
34. Verily, for those who have Taqwā are Gardens of Delight with their Lord.

35. Shall We then treat the Muslims like the criminals?

36. What is the matter with you? How judge you?

37. Or have you a Book wherein you learn,

38. That you shall therein have all that you choose?

39. Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?

40. Ask them, which of them will stand as surety for that!

41. Or have they "partners"? Then let them bring their "partners" if they are truthful!

The Reward of Those Who have Taqwā and that They will not be treated like the Criminals

After Allāh mentions the situation of the people of the worldly garden and the wrath they suffered when they disobeyed Allāh and opposed His command, He then explains that whoever has Taqwā of Him, then they will have Gardens of Delight in the Hereafter that will never end. These Gardens will last forever and their pleasures will never cease. Allāh says,

(Shall We then treat the Muslims like the criminals?)

meaning, 'should We deal equally between them in terms of recompense?' Nay, by the Lord of the heaven and the earth, surely not! Thus, Allāh says,

(What is the matter with you? How do you judge?)

meaning, 'how can you think that?' Then He says,
Or have you a Book wherein you learn that you shall therein have all that you choose?

Allāh is saying in this, ‘is there in your hands a Book that has been sent down from heaven that you study, memorize and pass on to each other, the latter generations conveying it from the generations of old? Do you have such a Book, containing definite laws, as you claim?’

That you shall therein have all that you choose? Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?

meaning, ‘do you have covenants and confirmed agreements with Us?’

that yours will be what you judge? meaning, ‘that you will attain all that you want and desire.’

Ask them, which of them will stand as surety for that! meaning, say to them, “Who is the sponsor to guarantee this?” Ibn ‘Abbās said that it means, “Which of them will be a guarantor for that.”

Or have they “partners”? meaning, ‘do they have idols and rivals gods (besides Allāh)?’

Then let them bring their “partners” if they are truthful!

42. The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.

43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves, while they were.

44. Then leave Me alone with whoever denies this narration. We shall punish them gradually from directions they perceive not.

45. And I will grant them a respite. Verily, My plan is strong.

46. Or is it that you ask them a wage, so that they are heavily burdened with debt?

47. Or that the Unseen is in their hands, so that they can write it down?

The Terror of the Day of Judgement

After Allâh mentions that those who have Taqwâ, will have Gardens of Delight with their Lord, He explains when this will be, and its actual occurrence. He says,

﴿۱۰۴﴾

(The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.)

meaning, the Day of Judgement and the horrors, earthquakes, trials, tests and great matters that will occur during it.

Al-Bukhârî recorded that Abu Sa’îd Al-Khudrî said that he heard the Prophet ﷺ saying,

﴾۱۰۵﴾

(Our Lord will reveal His Shin, and every believing male and female will prostrate to Him. The only people who will remain standing are those who prostrated in the worldly life only to be seen and heard (showing off). This type of person will try to prostrate at that time, but his back will made to be one stiff
plate (the bone will not bend or flex).

This Hadith was recorded in the Two Sahihs and other books from different routes of transmission with various wordings. It is a long Hadith that is very popular.\footnote{Fath Al-Bari 8:531, 532, and Muslim 1:167.}

Concerning Allah's statement,

\begin{quote}
\textit{Their eyes will be cast down and ignominy will cover them.}
\end{quote}

means, in the final abode, due to their crimes and arrogance in the worldly life. Thus they will be punished with the opposite of what they did. When they were called to prostrate in the worldly life, they refused to do so even though they were healthy and secure. Therefore, they will be punished with the lack of ability to do so in the Hereafter. When the Almighty Lord makes Himself visible (before the believers), then the believers will fall down in prostration to Him, but no one of the disbelievers and hypocrites will be able to prostrate. rather, their backs will become one plate. Everytime one of them attempts to prostrate, he will bow his neck but will not be able to prostrate. This is just like in the life of this world, when these people were in opposition to what the believers were doing.

\section*{For Whoever denies the Qur'an}

Then Allah says,

\begin{quote}
\textit{Then leave Me alone with such as belie this narration.}
\end{quote}

meaning, the Qur'an. This is a sever threat which means, 'leave Me alone with this person; I know about him and how I will gradually punish him and increase him in his falsehood. I am giving him respite for a while, then I will seize him with a mighty and powerful punishment.' Thus, Allah says,

\begin{quote}
\textit{We shall punish them gradually from directions they perceive not.}
\end{quote}

meaning, and they will not even be aware of it. Rather, they
will believe that it is a noble blessing from Allāh, but really the same matter is actually a form of humiliation (for them). This is similar to Allāh’s statement,

\[
\text{أَيْمَانَةُ إِنَّا نُمَهِّدُ لَهُمْ بِذَٰلِكَ مُثَبَّتًا}
\]

\[
	ext{Do they think that in wealth and children with which We expand them, We hasten unto them with good things. Nay, but they perceive not.} \ (23:55,56)
\]

Allāh also said,

\[
	ext{وَقَالُوا مَا دَخَلْنَا وَهَٰذَا عَلَيْنَا أَبْعَدَ} \\
	ext{وَهَٰذَا مَكَانُهُمُ الْيَوَانُ، إِنَّهُ وَجَدُوهُ بِهِ أَوْنًا}
\]

\[
	ext{So, when they forgot that which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We punished them, and lo! They were plunged into destruction with deep regrets and sorrows.}
\]

Therefore, Allāh says here,

\[
	ext{وَأَنْتَ لَنُمَهِّدَ لَهُمْ كَبِيرًا للَّهُمَّ}
\]

\[
	ext{And I will grant them a respite. Verily, My plan is strong.}
\]

meaning, 'I will delay them, give them respite and extend their time. Yet, this is My plan, and My plot against them.' Thus, Allāh says,

\[
	ext{إِنَّ كَبِيرًا للَّهُمَّ}
\]

\[
	ext{Verily, My plan is strong.}
\]

meaning, 'great against whoever opposes My command, rejects My Messengers and dares to disobey Me.'

In the Two Sahīhs it is recorded from the Messenger of Allāh Ṣallallāhu 'alayhi wa sallam that he said,

\[
	ext{إِنَّ اللَّهَ يَعْلَمُ الْكَبِيرَ الْكَبِيرَ إِلَى إِذَا أَخَذَهُمْ أَلَّا يَهْرَبُوا}
\]

\[
	ext{Verily Allāh the Exalted gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.}
\]

Then he recited,

\[
	ext{وَكَذَٰلِكَ نُتْنِئَيْنَ إِذَا أَخَذَ الْكَرُونَ وَهُوَ تَلقَى إِذَا أَخَذَنَ أَلَّا يَهْرَبُوا}
\]
Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe.»

(11:102)\(^1\)

In reference to Allah's statement,

«Or is it that you ask them for a wage, so that they are heavily burdened with debt? Or that the Unseen is in their hands, so that they can write it down?»

the explanation of these two Ayāt preceded in Sūrat At-Ṭūr.\(^2\)

The meaning of it is, you, O Muhammad, call them to Allah without taking any wages from them. rather, you hope for the reward with Allah. Yet, they reject that which you have brought to them simply due to ignorance, disbelief and obstinacy.'

48. So, wait with patience for the decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while he was Makzūm.»

\(^1\) Fath Al-Bāri 8:205, and Muslim 4:1997.

\(^2\) See volume nine, the Tafsīr of Sūrat At-Ṭūr (52:40).
49. Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.

50. Then his Lord chose him and made him of the righteous.

51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ān), and they say: "Verily, he is a madman!"

52. But it is nothing else than a Reminder to all the creatures ('Ālāmīn).

The Command to be Patient and to refrain from being Hasty like Yūnūs was

Allāh says,

\(\text{تَشَهِّرِيَ} \)  
\(\text{ۖ So wait with patience} \) 'O Muḥammad, persevere against the harm your people cause you and their rejection. For verily, Allāh will give you authority over them, and make the final victory for you and your followers in this life and the Hereafter.'

\(\text{۞وَلَّا تَكُونُ كَمَالِبَ يَّمِينٍ} \)

\(\text{ۖ(and be not like the Companion of the Fish)} \)

meaning, Dhun-Nūn, who was Yūnūs bin Mattā, when he went off angry with his people. Various things happened to him, such as riding on a ship at sea, being swallowed by a (large) fish, the fish carrying him off into the ocean, being in the darkness and depth of the sea and hearing the sea’s and its dwellers glorification of the Most High, the Most Able (Allāh). For He (Allāh) is the One Whose execution of divine decree cannot be resisted. After all of this, he (Yūnūs) called out from the layers of darkness,

\(\text{ۖأَلَّا إِنِّي لَا أَسْتَفْنَكُ إِلَّا مَكَانُ مَّلَائِكَةٍ} \)

\(\text{ۖ("That none has the right to be worshipped but You (O Allāh), Glorified (and Exalted) are You! Truly, I have been of the wrongdoers." ۥۖ (21:87)}} \)

Then Allāh said concerning him,
وَنَسْتَجِبْنَا لَهُ وَعَرَبْنَا مِنَ الْأَلْكَمِ وَكَذَّبْنَا مَعَ النَّجِيرِينَ

So We answered his call, and delivered him from the distress. And thus We do deliver the believers. (21:88)

Allāh also says,

Had he not been of them who glorify Allāh, he would have indeed remained inside its belly (the fish) till the Day when they are resurrected. (37:143,144)

So here (in this Sūrah), Allāh says,

Ibn ‘Abbās, Mujāhid and As-Suddi, all said, "while he was distressed."\(^1\) Then Allāh goes on to say,

Then his Lord chose him and made him of the righteous.\(^2\)

I mām Aḥmad recorded from ‘Abdullāh that the Messenger of Allāh ﷺ said,

\[\text{لا يَتَبَيَّنُ لِأَحَدٍ أَنْ يَقُولُ: أَنَا بَخْيرُ مِنْ يُونُسُ بِنْ مَسْتُّ.}\]

\[\text{“It is not befitting for anyone to say that I am better than Yūnūs bin Mattā.”}\]\(^3\)

Al-Bukhārī recorded this Ḥadīth\(^4\) and it is in the Two Ṣaḥīḥs reported from Abu Hurayrah.

Concerning Allāh’s statement,

\[\text{وَلَكَ بِالْأَيَةِ كَمَا نَزَّلْنِي بِأَسْتِحْبَارِ.}\]

\[\text{“And verily, those who disbelieve would almost make you slip with their eyes”}\]

Ibn ‘Abbās, Mujāhid and others have said,

\(^1\) At-Ṭabarî 23:563.

\(^2\) Ahmad 1:390.

\(^3\) Fath Al-Bāri 6:519.

\(^4\) Fath Al-Bāri 8:144, and Muslim 4:1846.
would make you slip} “In order to have some effect on you.”{[1]

{with their eyes} meaning, ‘they will affect you by looking at you with their eyes (i.e., the evil eye).’ This means ‘they are jealous of you due to their hatred of you, and were it not for Allāh’s protection of you, defending you against them (then their evil eye would harm you).’

The Effect of the Evil Eye is Real

In this Āyah is a proof that the effect of the evil eye and its affliction by the command of Allāh is real. Many Hadiths have been reported concerning this through numerous routes of transmission.

The Ḥadīth of Buraydah bin Al-Ḥuṣayb

Abu ‘Abdullāh bin Mājah recorded from Buraydah bin Al-Ḥuṣayb that the Messenger of Allāh ﷺ said,

«There is no Ruqyah[2] except to cure the evil eye and the sting.»[3]

This is how Ibn Mājah recorded this Hadith. Imām Muslim also recorded this Hadith in his Sahīh on the authority of Buraydah himself, but he did not attribute it to the Prophet ﷺ. There is a story concerning this incident (as reported by Buraydah in Sahīh Muslim),[4] and At-Tirmidhi recorded the Hadith in this manner (like Muslim’s version).[5] This Hadith has also been recorded by Imām Al-Bukhari, Abu Dāwud and At-Tirmidhi on the authority of ‘Imrān bin Ḥuṣayn, however, he did not attribute it to the Prophet ﷺ. ‘Imrān’s wording is,

"There is no Ruqyah except to cure the evil eye and the sting."[1]

Muslim recorded in his Šaḥīḥ from Ibn ‘Abbās that the Prophet ﷺ said,

"There is no Ruqyah except to cure the evil eye and the sting."[1]

Muslim was alone in recording this Ḥadīth, as Al-Bukhārī did not mention it. It is reported from Ibn ‘Abbās that he said, "The Messenger of Allāh ﷺ used to invoke Allāh’s protection for Al-Ḥasan and Al-Ḥusayn (his grandsons) by saying,

"أعوذُمَا بِحُمَّامِنا لِلَّهِ الثَّانِيَةِ مِنْ كُلِّ شَيْطَانٍ وَخَاتِمَةِ، وَمِنْ كُلِّ عَنْيٍّ لَأَمَّهَةً"

"I seek protection for you two by the perfect Words of Allāh from every Shayṭān, and dangerous creature, and from every eye that is evil."

Then he would say:

"فَمَا كَانَ إِلَّا هُمُّ يَعْوَرُ إِسْحَاقَ وَإِسْمَآ‘ِلَ (هُمُّ أَصْحَابِ اسْتِغْنَىَ)`

"Thus, did Ibrāhīm used to seek protection for Ishāq and Ismā‘il (his sons)."

This Ḥadīth was recorded by Al-Bukhārī and the Sunan compilers. [3]

The Ḥadīth of Abu Umāmah As‘ad bin Sahl bin Ḥunayf

Ibn Mājah recorded from Abu Umamah As‘ad bin Sahl bin Ḥunayf that ‘Āmir bin Rabī‘ah passed by Sahl bin Ḥunayf while he was bathing and he said, "I haven’t seen the skin of a beautiful virgin girl nicer than this that I see today (i.e.,

commenting on how nice Sahl’s skin was).” So he did not leave before he (Sahl) fell down on the ground. So he was brought to the Messenger of Allāh ﷺ and it was said to him (the Prophet ﷺ) that Sahl had been afflicted by a seizure. The Prophet ﷺ then said,

«Who do you blame (or hold responsible) for this?»

The people replied, “Āmir bin Rabī‘ah.” Then the Prophet ﷺ said,

«Would one of you knowingly kill his brother? If one of you sees something of his brother that he likes, then let him supplicate for blessings for him.»

Then the Prophet ﷺ called for some water and he commanded ‘Āmir to perform Wuḍū’ with the water. So he washed his face, his hands up to his two elbows, his two knees, and the inside of his Izār. Then the Prophet ﷺ commanded him to pour the water over Sahl. Sufyān said that Ma‘mar related from Az-Zuhri that he said, “The Prophet ﷺ ordered him to turn the water pot over (empty its contents over) him (Sahl) from behind him.”[1] An-Nasā’ī recorded this Ḥadīth through different routes from Abu Umāmah with the wording, “And he turned the pot over pouring its contents over him (Sahl) from behind him.”[2]

**The Ḥadīth of Abu Sa‘īd Al-Khudri**

Ibn Mājah recorded that Abu Sa‘īd Al-Khudri said, “The Messenger of Allāh ﷺ used to seek refuge from the evil eye of the Jīnns and the evil eye of humans. Then when the Mu‘awwidhatān[3] were revealed, he used them (for seeking protection) and abandoned everything else.”[4]

This was recorded by At-Tirmidhi, and An-Nasā’ī. At-Tirmidhi said, “Ḥasan.”[5]

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[3] *Sūrat Al-Fālāq* (113) and *Sūrat An-Nās* (114).
Another Ḥadīth from Abu Saʿīd

Imām Aḥmad recorded from Abu Saʿīd that Jibrīl came to the Prophet ﷺ and said, “O Muḥammad, are you suffering from any ailment?” The Prophet ﷺ said,

"Fāṭimah, 'Umm Ṣāliḥ."

"Yes." Then Jibrīl said,

“Bismillah Allāh ūrūqīk mīn kulli shay'in yūḏiḍīk, wa min shar kulli nasir wa ṣamī'in ṣalīk, wa Allāh bismillāh Allāh ūrūqīk;”

"In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allāh cure you, in the Name of Allāh I pray over you for healing."[1]

This Ḥadīth has been recorded by Muslim and the Sunan compilers except for Abu Dāwud.[2]

Imām Aḥmad also recorded from Abu Saʿīd or Jābir bin ʿAbdullāh that the Messenger of Allāh ﷺ was bothered by some illness, and Jibrīl came to him and said,

“Bismillah Allāh ūrūqīk mīn kulli shay'in yūḏiḍīk, min kulli ḥāsib wa ṣamī'in, allāh bismillāh;”

"In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from every envious person and evil eye, may Allāh cure you."[3]

The Ḥadīth of Abu Hurayrah

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

"Man fī 'alīn ḥamīn;"[4]

"Verily the evil eye is real."[5]

Both Al-Bukhārī and Muslim recorded this Ḥadīth as well.[5]

---

Ibn Mājah recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

الْعيْنُ حَرَّمَ

"The evil eye is real."[1]

Ibn Mājah was alone in recording this Ḥadīth.

The Ḥadīth of Asmā’ bint ‘Umayr

Imām Aḥmad recorded from ‘Ubayd bin Rīfā‘ah Az-Zuraqi that Asmā’ said, “O Messenger of Allāh! Verily, Bani Ja’far are afflicted with the evil eye; should I seek to have Ruqyah?” The Prophet ﷺ replied,

"فَمَنْ قَالَ مَنْ كَانَ شَيْئًا يَشْرَبُ الْقَذْرَ لَسْبِعَةَ الْعَيْنِ

"Yes, for if anything could overcome the divine decree, it would be the evil eye."[2]

This Ḥadīth has been recorded like this by At-Tirmidhi, Ibn Mājah,[3] and An-Nasā’ī. At-Tirmidhi said concerning it, "Ḥasan Ṣaḥīh."[4]

The Ḥadīth of ‘Ā’ishah

Ibn Mājah recorded from ‘Ā’ishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ ordered her to have Ruqyah performed as a cure against the evil eye.[5] This was reported by Al-Bukhārī and Muslim.[6]

The Ḥadīth of Sahl bin Ḥunayf

Imām Aḥmad recorded from Abu Umāmah bin Sahl bin Ḥunayf that his father informed him that the Messenger of Allāh ﷺ went out on a journey in the direction of Makkah and they (the Companions) accompanied him until they came to the valley of Kharrār from Al-Juḥfah. They stopped there and

Sahl took a bath. He (Sahl) was a white man, with a handsome body and nice skin. So the brother of Bani ‘Ādi bin Ka‘b, ‘Āmir bin Rabī‘ah looked at Sahl while he bathed and he said, “I haven’t seen the skin of a beautiful virgin girl nicer than this that I see today.” Then Sahl suddenly had a seizure and fell to the ground. So he (Sahl) was brought to the Messenger of Allah ﷺ and it was said to him, “O Messenger of Allah! Can you do anything for Sahl? By Allah, he has not lifted his head nor has he regained consciousness.” The Prophet ﷺ then said,

«Do you all blame (or hold responsible) anyone for what has happened to him?»

They said, “Āmir bin Rabī‘ah looked at him.” So the Prophet ﷺ called ‘Āmir and he was very angry with him. He said,

«Would one of you knowingly kill his brother? Why don’t you ask Allah to bless your brother when you see something (of him) that you like?»

Then the Prophet ﷺ said,

«Bathe for him.»

So he (‘Āmir) washed his face, his hands, his elbows, his knees, his feet and the inside of his Izār (waist wrapper) in a drinking vessel. Then that water was poured over him (Sahl). A man poured it over Sahl’s head and his back from behind him, then the container was turned upside down and emptied behind him. This was done, and afterwards Sahl recovered and left with the people having nothing wrong with him.”[1]

The Ḥadīth of ‘Āmir bin Rabī‘ah

Imām Ahmad recorded in his Musnad that ‘Ubaydullāh bin ‘Āmir said, “Āmir bin Rabī‘ah and Sahl bin Ḥanayf went off together intending to bathe. So they went about their business

using coverings (to cover their nakedness). So 'Āmir removed a cloak of wool that he (Sahl) was using to conceal himself. He ('Āmir) said, 'I looked at him and my eye fell upon him while he was pouring water on himself bathing. Then I heard a loud splash in the water coming from where he was. So I went to him, and I called him three times, but he did not answer me. So I went to the Prophet ﷺ and informed him. Then, the Prophet ﷺ came walking, and he was wading in the water. I can still picture the whiteness of his shins. When he came to Sahl (who was unconscious), he hit him on his chest with his hand and said,

«لَهُمْ اسْتَرِفُ عَنْهُ حَرْثًا وَبَرَدُّهَا وَوَضَعَهَا»

«O Allah! Remove from him its heat, its cold and its pain.»

He (Sahl) then stood up, and Allah's Messenger ﷺ said,

إِذَا رَأِي أَحْدَثُ مِنْ أَخِيهِ أَوْ مِنْ نَبِيِّهِ أَوْ مِنْ مَالِيْهِ مَا يُعَجِّبُهُ فَلْيُبْرَكْ فَإِنَّ الْعَيْنَ

«If one of you sees in his brother, or himself, or his wealth that which pleases him, then he should ask Allah to bless it, for verily, the evil eye is real.»[1]

The Accusation of the Disbelievers and the Reply to Them

Allah says,

«وَقُولُوا إِنِّي مُنْتَخِّبُونَ»

«and they say: “Verily, he is a madman!”»

meaning, they cut at him with their eyes and attack him with their tongues saying, “Verily, he is a madman.” They say this because he came with the Qur'an. Allah then says,

«وَأَلْهَإِنَّهُ إِلَّا ذِكْرُ لِلْقَلْبِينَ»

«But it is nothing else but a Reminder to all the creatures (‘Ālāmīn).»

This is the end of the explanation (Tafsîr) of Sûrah Nûn (or Al-Qalam), and all praise and blessing belong to Allah.

The Tafsir of Sūrat Al-Ḥāqqah
(Chapter - 69)

Which was revealed in Makkah

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

1. Al-Ḥāqqah!
2. What is Al-Ḥāqqah?
3. And what will make you know what Al-Ḥāqqah is?
4. Thamūd and 'Ād denied the Qāri'ah!
5. As for Thamūd, they were destroyed by the Tāghiyah!
6. And as for 'Ād, they were destroyed by a wind, Şarşar 'Ātiyah!
7. Which Allāh imposed on them for seven nights and eight days Ḥusūm, so that you could see men lying toppled, as if they were trunks of date palms, Khāwiyah!
8. Do you see any remnants of them?
9. And Fir'awun, and those before him, and the cities overthrown committed Al-Khaṭṭā'ah.
10. And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rābiyah.
11. Verily, when the water rose beyond its limits, We carried you in the ship.
12. That We might make it an admonition for you and that it
might be retained by the retaining ears.»

Warning concerning the Greatness of the Day of Judgement

Al-Ḥāqqah is one of the names of the Day of Judgement, because during it the promise and the threat will inevitably occur. Due to this, Allāh has declared the greatness of this matter. So He says,

«And what will make you know what Al-Ḥāqqah is?»

Mention of the Destruction of the Nations

Then Allāh mentions the destruction of the nations that denied the Resurrection. He says,

«As for Thamūd, they were destroyed by the Ṭāghiyah!»

It is the cry which will silence them, and the quake that will silence them. Qatādah said similar to this when he said, “Aš-Ṭāghiyah is the shout.”[1] Mujāhid said, “Aš-Ṭāghiyah means the sins.” This was also said by Ar-Rabi’ bin Anas and bin Zayd. They said that it means transgression. After mentioning this, Ibn Zayd recited the following Āyāt as proof for his statement,

«Thamūd denied through their transgression.»

Then Allāh says,

«And as for ‘Ād, they were destroyed by a wind Ṣarsar»

meaning, a cold wind. Qatādah, As-Suddi, Ar-Rabi’ bin Anas and Ath-Thawri all said about,

«‘Ātiyah»

“This means severe blowing of the wind.” Qatādah said, “It

blew fiercely upon them until it pierced their hearts."\[1\] Aḥ-Ḍaḥḥāk said,

\[
\text{ṣ̱a̲ṣ̱a̲ṟa̲ṟ}
\]

"This means cold, and

\[
\text{ʿātiyaḥ}
\]

means, it blew fiercely upon them without any mercy or blessing."\[2\] ‘Ali and others said, "It blew fiercely upon their stored harvest until it was brought out worthless."\[3\]

\[
\text{s̱u̲ṟṟa̲ṯa̲ṉ ʿa̲ṉṉ ʿa̲ṉ}
\]

\(*\text{Which Allāh imposed on them}*) meaning, He made it overpower them.

\[
\text{ṣ̱u̲ṉṉ ʿa̲ṉḻ ʿa̲ṉṉ ʿa̲ṉ ʿa̲ṉ ʿa̲ṉ ʿa̲ṉ}
\]

\(*\text{for seven nights and eight days Ḥusūm}*) Ḥusūm means, complete, successive and unfortunately evil. Ibn Mas‘ūd, Ibn ‘Abbās, Mujāhid, Ṭkrimah, Ath-Thawri and others all said, "Ḥusūm means in succession."\[4\] It has been reported that Ṭkrimah and Ar-Rabī‘ bin Khuthaym both said, "It means it was unfortunately evil upon them." This is similar to Allāh’s statement,

\[
\text{fī ʿa̲ṉṟ ʿa̲ḻg̱ṉ}
\]

\(*\text{in days of calamity}*) (41:16)

It has been said that it is that which people now call Aʿjāz (apparently used to mean evil devastation). It seems as though the people took this term from Allāh’s statement,

\[
\text{f̱ṯṟ ʿa̲ḻḻ ʿa̲ḻ ʿa̲ḻ ʿa̲ḻ ʿa̲ḻ ʿa̲ḻ ʿa̲ḻ ʿa̲ḻ}
\]

\(*\text{so that you could see the people lying toppled, as if they were Aʿjāz (trunks) of date palms, Khāwiyah}*)

Ibn ‘Abbās said about,

\[
\text{g̱a̲w̱a̲y̱a̲ẖ}
\]

\[1\] Aṭ-Ṭabari 23:572.

\[2\] Aṭ-Ṭabari 23:572.

\[3\] Aṭ-Ṭabari 23:572.

\[4\] Aṭ-Ṭabari 23:573, 574.
"It means ruined." Others besides him said, "It means dilapidated." This means that the wind would cause one of them (palm tree) to hit the ground, and it will fall down dead on his head. Then his head would shatter and it would remain a lifeless corpse as if it were without branches, motionless. It has been confirmed in the Two Sahîhs that the Messenger of Allâh ﷺ said,

"I was helped by an easterly wind and the people of 'Ād were destroyed by a westerly wind."[1]

meaning, 'do you find any one of them left or anyone who even attributes himself to being from them?' Rather they are all gone, right down to the last of them, and Allâh did not make for them any successors.

Then Allâh says,

"And Fir'awn and those before him committed (sin)" This has been recited with a Kasrah under the letter Qāf (in the word Qabalahu, as Qiblahu), which changes the meaning to those who were with him in his time, and they were his followers who were disbelieving Coptic people. Others recited it with a Fathah over the letter Qāf (as the word Qablahu), which means those nations before him who were similar to him. Concerning Allâh's statement,

"the overthrown cities" those nations that rejected their Messengers.

"committed Al-Khâṭî'ah." Al-Khâṭî'ah means their rejection of what Allâh revealed. Ar-Rabî' said,

committed Al-Khāti'ah.

"This means disobedience." Mujāhid said, "They committed errors."[1] Thus, Allāh says,

And they dis obeyed their Lord's Messenger,

meaning they were all of the same type, they all denied the Messenger of Allāh who was sent to them. As Allāh says,

Everyone of them denied the Messengers, so My threat took effect.

So whoever denies a Messenger, then verily, he denies all of the Messengers. This is as Allāh says,

The people of Nūh belied the Messengers

'Ād belied the Messengers.

Thamūd belied the Messengers.

However, only one Messenger came to every nation. Thus, Allāh says here,

And they dis obeyed their Lord's Messenger, so He seized them with a punishment that was Rābiyah.

Rābiyah means, great, severe and painful. Mujāhid said, "Rābiyah means severe."[2] As-Suddī said, "It means destructive."


A Reminder about the Blessing of the Ship

Then, Allah says,

\[
\text{'Verily, when the water rose beyond its limits,'}
\]

meaning, it rose up over its shores by the leave of Allah and it overcame all that existed. Ibn ‘Abbās and others said, “The water rising beyond its boundary means it increased abundantly.”[1] This happened due to the supplication of Nūḥ against his people when they denied him, opposed him and worshipped other than Allah.

Therefore, Allah answered his supplication and the people of the earth were covered with the flood except for those who were with Nūḥ in the ship. Thus, are humans all from the loins of Nūḥ and his progeny. For this reason Allah reminds humanity of His blessing,

\[
\text{'Verily, when the water rose beyond its limits, We carried you in the ship.'}
\]

meaning, a ship running along upon the surface of the water.

\[
\text{'That We might make it an admonition for you'}
\]

The pronoun “it” here refers to the species of the object (ships) due to the general meaning alluding to this. Thus, the meaning is, ‘We caused its type of creation (ships) to remain (in the earth) for you, so that you ride upon the currents of the water in the seas.’ This is as Allah says,

\[
\text{‘and has appointed for you ships and cattle on which you ride; In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon’ (43:12,13)}
\]

And Allāh said,

«And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.» (36:41,42)

Qatādah said, “Allāh caused this ship to remain until the first people of this Ummah saw it.”[1] However, the first view (that it refers to all ships in general) is the most apparent. Allāh continues saying,

«(and that it might be retained by the retaining ears.)

meaning, that a receptive ear may understand and reflect upon this bounty. Ibn ‘Abbās said, “This means an ear that is retentive and hearing.”[2] Qatādah said,

«by the retaining ears.» means, “An ear that Allāh gives intelligence, so it benefits by what it hears from Allāh’s Book.”

Aḍ-Dāḥāk said,

«(and that it might be retained by the retaining ears.) (69:12) means, “An ear that hears it and retains it, meaning the person who has sound hearing, and correct intellect.” And this is general concerning everyone who understands and retains.

«13. Then when the Trumpet will be blown with one blowing.

14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.»


15. Then on that Day shall the Event occur.

16. And the heaven will be rent asunder, for that Day it will be frail and torn up.

17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.

18. That Day shall you be brought to Judgement, not a secret of you will be hidden.

A Mention of the Horrors of the Day of Judgement

Allâh informs of the horrors that will take place on the Day of Judgement. The first of these events is the blowing of fright (into the Trumpet), which will be followed by the blowing of destruction when everyone in the heavens and the earth will be struck down except whoever Allâh wills. Then, after this will be the blowing of standing before the Lord of all that exists, and the resurrection, and the gathering. And this is that blowing. It is emphasized here that it is one blowing, because the command of Allâh cannot be opposed or prevented, and it does not need to be repeated or stressed. Thus, Allâh goes on to say,

«And the earth and the mountains shall be removed from their places, and crushed with a single crushing.»

meaning, they will be stretched out to the extent of the surface (of the earth) and the earth will change into something else other than the earth.

«Then on that Day shall the Event occur.»

meaning, the Day of Judgement.

[1] The majority of scholars say that there are two times the Trumpet is blown. The saying that there are three is based upon unauthentic narrations as explained earlier. See volume seven, the Tafsîr of Sûrat An-Naml (27:87) and the discussion following it.
(And the heaven will be rent asunder, for that Day it will be frail and torn up.)

Ibn Jurayj said, "This is like Allāh's statement,

\begin{quote}
(And the heaven shall be opened, it will become as gates.)
\end{quote}

(78:19)

Ibn ‘Abbās said, "It (the sky) will be torn apart and the Throne will be heard it."

\begin{quote}
(And the angels will be on its sides,) The word Malak here is referring to the species of angels (all of them); meaning the angels collectively will be standing on the sides of the heavens. Ar-Rabī’ bin Anas said concerning Allāh’s statement,
\end{quote}

(And the angels will be on its sides,)

"This means that they will be standing on what has been ground to powder of the heavens looking at the people of the earth." Concerning the statement of Allāh,

\begin{quote}
(and eight angels will, that Day, bear the Throne of your Lord above them.)
\end{quote}

means, on the Day of Judgement eight angels will carry the Throne. Abu Dāwūd recorded from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said,

أُدُمِّي لَيْ أَن أُحْكِمْ عَنْ مُلَكِ مِنْ مَلَائِكَةِ اللَّهِ تَغَالَى مِنْ خَلَقِهِ الْعَرْشِ: أَنَّ مَا بَيْنَ

فَضْحَاءَ أَدْنِي إِلَى عَاهِدِهِ مُسِرَّةً سَبِيعَاتَهَا عَامٍ

"I was permitted to speak about one of the angels among those angels who carry the Throne of Allāh. Between the lobe of his ear to his shoulder is the distance of seven hundred years (of travelling)."

This is the wording recorded by Abu Dāwūd.[1]

The Children of Ādam being presented before Allāh
Concerning the statement of Allāh,

"That Day shall you be brought to Judgement, not a secret of you will be hidden."

meaning, 'you will all be presented to the Knower of the secrets and private counsels. He is the One from Whom none of your affairs are hidden. He is the Knower of all things apparent, secret and hidden.' This is the reason that Allāh says,


"not a secret of you will be hidden."

Imām Ahmad recorded from Abu Mūsā that the Messenger of Allāh ﷺ said,

"The people will be exhibited three times on the Day of Judgement. The first two presentations will be (their) arguing and offering excuses. During the third presentation the pages (records) will fly into their hands. Some of them will receive the records in their right hands and some will receive them in their left hands." Ibn Mājah and At-Tirmidhi\(^{[1]}\) both recorded this Ḥadīth.

19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!"
20. "Surely, I did believe that I shall meet my account!"

\(^{[1]}\) Ahmad 4:414, Ibn Mājah 2:1430 Tuhfāt Al-Ahwadhi 7:111. This is narrated from Al-Ḥasan Al-Baṣrī whom most of the scholars say did not hear from Abu Musā, so according to the majority, it is a disconnected narration.
21. So, he shall be in a life, well-pleasing.  
22. In a lofty Paradise,  
23. The fruits in bunches whereof will be low and near at hand.  
24. Eat and drink at ease for that which you have sent on before you in days past!

The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation

Allâh informs of the happiness of those who receive their Book in the right hand on the Day of Judgement and being pleased with this. Out of his extreme pleasure is his saying to everyone that he meets,

{ناولوا الْوَرَائِيَةُ}

{Here! read my Record!}

meaning, ‘take my Book and read it.’ He will say this because he knows that what is in it is good and purely virtuous deeds. He will be of those whom Allâh replaced their bad deeds (evils) with good deeds. ‘Abdur-Raḥmân bin Zayd said, “The meaning of

{ناولوا الْوَرَائِيَةُ}

{Here! read my Record!}

is ‘Here, read my Book.’... The suffix ‘Um’ is a grammatical addition.” This is what he (‘Abdur-Raḥmân) said. It seems apparent that the suffix ‘Um’ means here ‘you all.’

Ibn Abî Ḥâtim recorded that ‘Abdullâh bin ‘Abdullâh bin Ḥânzalâh - and he (Ḥânzalâh) was the Companion who was washed by the angels for his funeral - said, “Verily, Allâh will stop His servant on the Day of Judgement and He will make his sins appear on the outside of his Book of Records. Then He will say to him, ‘Did you do this?’ The servant will respond, ‘Yes my Lord.’ Then Allâh will say to him, ‘I will not expose you (or dishonor you) for it, for verily, I have forgiven you.’ The person will then say, ‘Here (you all) read my Book!’ ”

{إِلَّا كُلِّتِ أَيَّ مَنِيٍّ حَسَبًا}

{Surely, I did believe that I shall meet my account!}
This will be when he (the servant of Allāh) will be saved from being disgraced and exposed on the Day of Judgement.

In the Sahih, it is recorded from Ibn ‘Umar that he was asked about the private counsel. He responded by saying that he heard the Messenger of Allāh ﷺ saying,

"Allāh will bring the servant close (to Him) on the Day of Judgement and make him confess all of his sins. This will continue until the servant thinks that he is about to be destroyed. Then Allāh will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he will be given his Book of good deeds in his right hand. However, about the disbeliever and the hypocrite, the witnesses will say, ((These are those who lied on their Lord, and verily, the curse of Allāh is on the wrongdoers.))".  

Allāh’s statement,

"Surely, I did believe that I shall meet my account!"

means, ‘I used to be certain in the worldly life that this day would definitely come.’ This is as Allāh says,

"(They are those) who are certain that they are going to meet their Lord." (2:46)

Allāh then says,

"So he shall be in a life, well-pleasing." (69:21) meaning, pleasant.

In a lofty Paradise, meaning, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy. It has been confirmed in the Sahih that the Prophet ﷺ said,

«إن الجنة مائة درجٍ ما بين كل درجةٍ كمابين السماء والأرض»

«Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky.»[1]

Then Allah says,

«فِئْرَتُكَ دَلَائِلَ»

«The fruits in bunches whereof will be low and near at hand.»

Al-Bara’ bin ’Azib said, “This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed.”[2] More than one person has said this.

Then Allah says,

«كُلُوا وَذَحْرُوا وَقَارِئًا وَأَعْلِمُوا أَنَّ أَهْلَ الْجَنَّةِ»

«Eat and drink at ease for that which you have sent on before you in days past!»

meaning, this will be said to them as an invitation to them of blessing, favor and goodness. For verily, it has been confirmed in the Sahih that the Messenger of Allah ﷺ said,

«عَمِلُوا وَسَدَوا وَقَارِئًا وَأَعْلِمُوا أَنَّ أَهْلَ الْجَنَّةِ»

«Work deeds, strive, seek to draw near (to Allah) and know that none of you will be admitted into Paradise because of his deeds.»

They (the Companions) said, “Not even you O Messenger of Allah?” He replied,

«وَلَا أَنَا إلَّا أَن يَغْفِرُ اللهُ بَعْضَهُ بَعْضٍ وَفَضْلًا»

«Not even me, except if Allah covers me with mercy from Himself and grace.»[3]

25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!"

26. "And that I had never known how my account is!"

27. "Would that it had been my end!"

28. "My wealth has not availed me;"

29. "My power has gone from me!"

30. (It will be said): "Seize him and fetter him;"

31. "Then throw him in the blazing Fire."

32. "Then fasten him on a chain whereof the length is seventy cubits!"

33. Verily, he used not to believe in Allah, the Most Great.

34. And urged not the feeding of the poor.

35. So, no friend has he here this Day.

36. Nor any food except filth from Ghislin."
(37. None will eat it except the Khāṭi‘ūn.)

The Bad Condition of Whoever is given His Record in His Left Hand

These Āyāt inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allāh. At this time he will be very remorseful.

(He) will say: "I wish that I had not been given my Record! And that I had never known how my account is! Would that it had been my end!..."

Ad-Dahhāk said, "Meaning a death which is not followed by any life." Likewise said Muḥammad bin Ka‘b, Ar-Rabī‘ and As-Suddī. Qatādah said, "He will hope for death even though in the worldly life it was the most hated thing to him."[1]

My wealth has not availed me; my power has gone from me. means, 'my wealth and my honor did not protect me from the punishment of Allāh and His torment. Now the matter has ended with me alone and I have no helper nor anyone to save me.' At this Allāh says,

Seize him and fetter him; then throw him in the blazing Fire. meaning, He will command the guardians of Hell to forcibly remove him from the gathering place, fetter him - meaning put iron collars on his neck - then carry him off to Hell and cast him into it, meaning they will submerge him in it.

Allāh said,

(Then fasten him on a chain whereof the length is seventy cubits!)

Ka'b Al-Aḥbār said, “Every ring of it will be equal to the entire amount of iron found in this world.” Al-‘Awfī reported that Ibn 'Abbās and Ibn Jurayj both said, “Each cubit will be the forearm’s length of an angel.”[1] Ibn Jurayj reported that Ibn 'Abbās said,

«Then fasten him» “It will be entered into his buttocks and pulled out of his mouth. Then they will be arranged on this (chain) just like locusts are arranged on a stick that is being roasted.” Al-‘Awfī reported from Ibn 'Abbās that he said, “It will be ran into his behind until it is brought out of his two nostrils so he will not be able to stand on his two feet.”[2] Imām ʿАhmād recorded from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said,

"أَنَّ زَرَاضَةً يَرَى هَذَا - وَأَشَار إِلَى جُمَجَّمَةٍ - أُزَيْبَتْ مِنَ السَّهَاءِ إِلَى الأَرْضِ;
وَهِي مِسْبِبَةٌ خَمْسِيَّةٌ سُنْوَةٌ، لَّنْغَبَ الأَرْضَ قَبْلَ اللَّيْلِ وَلَنْ تَنْهَرَ أَرْزَقَتْ مِنَ رَأس
الشَّلَفَةِ لَنْتَارَ أَرْزُقُبَانَ خَيْفًا اللَّيْلُ وَالْهَيَّاثُ قَبْلَ أَنْ تَنْهَرَ فَجْرًا أَوُّلًا.

If a drop of lead like this - and he pointed to a skull bone - were sent from the heavens to the earth, and it is a distance of five hundred years travel, it would reach the earth before night. And if it (the same drop of lead) were sent from the head of the chain (of Hell), it would travel forty fall seasons, night and day, before it would reach its (Hell’s) cavity or base."[3]

At-Tirmidhī also recorded this Ḥadīth and he said, “This Ḥadīth is Ḥasan.”[4] Concerning Allāh’s statement,

«إِنَّمَا كَانَ لَا يُؤْمِنُ بِإِيَّاهُ الْمُلُكُّونَ وَلَا يُعْلَمُ عَلَى طَلَّامَ الْأَلْبَسِينَ»

«Verily, he used not to believe in Allāh, the Most Great, and urged not on the feeding of the poor.»

meaning, he did not establish the right of Allāh upon him, of obedience to Him and performing His worship. He also did not benefit Allāh’s creation nor did he give them their rights. For

verily, Allāh has a right upon the servants that they worship Him alone and not associate anything with Him. The servants of Allāh also have a right upon each other to good treatment and assistance in righteousness and piety. For this reason, Allāh commanded performance of the prayer and the payment of Zakāh. When the Prophet ﷺ was (in his last moments) near death he said,

"The prayer (Aş-Salāh) and your right hand possessions (i.e., slaves)."

Allāh says,

"So no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat it except the Khāṭīʿūn."

meaning, there is no one today who can save him from the punishment of Allāh, nor any close friend or intercessor whose request would be honored. He will have no food here except for the filthy washing of wounds. Qatādah said, "It will be the worst food of the people of the Hellfire."[2] Ar-Rabī' and Aḏ-Ḍāḥhāk both said, "It (Ghisīn) is a tree in Hell." Shabīb bin Bishr reported from ʿIkrimah that Ibn ʿAbbās said, 'Ghisīn will be the blood and fluid that will flow from their flesh.' 'Ali bin Abī Ṭalḥah reported from Ibn ʿAbbās that he said, 'Ghisīn is the pus of the people of the Hellfire.'

38. So, I swear by whatsoever you see.
39. And by whatsoever you see not.
40. That this is verily the word of an honored Messenger.
41. It is not the word of a poet, little is that you believe!
42. Nor is it the word of a soothsayer, little is that you

remember!

(43. This is the revelation sent down from the Lord of all that exists.)

The Qur’ān is the Speech of Allāh

Allāh swears by His creation, in which some of His signs can be seen in His creatures. These also indicate the perfection of His Names and Attributes. He then swears by the hidden things that they cannot see. This is an oath swearing that the Qur’ān is His Speech, His inspiration and His revelation to His servant and Messenger, whom He chose to convey His Message, and the Messenger carried out this trust faithfully. So Allāh says,

(Verily, this is the Word of (this Qur’ān brought by) a most honorable messenger. Owner of power (and high rank) with Allāh, the Lord of the Throne. Obeyed and trustworthy.)

(81:19-21)

And here, it refers to Jibril. Then Allāh says,

(And your companion is not a madman.) (81:22) meaning, Muḥammad ﷺ.

(And indeed he saw him in the clear horizon.) (81:23) meaning, Muḥammad ﷺ saw Jibril in his true form in which Allāh created him.
And he is not Danin with the Unseen. (81:24) meaning, suspicious.

And it (the Qur'an) is not he word of the outcast Shaytan. (81:25)

This is similar to what is being said here.

It is not the word of a poet, little is that you believe! Nor is it the word of soothsayer, little is that you remember!

So in one instance Allah applies the term messenger to the angelic Messenger (Muhammad ﷺ). This is because both of them are conveying from Allah that which has been entrusted to them of Allah’s revelation and Speech. Thus, Allah says,

This is the revelation sent down from the Lord of all that exists.

44. And if he had forged a false saying concerning Us,
45. We surely would have seized him by his right hand,

46. And then We certainly would have cut off Al-Watîn from him,

47. And none of you could have prevented it from him.

48. And verily, this is a Reminder for those who have Taqwâ.

49. And verily, We know that there are some among you that deny.

50. And indeed it will be an anguish for the disbelievers.

51. And verily, it (this Qur'an) is an absolute truth with certainty.

52. So, glorify the Name of your Lord, the Most Great.

If the Prophet ﷺ forged anything against Allāh, then Allāh would punish Him

Allāh says,

 tren yaqūla

〈And if he had forged a false saying concerning Us,〉

meaning, ‘if Muḥammad forged something against Us, as they claim, and added or removed anything from the Message, or said anything from himself while attributing it to Us, then We would surely be swift in punishing him. And of course, Muḥammad did not do any of this (as the disbelievers claimed).’ Thus, Allāh says,

 lā ḥadāfa yinna ba'allimīn

〈We surely would have seized him by his right hand,〉

It has been said that this means, ‘We would seize him by the right hand because it is more stronger in grabbing.’

 ṣamī ḥadāfa yinna al-watīn

〈And then We certainly would have cut off Al-Watîn from him,〉

Ibn ‘Abbās said, “It (Al-Watîn) refers to the artery of the heart,
and it is the vein that is attached to the heart."[1] This has also been said by ‘Ikrimah, Sa‘id bin Jubayr, Al-Ḥakim, Qatādah, Aḥ-Dāḥhāk, Muslim Al-Baṭīn and Abu Sakhir, Humayd bin Ziyād.[2] Muḥammad bin Ka‘b said, “It (Al-Watīn) is the heart, its blood, and whatever is near it.”[3] Concerning Allāh’s statement,

«And none of you could have prevented it from him.»

means, ‘none of you would be able to come between Us and him if We wanted to do any of this to him.’ The meaning behind all of this is to say that he (Muḥammad ﷺ) is truthful, righteous and guided because Allāh determined what he is to convey from Him, and Allāh helps him with fantastic miracles and definite proofs.

Then Allāh says,

«And verily, this (Qur‘ān) is a Reminder for those who have. Taqwā.»

meaning, the Qur‘ān. This is just as Allāh says,

«فَلِلَّذِينَ ءَامَنُوا هَدَى وَمَيْنَةُ وَالَّذِينَ لَا يُؤْمِنُونَ بِمَآ أُنْزِلَ إِلَيْهِمْ وَمَعَهُ وَعَزَّزَهُم

«Say: “It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur‘ān) is blindness for them.”»

Then Allāh says,

«And verily, We know that there are some among you that deny (this Qur‘ān).»

meaning, with this explanation and clarification, there will still be among you those who reject the Qur‘ān. Then Allāh says,


And indeed it (this Qur’ān) will be an anguish for the disbelievers (on the Day of Resurrection).

Ibn Jarīr said, “And verily this rejection will be anguish for the disbelievers on the Day of Judgement.”[1] He (Ibn Jarīr) also mentioned a similar statement from Qatādah.[2] It is possible that the meaning of the pronoun (it) may also refer to the Qur’ān, in which case the verse would mean that the Qur’ān and belief in it are a cause of anguish for the disbelievers. This is as Allāh says,

{Kārkīkk περίεργη σήμερα από τον θεμέλιο, έτοιμη για την κατάρρευση.}

{Thus have We caused it (the denial of the Qur’ān) to enter the hearts of the criminals. They will not believe in it.} (26:200,201)

And Allāh said,

{Wajhātkum ṭamār ’alā rahmatumAllāh wa ākhayratumAllāh.}

{And a barrier will be set between them and that which they desire} (34:54).

Therefore, Allāh says here,

{Rā’ītum lāmmu ’an jāhīn.’}

{And verily, it (this Qur’ān) is an absolute truth with certainty.}

meaning, the right and truthful news in which there is no doubt, suspicion or confusion. Then Allāh says,

{Fusūnūn bāṣīr Allāh Allāh.}

{So glorify the Name of your Lord, the Most Great.}

meaning, He Who sent down this magnificent Qur’ān.

This is the end of the explanation (Tafsīr) of Sūrat Al-Ḥāqqah. And to Allāh belong all praise and blessings.

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The Tafsīr of Sūrah Sa’ala Sā’il

(Chapter - 70)

Which was revealed in Makkah

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

1. A questioner asked concerning a torment about to befall.
2. Upon the disbelievers, which none can avert.
3. From Allāh, the Lord of the ways of ascent.
4. The angels and the Rūh ascend to Him in a Day the measure whereof is fifty thousand years.
5. So be patient, with a good patience.
6. Verily, they see it (the torment) afar off.
7. But We see it near.

A Request to hasten the Day of Judgement

A questioner asked concerning a torment about to befall.

This Āyah contains an assumed meaning that is alluded to by the letter “Ba”. It is as though it is saying, a questioner requested to hasten on the torment that is about to fall. It is similar to Allāh’s statement,

[1] This Sūrah is commonly referred to as Al-Ma‘ārij.
And they ask you to hasten on the torment! And Allāh fails not His promise. (22:47)

meaning, that its torment will occur and there is no avoiding it. Al-‘Awfī reported from Ibn ‘Abbās concerning the Āyāh,

A questioner asked concerning a torment about to befall.

"That is the questioning of the disbelievers about the torment of Allāh and it will occur to them."[1] Ibn Abi Najīḥ reported from Mujāhid that he said concerning Allāh’s statement

A questioner asked, “A person called out (requesting) for the torment that will occur in the Hereafter to happen.” Then he said, “This is their saying,

O Allāh! If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment. (8:32) Allāh’s statement,

about to befall (Wāqi‘) upon the disbelievers, means, it is waiting in preparation for the disbelievers. Ibn ‘Abbās said, “Wāqi‘ means coming.”

which non can avert meaning, there is no one who can repel it if Allāh wants it to happen. Thus, Allāh says,

From Allāh, the Lord of the ways of ascent (Al-Ma‘ārij).

The Tafsīr of “Lord of the ways of ascent”
‘Ali bin Abī Ṭalḥah reported from Ibn ʿAbbās, “Lord of the ways of ascent means loftiness and abundance.”[1] Mujāhid said, “Lord of the ways of ascent means the ways of ascension into the heavens.”[2] Concerning Allāh’s statement,

«The angels and the Rūḥ Ta’rūju to Him»
‘Abdur-Razzāq reported from Ma’mar from Qatādah that Ta’rūju means to ascend. In reference to the Rūḥ, Abu ʿṢāliḥ said, “They are creatures from the creation of Allāh that resemble humans but they are not humans.”

It could be that here it means Jibril, and this is a way of connecting the specific to the general (other angels). It could also be referring to the name of the souls (Aruvāh) of the Children of Ādām (humans). For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the Ḥadīth of Al-Barā’ proves.[3]

The Meaning of “a Day the measure whereof is fifty thousand years”
Concerning Allāh’s statement,

«in a Day the measure whereof is fifty thousand years.»
This refers to the Day of Judgement. Ibn Abī Ḥātim recorded from Ibn ʿAbbās that he said concerning the Āyah,

«in a Day the measure whereof is fifty thousand years.»
“It is the Day of Judgement.” The chain of narration of this report (to Ibn ʿAbbās) is authentic. Aṭ-Ṭabarī reported from Simāk bin Ḥarb from ʿIlkīmah that he said concerning this verse, “It is the Day of Judgement.”[4] Aḍ-Ḍaḥḥāk and Ibn

[3] Aṭ-Ṭiwal by Aṭ-Ṭabarānī no. 238. The Ḥadīth of Al-Barā’ is also recorded by Abu Dāwūd and others.
Zayd both said the same. ‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās concerning the Āyah,

«The angels and the Rūḥ ascend to Him in a Day the measure whereof is fifty thousand years.»

"It is the Day of Judgement that Allāh has made to be the measure of fifty thousand years for the disbelievers."[1] Many Ḥadīths have been reported with this same meaning.

Imām Aḥmad recorded from Abu ‘Umar Al-Ghūdānī that he said, ‘I was with Abu Hurayrah when a man from Bani ‘Āmir bin Ṣaʿṣa‘ah passed and it was said: ‘This man is the wealthiest man of Bani ‘Āmir.’ So Abu Hurayrah said, ‘Bring him back to me.’ So they brought the man back to Abu Hurayrah. Then Abu Hurayrah said, ‘I have been informed that you are a man of great wealth.’ The man from Bani ‘Āmir replied, ‘Yes, by Allāh. I have one hundred red-colored camels, one hundred brown-colored camels...’ and so on he counted numerous colored camels, the races of the slaves and the types of fetters for his horses that he owned.

So Abu Hurayrah said, ‘Beware of the hooves of the camels and the cloven hooves of the cattle.’ He continued repeating that to him until the color of the man began to change. Then the man said, ‘O Abu Hurayrah what is this?’ Abu Hurayrah replied, ‘I heard the Messenger of Allāh ụsay,

من كانت له إبل لا يعطي حقها في نجدها ورسيلها;

‘Whoever has camels and does not give their due (Zakāh) in their Najdah and their Risl...’

We interrupted saying, ‘O Messenger of Allāh! What is their Najdah and Risl?’ He said,

وفي عشروها ونهرها فإنها تأتي يوم البيامة كُبَعْنت ما كانت وأغثره وأغنمته وأشره،

ثم يبصيح لها بناع قزَّر قطوة باختلافها، فإذا جاززة أجززها أريدت عليه أولاما

في يوم كان مقداره خمسين ألف سنة، حتى يغص بين الناس خيرًا سليمة. فإذا

كانت له بقر لا يعطي حقها في نجدها ورسيلها فإنها تأتي يوم البيامة كُبَعْنت ما

It is their difficulty and their ease, for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he had cows that did not pay the Zakāh in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due Zakāh in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft,
level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell).”

Then, the man from Bani ‘Āmir said, ‘What is the due of the camel, O Abu Hurayrah?’ Abu Hurayrah said, ‘It is that you give (in your Zakāh payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding.’\[1\] This Ḥadīth was also recorded by Abu Dāwud and An-Nasā’ī.\[2\]

**A Different Version of this Ḥadīth**

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

"مَا مِنْ صَاحِبٍ عَنْ أَمْوَةِهِ لَا يَؤْدِيْهَا إِلَّا جَعْلَ صَفَائِهِ، يُحَمِّنْ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَкَفَّرْهَا بِبَأْ سَيْنَةٍ وَجَبَتَهَا وَوَضَرَّهَا، خَلَفْنِي بَذَكَّةِ اللَّهِ بِنَبِيْ العَيْبَاءُ فِي بَيْتِهِ كَانَ مُقَدَّرَةً خَمِيسينَ أَلفَ سَنَةٍ مَا نُذُرُونَ، مِثْلُ مَرْتَى سَبِيلَةٍ إِنَا إِلَى الْجَهَنَّمَ وَإِنَا إِلَى الْدَّارِ"

"There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell. His forehead, side and back will be scorched with these metal plates. This will continue until Allāh judges between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire."

Then he (Abu Hurayrah) mentions the rest of the Ḥadīth about the sheep and camels just as mentioned before. In this narration (of Aḥmad) the Prophet ﷺ also added,

\[1\] Aḥmad 2:489.

\[2\] Abu Dāwud 2:304, and similar with An-Nasā’ī 12:5.
The horse is for three (on the Day of Judgement): for one man it is a reward, for another man it is a shield (protection), and upon another man it is a burden.

And the Hadith continues. Muslim also recorded this Hadith in its entirety even though Al-Bukhari did not mention it. The intent behind mentioning this here is the Prophet’s statement,

«|حَتَّى يَحْكُمُ الَّذِي بَيْنَ عَبَادِهِ ﻓِي يَوْمِ كَانَ مَقْدَارُ خَمِسِينَ أَلْفَ سَنَةٍ|»

«Until Allah judges between His servants on a day whose measurement is fifty thousand years.»

Instructing the Prophet to have Patience

Then Allah says,

«|سَارِعُ بِالْبَيَانِ|»

«So be patient, with a good patience.»

meaning, ‘be patient, O Muhammad, with your people’s rejection and their seeking to hasten the torment since they think it will not occur.’ Allah says in another Ayah,

«|يَسْتَمِعُ وَيَهْدِيٌّ الَّذِينَ لَا يُؤْمِنُونَ نَفْسَهُمْ وَالَّذِينَ أَنْتَ مُنْفَجِرُ مَنْهَا وَيُحِلُّهَا أَلَّغُهَا لَنَا|»

«Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth.» (42:18)

Thus, Allah says,

«|إِنَّهُ يَرَىٰ مَآفِئَهُ|»

«Verily, they see it (the torment) afar off.» meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched. The word “Ba’id” here means that which is impossible to occur.

But We see it (quite) near. meaning, the believers believe that its occurrence is near, even though its time of occurrence is unknown and no one knows when it will be except Allah. All of what is approaching then it is near and it will definitely happen.

8. The Day that the sky will be like the Al-Muhl.
9. And the mountains will be like ‘Ihn.
10. And no friend will ask a friend,
11. Though they shall be made to see one another, the criminal would desire to ransom himself from the punishment of that Day by his children.
12. And his wife and his brother,
13. And his Faṣilah who sheltered him,
14. And all that are in the earth, so that it might save him.
15. By no means! Verily, it will be the fire of Hell,
16. Nazzā’ah the Shawā!
17. Calling (all) such as turn their backs and turn away their faces.
18. And collect (wealth) and hide it (from spending it in the cause of Allah).

Terrors of the Day of Judgement

Allah says that the torment will befall the disbelievers.

The Day that the sky will be like the Al-Muhl.
Ibn ‘Abbās, Mujāhid, ‘Aṭā, Sa‘īd bin Jubayr, Ikrimah, As-Suddi and others have all said, “Like the residue of oil.”

And the mountains will be like ‘Ihn.
meaning, like fluffed wool. This was said by Mujāhid, Qatādah and As-Suddi.\[1\] This Āyah is similar to Allāh’s statement,

\[ \text{And the mountains will be like carded wool.} \] (101:5)

Concerning Allāh’s statement,

\[ \text{And no friend will ask a friend, though they shall be made to see one another.} \]

Meaning, no close friend will ask his close friend about his condition while he sees him in the worst of conditions. He will be worried about himself and will not be able to think of others.

Al-‘Awfi reported from Ibn ‘Abbās, “Some of them will know others and they will be acquainted with each other. Then, they will flee from each other after that, as Allāh says,

\[ \text{Every man that Day will have enough to make him careless of others.} \] (80:37)\[2\]

This honorable Āyah is similar to Allāh’s statement,

\[ \text{O mankind! Have Taqwā of your Lord, and fear a Day when no father can avail aught for his son, and no son avail aught for his father. Verily the promise of Allāh is true.} \] (31:33)

and He also says,

\[ \text{And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.} \] (35:18)

and He says,

---

\[1\] At-Ṭabari 23:604.

\[2\] At-Ṭabari 23:605.
"Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another." (23:101)

and similarly He says,

"That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others." (80:34-37)

Then Allâh’s saying here

"The criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his Faṣīḥah (kindred) who sheltered him, and all that are in the earth, so that it might save him. By no means!"

means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for himself against the torment of Allâh on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom). Mujâhid and As-Suddi both said,

(and his Faṣīḥah) "This means his tribe and his kin."[1] Ikrimah said, "This means the subdivision of his tribe that he is from." Ashhab reported from Mâlik that he said, "His Faṣīḥah is his mother."

Allāh said,

«Verily, it will be the fire of Hell.» Here He is describing the Hell-fire and the severity of its heat.

«Nazza'ah the Shawāl!» Ibn ‘Abbās and Mujāhid both said, “It is the skin of the head.”[1] Al-Ḥasan Al-Baṣrī and Thābit Al-Bunānī both said,

«Nazza'ah the Shawāl!» “This means respectable parts of the face.” Qatādah said,

«Nazza'ah the Shawāl!» “This means removing his important organs, and the respectable parts of his face, his creation and his limbs.”[2]

Ad-Ḍahhāk said, “This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining.”[3]

Ibn Zayd said, “The Shawā is the marrow of the bones.”[4]

As for,

«Nazza’ah»

Ibn Zayd said, “It is cutting their bones and transformation of their skins and their form.”

Concerning Allāh’s statement,

«Calling (all) such as turn their backs and turn away their faces. And collect and hide it.»

meaning, the Fire will call out to its children whom Allāh created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the

Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allâh said, of those who turned their backs and turned away. This means they denied with their hearts and abandoned the performance of deeds with their limbs.

(And collect and hide it.)

meaning, he gathered wealth piling it up, and he concealed it, meaning he hid it and refused to give the obligatory right of Allâh that was due on it of spending and paying the Zakâh. It has been recorded in a Hadîth that the Prophet ﷺ said,

Do not hold back (your wealth) or else Allâh will hold back from you. [1]

Man is Impatient

Allāh informs about man and his inclination to corrupt his behavior. Allāh says,

(20) Verily, man was created very impatient;

(21) Apprehensive when evil touches him;

(22) And suppressive when good touches him.

(23) Except those who are devoted to Ṣalāh.

(24) Those who with their Ṣalāh are Dā‘īmūn;

(25) And those in whose wealth there is a recognized right.

(26) For the one who asks, and for the deprived.

(27) And those who believe in the Day of Recompense.

(28) And those who fear the torment of their Lord.

(29) Verily, the torment of their Lord is that before which none can feel secure.

(30) And those who guard their private part (chastity).

(31) Except from their wives or their right hand possessions –

(32) For (then) they are not blameworthy.

(33) But whosoever seeks beyond that, then it is those who are trespassers.

(34) And those who keep their trusts and covenants.

(35) And those who stand firm in their testimonies.

(36) And those who are with their Ṣalāh, Yuhāfizūn.

(37) Such shall dwell in the Gardens, honored.

(38) Verily, man was created very impatient;

(39) Apprehensive when evil touches him; meaning, whenever any harm touches him he is frightful, worried and completely taken back due to the severity of his terror and his despair that he
will receive any good after it.

\[
\text{\textit{And suppressive when good touches him.}}
\]

meaning, if he attains any blessing from Allāh, he is stingy with it, not sharing it with others. He will withhold the right of Allāh with that blessing.

Imām Aḥmad said that Abu ‘Abdur-Rahmān informed them that Mūsā bin ‘Ali bin Rabāḥ told them that he heard his father narrating from ‘Abdul-‘Azīz bin Marwān bin Al-Ḥākim that he heard Abu Hurayrah saying, “The Messenger of Allāh ﷺ said,

\[
\text{‘The worst thing that can be in a man is greedy impatience and unrestrained cowardice.’}[1]
\]

Abu Dāwud recorded this Ḥadīth from ‘Abdullāh bin Al-Jarrāḥ on the authority of Abu ‘Abdur-Rahmān Al-Muqrī’, and this is the only Ḥadīth through ‘Abdul-‘Azīz with him.[2]

The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer

Then Allāh says,

\[
\text{\textit{Except those who are devoted to Ṣalāḥ.}}
\]

meaning, man is described with blameworthy characteristics except for He whom Allāh protects, helps and guides to good, making its means easy for him – and these are those people who perform Ṣalāḥ.

\[
\text{\textit{Those who with their Ṣalāḥ are Dā‘imūn.}}
\]

It has been said that this means they guard its times and the elements obligatory in it. This has been said by Ibn


Mas‘ūd, Masrūq and Ibrāhīm An-Nakha‘ī. It has also been said that it means tranquility and humble concentration (in the prayer). This is similar to Allāh’s statement,

«Successful indeed are the believers. Those who with their Ṣalāh are Khāshi‘ūn.» (23:1-2)

This was said by ‘Uqbah bin ‘Amir. From its meanings is the same terminology used to describe standing (still) water (Al-Mā’ Ad-Dā‘im). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (Dā‘im) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer.

It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the Ḥadīth that has been recorded in the Sahih on the authority of ‘A‘ishah that the Messenger of Allāh Ḥasanun had said,

«The most beloved deeds to Allāh are those that are most consistent, even if they are few.»

Then Allāh says,

«And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.»

meaning, in their wealth is a determined portion for those who are in need. Concerning Allāh’s statement,

«And those who believe in the Day of Recompense.»

meaning, they are sure of the Final Return (to Allāh), the

Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment. For this reason Allāh says,

وَالَّذِينَ مَن عَذَابٍ رَيْهِمْ نَشِيئُونَ

“And those who fear the torment of their Lord.”

meaning, they are fearful and dreadful.

إِنَّ عَذَابَ رَيْهِمْ غَيْرَ مَأثُورٍ

“Verily, the torment of their Lord is that before which none can feel secure.”

meaning, no one is safe from it (Allāh’s torment) of those who understand the command from Allāh, except by the security of Allāh Himself. Then Allāh says,

وَالَّذِينَ هُمْ لِفَرِيجِهِمْ خَيْرٌ

“And those who guard their private part (chastity).”

meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allāh has allowed them to be in. This is why Allāh says,

إِلاَّ عَلَى أَوْرَاهُمْ أَرَى مَا مَلَكَتْ أَسْلَمُكُمْ

“Except from their wives or their right hand possessions”

meaning, from their female slaves.

فَ يَهْمُهُمْ غَيْرُ مَأثُورٍ فَيُقُولُنَّ رَبِّ نَرَأَيْنَا ذَلِكَ نَكَلًا مَّا أَعْلَمُونَا

“for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.”

The explanation of this has already preceded at the beginning of Sūrat Al-Muʾminūn, and therefore does not need to be repeated here.\(^{[1]}\)

Allāh said,

وَالَّذِينَ هُمْ لِانتِسَبِيْهِمْ وَصُدُّوْهُمْ وَخَيْرٌ

“And those who keep their trusts and covenants.”

meaning, if they are given a trust they do not deceive and when

\(^{[1]}\) See the volume six, the Tafsīr of Sūrat Al-Muʾminūn (23:6-7).
they make a covenant they do not break it. These are the characteristics of the believers which are opposite of the characteristics of the hypocrites. This is like what is reported in the authentic Hadith,

«The signs of the hypocrites are three. When he speaks he lies, when he promises he breaks his promise, and when he is given a trust he behaves treacherously (with it).»[1]

In another narration it states,

«When he speaks he lies, when he makes a covenant he breaks it, and when he argues he is abusive.»[2]

Concerning Allâh’s statement,

«And those who stand firm in their testimonies.» This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allâh says in another Ayah,

«Who hides it, surely, his heart is sinful.» (2:283)

Then Allâh says,

«And those who are with their Salâh, Yuhâfizûn.»

meaning, they maintain its proper times, its pillars, its obligations and its recommended acts. So Allâh begins this discussion (of the believers’ attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of Sûrat Al-Mu’minûn.

It is exactly the same discussion. This is why Allâh says there (in Al-Mu’minûn),

These are indeed the inheritors. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever. (23:10-11)

And He says here,

Such shall dwell in the Gardens, honored.

meaning, they will be honored with various types of pleasures and delights.

36. So, what is the matter with those disbelievers, before you Muht‘îm?

37. On the right and on the left, ‘Izîn.

38. Does every man of them hope to enter the Paradise of Delight?

39. But no! Verily, We have created them out of that which they know!

40. But no! I swear by the Lord of the easts and the wests that surely We are Able

41. To replace them by (others) better than them; and We are not to be outrun.

42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised.

43. The Day when they will come out of the graves quickly as racing to a Nûşûb,

44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!
The Rebut of the Disbelievers and the Threat against Them

Allāh rebukes the disbelievers who, in the time of the Prophet, saw him and the guidance Allāh sent him with. They witnessed the magnificent miracles Allāh aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allāh says,

﴾Then what is wrong with them that they run away from admonition? As if they were (frightened) wild donkeys. Fleeing from a beast of prey.﴾ (74:49-51)

This is the example of disbeliever.
And this Āyah is similar. As Allāh says,

﴾So what is the matter with those disbelievers, before you Muḥti‘īn﴾ meaning, ‘what is wrong with these disbelievers who are with you, O Muḥammad? Why are they Muḥti‘īn, meaning hastily running away from you?’ This is as Al-Ḥasan Al-Baṣrī said, “Muḥti‘īn means departing.”

﴾On the right and on the left, ‘Izīn.﴿ The singular of ‘Izīn is ‘Izah, which means separating,[1] meaning in their separating and their differing. Al-‘Awwfī reported from Ibn ‘Abbās about the Āyah;

﴾So what is the matter with those disbelievers, before you Muḥti‘īn.﴿ “They are looking in your direction.” Then the Āyah;

﴾On the right and on the left, ‘Izīn.﴿

he (Ibn ‘Abbās) said, “Al-‘Izīn is a group among the people. On the right and on the left means they are turning away (right and left) from him (the Prophet ﷺ) and mocking him.”

Jābir bin Samurah narrated that the Messenger of Allāh ﷺ came out to them while they were sitting in circles. So the Messenger of Allāh ﷺ said,

"Why do I see you all 'Izīn (in groups)."\(^{[1]}\)

Aḥmad, Muslim, Abu Dāwud, An-Nasāʿī and Ibn Jarīr all recorded this Hadīth.\(^{[2]}\)

Then, concerning Allāh’s statement,

Does every man of them hope to enter the Paradise of Delight? But no!\(^{[3]}\)

meaning, is this their wish, yet they flee from the Messenger ﷺ in aversion to the truth? Are they hoping that they will be admitted into the Gardens of Delight? Nay, rather their abode is Hell. Then Allāh affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched. As a proof against them, Allāh mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allāh says,

Verily, We have created them out of that which they know!\(^{[4]}\)

meaning, from despised semen. This is as Allāh says,

Did We not create you from a despised water (semen)?\(^{[5]}\)

(77:20)

Allāh also says,

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\(^{[1]}\) Aṭ-Ṭabari 23:620.

«So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper.» (86:5-10)

Then Allah says,

«But no! I swear by the Lord of the easts and the wests»

meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it. The point of this statement is that the matter is not as the disbelievers claim: that there is no final return, no reckoning, no resurrection and no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allah has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allah’s power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist. This is why Allah says,

«The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.» (40:57)

Allah also says,
"Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things." (46:33)

Allah says in another Ayah,

أَلَمْ يَشْكُرُنَّ اللَّهُ ٱلَّذِينَ خَلَقْنَاهُمْ وَأَرْضَنَا مِنْ بَعْلِهِمْ قَانِتِيَنَّ إِنَّهَا أَنْبَثُوا أَنْ يَقُولُوا مَا لَنْ نَكُنْ نَسْكِفُ عَلَى ٱلْيَمِينِ؟

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

So here He says,

وَإِنَّ يَدُ رَبِّ الْغَرَابِينَ وَالْخَالِدِينَ إِنَّهُمْ لَا يَمْكُثُونَ عَلَىٰ ٱلْيَمِينِ

"But no! I swear by the Lord of the easts and the wests that surely We are Able—to replace them by (others) better than them..."

meaning, 'on the Day of Judgement We will bring them back (to life) in bodies that are better than these bodies that they have now.' For verily, Allah's power is suitable (able) to do that.

وَمَا غَنَّى بِسُوُيَّةِ

"and We are not to be outrun." meaning, 'We are not unable.' This is as Allah says,

أَخَذَنَّهُمْ أَنْ يَجْعَلُنَّ يَمِينَهُمْ عَلَىٰ ٱلْقُرُونِ ٱلَّتِي أَسْتَقْبَلَنَّهَا عَلَىٰٓ أَسْتَقْبَلَتْهَا بِسُوُيَّةً

"Does man think that We shall not assemble his bones? Yes, We are able to put together in perfect order the tips of his fingers." (75:3,4)

Allah also says,

وَمَا كُتِبَ ٱلْمَوْتُ وَمَا كُتِبَ بِسُوُيَّةٌ عَلَىٰٓ أَنْ يَتَبَيَّنَ أَنْ تَسْتَقْبَلَتُمْ وَسُسْتَمِكُمْ بِمَا لَا

"We have decreed death to you all, and We are not outstripped. To transfigure you and create you in (forms) that you know not." (56:60,61)

Ibn Jarir preferred the meaning to be: 'a nation who will obey
Us and not disobey Us.’ He (Ibn Jarīr) interpreted it in the same way as Allāh’s statements,

(َتَنْبَأُونَ ِمَعَنَّـيَةً)

(To replace them by (others) better than them...) and:

(َوَإِذَا نَزَّلَتْ نَزْلَةً فَخَافْتُمْ نَزْلَةً أَشْدَدَتْ نَزْلَةً)

(And if you turn away, He will exchange you for some other people and they will not be like you.) (47:38)

However, the first interpretation is more obvious since the other Āyāt support that, and Allāh the Most High knows best. Then Allāh says,

(َنَمُّسُوهُمْ)

(So leave them) meaning, ‘O Muḥammad!’

(ِمُحْمَوْدَوْ مُحْمَوْدَوْ)

(to plunge in vain talk and play about,) meaning, leave them in their denial, disbelief and obstinacy.

(َكُنِّي بَعْضُكُمْ يَوْمَ يُحْيَيْنَكُمْ أَلَيْكُمْ يُحْيَيْنَكُمْ)

(until they meet their Day which they are promised,) meaning, they are going to know the outcome of that and taste its evil consequences.

(َيِمْهَمْ يُرَسِّونَ مِنَ الْجَاهِلِيَّةِ يِإِلَّا كَانُوا إِلَّا يُصَدِّقُونَ)

(The Day when they will come out of the graves quickly as racing to a Nuṣub.)

meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object. Ibn ‘Abbās, Mujāhid and Aḍ-Ḍahhāk, all said, “As if they were rushing towards a flag.” Abu ‘Āliyah and Yahyā bin Abi Kathīr both said, “As if they were rushing towards a goal.” The majority of reciters recited this word as “Naṣb” (instead of Nuṣub) with a Fathah over the letter Nūn and a Sukūn over the letter Ṣād. This (Naṣb) is a verbal noun meaning something that is erected. Al-Ḥasan Al-Ḥaṣrī recited it as “Nuṣub” with a Dammah over both the letter
\(\text{Nūn} \text{ and \(\text{Ṣād}. \text{This (\text{Nuṣub}) means an idol. With this recitation the \(\text{Āyah} \text{ means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it. This has been reported from Mujāhid, Yahyā bin Abī Kathīr, Muslim Al-Baṭīn, Qatādah, Aḍ-ǔ-
\text{Dāhhāk}, Ar-Rabī' bin Anas, Abū Sālih, 'Āṣim bin Bahdalah, Ibn Zayd and others. Concerning Allāh’s statement,}
\)
\[
\text{\(\text{\textit{With their eyes lowered in fear}}\text{ meaning humbled.}
\end{align*}
\)
\[
\text{\(\text{\textit{covering them with humility.}}\text{ meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allāh).}
\end{align*}
\)
\[
\text{\(\text{\textit{That is the Day which they were promised!}}\text{ This is the end of the \textit{Tafsīr of Sūrah Sa'ala Sā'il. And all praise and thanks are due to Allāh.}}
\end{align*}
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The *Tafsir of Sūrah Nūḥ*  
*(Chapter - 71)*

Which was revealed in Makkah

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

{1. Verily, We sent Nūḥ to his people (saying): "Warn your people before there comes to them a painful torment."}

{2. He said: "O my people! Verily, I am a plain warner to you."}

{3. "That you should worship Allah, and have Taqwā of Him, and obey me."}

{4. "He will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but know."}
Nūh’s Invitation to His People

Allāh says concerning Nūh that He sent him to his people commanding him to warn them of the punishment of Allāh before it befell them. He was to tell them that if they would repent and turn to Allāh, then the punishment would be lifted from them. Due to this Allāh says,

> "Warn your people before there comes to them a painful torment." He said: "O my people! Verily, I am a plain warner to you."

meaning, clarity of the warning, making the matter apparent and clear.

> That you should worship Allāh, and have Taqwā of Him,

meaning, ‘abandon those things that He has forbidden and avoid that which He has declared to be sinful.’

> and obey me, ‘In that which I command you to do and that which I forbid you from.’

> He will forgive you of your sins meaning, ‘if you do what I command you to do and you believe in what I have been sent with to you, then Allāh will forgive you for your sins.’

> and respite you to an appointed term. meaning, ‘He will extend your life span and protect you from the torment that He would have made befall you if you did not stay away from His prohibitions.’ This Āyah is used as proof by those who say that obedience (to Allāh), righteousness and maintaining the family ties truly increase the life span of a person. This is like that which has been reported in the Hadīth,

> صلْةُ الرَّجْمِ تَوْدِيدُ فِي الْعَمُرِ
Maintaining the family ties increases the life span.\(^{[11]}\)

Concerning Allah’s statement,

> Verily, the term of Allah when it comes, cannot be delayed, if you but know.

means, hasten to the obedience (of Allah) before the coming of His vengeance. For verily, if He commands that to happen, it cannot be repulsed or prevented. For He is the Great One Who compels everything, and He is the Almighty Whose might all of creation succumbs to.

5. He said: O my Lord! Verily, I have called to my people night and day.

6. But all my calling added nothing but to (their) flight.

7. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted, and magnified themselves in pride.

8. Then verily, I called to them openly (aloud).

9. Then verily, I proclaimed to them in public, and I have appealed to them in private.

10. I said (to them): Ask forgiveness from your Lord, verily, He is Oft-Forgiving.

11. He will send rain to you Midrār.

\(^{[11]}\) Ibn Shihāb 1:93. See Aṣ-Ṣaḥīhah no. 1908.
12. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.

13. What is the matter with you, that you do not hope for any Waqār from Allāh?

14. While He has created you (in) Aţwār (stages).

15. See you not how Allāh has created the seven heavens in tiers?

16. And has made the moon a light therein, and made the sun a lamp?

17. And Allāh has brought you forth from the (dust of) earth?

18. Afterwards He will return you into it (the earth), and bring you forth.

19. And Allāh has made for you the earth a wide expanse.

20. That you may go about therein in broad roads.

Nūḥ complains about his Encounter with His People

Allāh tells about His servant and Messenger, Nūḥ, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time – which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nūḥ) said,

وَبَشِّرِيْنَّكَ بِغَيْرِ بَشِيرٍ وَلَا رَأْيٍ تَأْمَنُّ}

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O my Lord! Verily, I have called to my people night and day,

meaning, I did not abandon calling them night and day, carrying out Your command and in obedience to You.’

وَلَوْلَا خَرَّتْ مِنْكُمُ الْجَعْلُ} ١٤٦

But all my calling added nothing but to (their) flight.

meaning, ‘the more I called them to come to the truth, the more they fled from it and avoided it.’
ʻAnd verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,‘ meaning, ‘they closed up their ears so that they could not hear what I was calling them to.’ This is similar to what Allâh said about the disbelievers of the Quraysh.

ʻAnd those who disbelieve say: ‘Listen not to this Qur’ân, and make noise in the midst of its (recitation) that you may overcome.’’ (41:26)

ʻcovered themselves up with their garments,‘

Ibn Jarîr recorded from Ibn ‛Abbâs that he said, “They concealed themselves under false pretences from him so that he would not recognize them.” Saѣd bin Jubayr and As-Suddî both said, “They covered their heads so that they could not hear what he was saying.”

ʻand persisted,‘ meaning, they continued in what they were upon of associating partners with Allâh and great disbelief.

ʻand magnified themselves in pride.‘ meaning, they were turned away from following the truth and submitting to it.

ʻThen verily, I called to them openly.‘ meaning, openly among the people.

ʻThen verily, I proclaimed to them in public,‘ meaning, with open speech and a raised voice.

ʻand I have appealed to them in private.‘ meaning, in discussions with them. So he tried various types of propagation to be more
effective with them.

What Nūḥ said when He called His People to Allāh

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;)

meaning, ‘return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.’ Thus, he said,

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār,)

meaning, continuous rain. Thus, it is recommended to recite this Sūrah in the prayer for rain due to this Āyah. This has been reported from the Commander of the faithful, ʿUmar bin Al-Khaṭṭāb. He ascended the Minbar to perform the prayer for rain, and he did not do more than seeking Allāh’s forgiveness and reciting the Āyāt that mention seeking Allāh’s forgiveness. Among these Āyāt:

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār,)

Then he (ʿUmar) said, “Verily, I have sought rain with the keys of the sky which cause the rain to descend.” Ibn ʿAbbās and others have said, “It (Midrār) means some of it (rain) following others.”

Concerning Allāh’s statement,

(And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.)

meaning, ‘if you repent to Allāh, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the
blessings of the earth and crops to grow for you. He will increase your live stock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens.’ This is the position of the invitation with encouragement. Then He made it balanced for them by using intimidation. He said,

«What is the matter with you, that you do not hope for any Waqār from Allāh?»

meaning, great majesty. This has been said by Ibn ‘Abbās, Mujāhid and Ad-Ḍahāk. Ibn ‘Abbās said, “That you all do not magnify Allāh in the proper manner that He deserves to be magnified. Meaning, you do not fear His punishment and His vengeance.”

«While He has created you (in) Aṭwār (stages).»

It has been said that this means from a drop of sperm, then from a hanging clot, then from a lump of flesh. Ibn ‘Abbās, ʿIkrīmah, Qatādah, Yaḥyā bin Rāfiʿ, As-Suddi and Ibn Zayd, all said this.

Concerning Allāh’s statement,

«See you not how Allāh has created the seven heavens in tiers?»

meaning, one above another. Can this be comprehended simply by hearing it only or is it of the matters that actually can be perceived with the senses which are known about the movements (of the heavenly bodies) and the eclipses. It is known that they (the scholars) have many different opinions about these matters that we will not discuss here. The only intent here is that Allāh
Allāh has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp? meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years. This is as Allāh said,

(IT IS HE WHO MADE THE SUN A Shining Thing AND THE MOON AS A LIGHT AND MEASURED OUT FOR ITS STAGES THAT YOU MIGHT KNOW THE NUMBER OF YEARS AND THE RECKONING. ALLĀH DID NOT CREATE THIS BUT IN TRUTH. HE EXPLAINS THE ĀYĀT IN DETAIL FOR PEOPLE WHO HAVE KNOWLEDGE.) (10:5)

Concerning Allāh’s statement,

AND ALLĀH HAS BROUGHT YOU FORTH FROM THE (DUST OF) EARTH?

This (Nabāt) is a verbal noun (for emphasis) and its usage here is most excellent.

AFTERWARDS HE WILL RETURN YOU INTO IT (THE EARTH). (71:18)

meaning, when you die.

AND BRING YOU FORTH. meaning, on the Day of Judgement He will repeat your creation just as He first originated you.

AND ALLĀH HAS MADE FOR YOU THE EARTH A WIDE EXPANSE.

meaning, He spread it out, leveled it, settled it, and stabilized it with firm and lofty mountains.
That you may go about therein in broad roads.

meaning, He created it so that you may settle in it and travel in it wherever you wish, from its different sides, areas and regions. All of this is from what Nūḥ informed them of concerning Allāh's power and His greatness in creating the heavens and the earth. It demonstrates the favor that He did for them by making both heavenly benefits and earthly benefits. For He is the Creator and the Sustainer Who made the heaven as a building and the earth as a bed, and He enlarged His provisions for His creatures. Therefore, He is the One Who it is obligatory to worship, and accept as One God. No one should be associated with Him as a partner, because He has no equal, peer, rival, coequal, mate, son, minister or advisor, rather He is the Most High, the Most Great.

21. Nūḥ said: “My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.”
Nūh complains to His Lord about His People’s Response

Allāh says that Nūh turned to Allāh to inform Allāh - the All-Knowing from Whom nothing escapes - that he presented the clear call, as mentioned previously, and the comprehensive invitation in various ways. He called them sometimes by encouragement and sometimes by intimidating warnings. Yet, they disobeyed him, opposed him, denied him and followed the children of the world. They were those who were heedless of the command of Allāh and they possessed delights of wealth and children. However, these things (worldly benefits) were also for gradual punishment and temporary respite, not for honor or blessing. Thus, Allāh says,

{22. “And they have plotted a mighty plot.”}

{23. “And they have said: ‘You shall not leave your gods, nor shall you leave Wadd, nor Suwā’, nor Yaghūth, and Ya‘ūq and Nasr.’”}

{24. “And indeed they have led many astray. And (O Allāh): ‘Grant no increase to the wrongdoers save error.’”}

The meaning of Allāh’s statement,

{وَأَنْصَبَوْا مِنْ أَمْرِيَّةٍ وَقَدْ رَأَيْتُهَا إِلَّا حَساَرًا}

{“and followed one whose wealth and children give him no increase but loss.”}

is that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance. This is like what they will say to them on the Day of Judgement,

{بَلِ السُّكُرُ الْأَلْبَيْلِ وَالْبَعْقِ بِذِنَاوَاتِي أَنْ تَكُونُوا أَنْ تُكْرِرُوا بِاللَّهِ وَيَحْمِلُ نَظْفُهُ وَنَذَاكَةً}

{“Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allāh and set up rivals to Him!”}

(34:33)

For this reason He says here,
The Idols of the People of Nūḥ and what happened to Him

«And they have plotted a mighty plot. And they have said:
‘You shall not leave your gods, nor shall you leave Wadd, nor Suwā‘, nor Yaghūth, and Ya‘ūq and Nasr.’»

These are the names of their idols which they used to worship besides Allāh.

Al-Bukhārī recorded from Ibn ‘Abbās that he said, “The idols that were among the people of Nūḥ wound up among the Arabs afterwards. In reference to Wadd, it became the idol of the people of Kalb in the area of Dawmat Al-Jandal. Suwā‘ became the idol of the people of Hudhayl. Yaghūth became the idol of the people of Murād, then the people of Bani Ḡuṭayf at Al-Juruf in the area of Saba‘ worshipped it after them. Ya‘ūq became the idol of the people of Hamdān. Nasr became the idol of the people of Ḥimyar for the family of Dhu Kalā‘. These idols were all named after righteous men from the people of Nūḥ. Then when these men died, Shayṭān inspired his (Nūḥ’s) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So they did this (as Shayṭān suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped.”[1]

This has also been similarly reported from Ṣaḥrah, Abū Ḏāḥḥāk, Qatādah and Ibn Ishāq. ‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās that he said, “These are statues that were worshipped in the time of Nūḥ.”[2] Ibn Jarīr recorded from Muḥammad bin Qays that he said concerning Yaghūth, Ya‘ūq and Nasr, “They were righteous people between the time of Ādam and Nūḥ, and they had followers who used to adhere to their guidance. Then, when they died, their companions who

used to follow them said, 'If we make images of them, it will increase our desire to perform worship when we remember them.' So they made images of them. Then, when those people died and other people came after them, Iblis approached them and said, 'They (your predecessors) used to worship these statues and they were granted rain by their worship of them.' Thus, they (the latter people) worshipped them.'

The Supplication of Nūḥ against His People and for whoever believed in Him

Allāh then says,

«وَرِزَقْنَاهُمْ كَيْبًا»

(And indeed they have led many astray.) meaning, by the idols that they took for worship, they mislead a large number of people. For verily, the worship of those idols continued throughout many generations until our times today, among the Arabs, the non-Arabs and all the groups of the Children of Ādam. Al-Khalīl (Prophet Ibrāhīm) said in his supplication,

«وَأَجْهَبْنِيَّ أَنْ تَسْتَمِعَ الآخِرَاتُ إِلَّا أَنْ أَقْصِرَ أَضْلَالَ مَنْ أَنْتَ تَسْتَمِعَ إِلَّا أَضْلَالَ كَيْبًا»

(And keep me and my sons away from worshipping idols. 'O my Lord! They have indeed led astray many among mankind...') (14:35,36)

Allāh then says,

«وَلَا تُزَعَّمَ الْقَلِيلِينَ إِلَّا سَلَامًا»

(Grant no increase to the wrongdoers save error.)

This is a supplication from him (Nūḥ) against his people due to their rebellion, disbelief and obstinacy. This is just as Mūsā supplicated against Fir‘awn and his chiefs in his statement,

«زَنِّعَ الْمَيْسَ عَلَى أَمْوَاهُمْ وَأَشْدَدَ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَشَّهَدُوا الْيَوْمَ الْأَلِيمُ»

(Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.) (10:88)

Verily, Allāh responded to the supplication of both of these Prophets concerning their people and He drowned their nations due to their rejection of what he (that Prophet) had
come with.

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allah.

26. And Nūḥ said: "My Lord! Leave not one of the disbelievers on the earth Dayyār!"

27. "If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers."

28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the wrongdoers grant You no increase but destruction!"

Allāh says,

(Because of their sins) It also has been recited as;

(أُذْهَبُوا فَأُذْهَبُوا) (their errors.)

(And they were drowned, then were made to enter the Fire.) meaning, for their numerous sins, rebellion, persistence in disbelief and opposition to their Messengers.

(And they found none to help them instead of Allāh.) meaning, they will be carried from the flood of the seas to the heat of the Fire.
meaning, they will have no helper, assistant, or savior who can rescue them from the punishment of Allāh. This is similar to Allāh’s statement,

«لَئَلاَّعَقَامِهِمُّالْيَوْمِالَّذِيَأَمَرَاللَّهُهُمَا إِلَّاَمِنْرَجَعٍ»

«This day there is no savior from the decree of Allāh except him on whom He has mercy.» (11:43)

«وَقَالَنَا لَبِنَىٰ دِيَارَلَّهُمْ لَا تَقْتُلُوا عَلَى الأَرْضِ بِالكِبَرِيَّةِ دَيْنَا»

«And Nūh said: “My Lord! Leave not one of the disbelievers on the earth Dayyār!”»

meaning, do not leave a single one of them on the face of the earth, not even a lone individual. This is a method of speaking that gives emphasis to the negation. Ad-Ḍāhḥāk said, “Dayyār means one.” As-Suddi said, “Dayyār is the one who stays in the home.” So Allāh answered his supplication and He destroyed all of those on the face of the earth who were disbelievers. He (Allāh) even destroyed Nūh’s (biological) son from his own loins, who separated himself from his father (Nūh). He (Nūh’s son) said,

«سَأَارِئُ إِلَى جَبَلٍ بَيْسِمُهُ مِنَ النَّاسِ قَالَ لَا عَقَامِهِمُّالْيَوْمِالَّذِيَأَمَرَاللَّهُهُمَا إِلَّاَمِنْرَجَعٍ»

«I will betake myself to some mountain, it will save me from the water. Nūh said: “This day there is no savior from the decree of Allāh except him on whom He has mercy.” And waves came in between them, so he (the son) was among the drowned.» (11:43)

Allāh saved the people of the ship who believed with Nūh, and they were those whom Allāh commanded Nūh to carry with him. Allāh said,

«إِنَّلَمَّعَذَّبُنَّكُمْبِيَذْهَابِكُمْ»

«If You leave them, they will mislead Your servants,»

meaning, ‘if You leave a single one of them they will lead your servants astray.’ This refers to those whom He will create after them.
meaning, wicked in their deeds and disbelieving in their hearts. He (Nūḥ) said this due to what he knew about them since he remained among them for nine hundred and fifty years. Then he said,

وَأَثُمَّنَّ اِبْنِيَانِ والدَّاَنَّ وَلَنْ نَكُلْ عَلَيْهِمْ نُبُورًا

(My Lord! Forgive me, and my parents, and him who enters my home as a believer,)

Ad-Dahhāk said, “This means, my Masjid.” However, there is no harm in understanding the Āyah according to its apparent meaning, which would be that he (Nūḥ) supplicated for every person who entered his house who was a believer. Then he said,

وَإِلَّاِ اَلْمُتَّقُونَ الْمُتَّقَيْنِ

(and all the believing men and women.)

He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nūḥ, and that which has been reported in the narrations and well-known, legislated supplications. Then, he said,

وَلَّا تَزِوِّجْ الْتَّلَّقِينَ إِلَّا بِذُكْرِ اللَّهِ

(And to the wrongdoers, grant You no increase but destruction!)

As-Suddi said, “But destruction.” Mujāhid said, “But loss.” This means in both this life and in the Hereafter.

This is the end of the Tafsīr of Sūrat Nūḥ. And all praise and thanks are due to Allāh.
The Tafsir of Sūrat Al-Jinn
(Chapter - 72)

Which was revealed in Makkah

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

1. Say: "It has been revealed to me that a group of Jinn listened.

2. 'It guides to the right path, and we have believed therein, and we shall never join anything with our Lord.'

3. 'And He, exalted be the Jadd of our Lord, has taken neither
4. 'And that the foolish among us used to utter against Allah that which was an enormity in falsehood.'

5. 'And verily, we thought that men and jinn would not utter a lie against Allah.'

6. 'And verily, there were men among mankind who took shelter with the males among the jinn, but they increased them in Rahaq.'

7. 'And they thought as you thought, that Allah will not send any Messenger.'

The Jinns listening to the Qur'an and Their Belief in It.

Allah commands His Messenger ﷺ to inform his people that the Jinns listened to the Qur'an, believed in it, affirmed its truthfulness and adhered to it. So Allah says,

`وَلَأَنَّ أَوَّلَ نَزُولٍ إِلَىٰ آدَمَ رَبُّ يَوْمَ يُمْكِنُ مِنَ الْخَيْرَاتِ إِلَّا مَعَهُ وَرَبُّ النَّاسِ يَجَادِلُهُمْ وَيَبْشَرُوهُمْ وَيُعَمِّرُونَهُمُ الْقُرْآنَ``

(Say: "It has been revealed to me that a group of Jinns listened. They said: 'Verily, we have heard a wonderful Recitation! It guides to the right path' ")

meaning, to what is correct and success.

`فَانَادَنَا يَتَابِعُونَ نَزُولَ الرِّيْبَةِ لَا يَكُونُ مَعَهُمْ إِلَّا مَعَ دُمَيْرَةٍ وَرَايَةٍ وَجْنَانَى وَلَا يُقْرَأُ الصَّلَايَاتُ إِلَّا مَعَ رُسُلِ اللَّهِ وَالْجُنُورِىَاتِ وَالشَّيَائِينَ لَا يَكُونُ مَعَهُمْ إِلَّاء مَعَ الْبَشْرِ وَالرِّيْبَةِ وَالْعِرْقَانَ``

(and we have believed therein, and we shall never join anything with our Lord.)

This position (that they took) is similar to what Allah said,

`وَأَنَّهُمْ لَمْ يَنْتَهُوا إِلَّا مِنْ رَبِّهِمْ يَتَبَيَّنُ لَهُمُ الْكَذِبُ وَيَسْتَمِعُونَ الْقُرْآنَ``

(And when We sent towards you a group of the Jinns listening to the Qur'an.) (46:29)

We have already presented the Hadiths that have been narrated concerning this, so there is no need to repeat them here.\footnote{See volume nine the Tafsir of Sûrat Al-Anfûs (46:29).}
"And He, exalted be the Jadd of our Lord,"

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās that he said concerning Allah’s statement,

«بُعْدُ رَّنَا»

«the Jadd of our Lord,»

"This means, His actions, His commands and His power."[1] Aḍ-Ḍaḥḥāk reported from Ibn ‘Abbās that he said, "Allah’s Jadd is His blessings, His power and His favor upon His creation." It has been reported from Mujāhid and ‘Ikrimah that they said, "It (Jadd) is the magnificence of our Lord." Qatādah said, "Exalted is His magnificence, His greatness and His command." As-Suddi said, "Exalted is the command of our Lord." It has been reported from Abu Ad-Dardā’, Mujāhid and Ibn Jurayj that they said, "Exalted is His remembrance (Dhikr)."

The Jinns Affirmation that Allah does not have a Wife and Children

Allah says,

«لا ۚ أُمَّتِنَا مَنْ يُؤْمِنُ مِنَ الْجِنِّ وَلَا وَلَدٌ»

«He has taken neither a wife nor a son.»

meaning, far exalted is He above taking a mate and having children. This means that when the Jinns accepted Islam and believed in the Qur’ān they professed Allah’s magnificence above having taken a spouse and a child (or a son). Then they said,

«وَأَنَّمِنْ كَانَ يُؤْمِنُ مِنَ الْجِنِّ وَالْجَинَّاتِ ۛۛۛ على اللَّهِ خَضْطًا»

«And that the foolish among us used to utter against Allah that which was an enormity in falsehood.»

Mujāhid, ‘Ikrimah, Qatādah and As-Suddi, all said,

«سِيِّيِّبًا»

«the foolish among us» "They were referring to Iblīs."

that which was an enormity in falsehood.

As-Suddi reported from Abu Mālik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (Ṣafīḥ) also carries the meaning of everyone in the category who claims that Allāh has a spouse or a son. This is why Allāh says here,

\begin{align*}
\text{And that the foolish among us used to utter} & \text{ meaning, before his acceptance of Isláām.} \\
\text{against Allāh that which was an enormity in falsehood.} & \text{ meaning, falsehood and a lie. Thus, Allāh says,} \\
\text{And verily, we thought that men and Jīnns would not utter a} & \text{ lie against Allāh.} \\
\end{align*}

meaning, 'we did not think that humans and Jīnns would join each other in lying about Allāh by attributing a spouse and a son to Him. So when we heard this Qur'ān we believed in it and we knew that they (Jīnns and men) had been lying about Allāh in this matter.'

Among the Causes of the Transgression of the Jīnns were that Humans sought Refuge with Them

Allāh says,

\begin{align*}
\text{And verily, there were men among mankind who took shelter} & \text{ with the males among the Jīnns, but they increased them in} \\
\text{Rahaaq.} & \text{ meaning, 'we used to think that we had some virtuous status} \\
\text{over mankind because they used to seek refuge with us} & \text{ whenever they (men) would settle in a valley or any place in} \\
\text{the wilderness, the open country steppes and other places.'} & \text{This was the custom of the Arabs in the pre-Islámic days of} \\
\text{ignorance. They used to seek refuge with the greatest Jīnn} & \text{of a} \\
\text{particular place so that no harm or evil would afflict them.} \\
\end{align*}
Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man. So when the Jinns saw that the humans were seeking refuge with them due to their fear of them, they increased them in Rahaq which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more. As Qatādah said concerning this Āyah,

\[
\text{\textit{but they increased them in Rahaq.}}\text{\textit{ meaning, in sin, and that the Jinns become more bold and daring against them.}}\text{\textit{}}\text{\textsuperscript{[1]}}
\]

Ath-Thawri said from Mansūr, from Ibrāhīm, concerning the Āyah:

\[
\text{\textit{but they increased them in Rahaq.}}\text{\textit{ means, “the Jinns were courageous and increased in insolence against them.”}}
\]

As-Suddi said, “A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, ‘I seek refuge with the master (Jinn) of this valley from the Jinns, or that myself, my wealth, my child or my animals are harmed in it.’” Qatādah said, “When they sought refuge with them instead of Allāh, the Jinns would overcome them with harm because of that.”

Ibn Abī Hātim recorded from 'Ikrimah that he said, “The Jinns used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the Jinns would flee. So the leader of the people would say, ‘We seek refuge with the leader of the inhabitants of this valley.’ So the Jinns said, ‘We see these people fleeing from us just like we flee from them.’ Thus, the Jinns started coming near the humans and afflicting them with insanity and madness.” Thus, Allāh said,

\[
\text{\textit{And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in}}
\]

\textsuperscript{[1]} At-Ṭabarī 23:655.
meaning, in sin. Abu 'Aliyah, Ar-Rabi' and Zayd bin Aslam, all said,

**Rahaq**

**in Rahaq**

“This means in fear,” Mujahid said, “The disbelievers would increase in transgression.”

Concerning Allah’s statement,

**And they thought as you thought, that Allah will not send any Messenger.**

meaning, Allah would never send a Messenger after this long period of time. This was said by Al-Kalbi and Ibn Jarir.

8. 'And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.'

9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.'

10. 'And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.'

**The Jinns stealing Information from the Sky before the the Messenger was sent and striking Them with flaming Fire after His Coming**

Allah informs about the Jinns when He sent His Messenger Muhammad and revealed the Qur'an to him. Among the ways He protected it (the Qur'an) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'an and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be
known who was being truthful. Alläh did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur’ân). This is why the Jinns said,

«And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.»

meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

«And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.»

meaning, ‘we do not know if this – the matter which has occurred in the sky – is intended for those who are in the earth or if their Lord intends some guidance for them.’ They stated this in such a manner out of their etiquette in phrasing their speech, because they did not attribute the doing of evil to anyone and they attributed the good to Alläh.

Verily, it has been recorded in the Sahîh,

«And evil is not attributed to You (Alläh).»[1]

It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the Hadîth of Ibn ‘Abbâs when he said, “While we were sitting with the Messenger of Alläh ﷺ a shooting star flashed in the sky. So the Prophet ﷺ said,

"What did you all used to say about this?"

We replied, "We used to say that a great person has been born and a great person has died." The Prophet ﷺ said,

الآن كذلك وَلَكِنَّ اللهِ إِذا اقْتَضَى الأُمُّ الْأَمْرُ فِي السَّمَاوَاتِ "This is not so, rather whenever Allah decrees a matter in the heaven…"

and then he went on to narrate the rest of the Ḥadīth[1] which we have already mentioned in its entirety in Sūrah Saba'.[2]

This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allah ﷺ reciting (the Qur'ān) while leading his Companions in prayer. Thus, they knew that this Qur'ān was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a Ḥadīth of Ibn ‘Abbās concerning Allah’s statement in Sūrat Al-ʾĀqīf,

[Verse: And (remember) when We sent towards you (Muḥammad) a group of the Jinn (quietly) listening to the Qur’ān.] (46:29)[3]

There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and Jinn alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world. As-Suddi said, "The sky was never guarded except if there was a Prophet in the earth or the religion of Allah was victorious and dominant in the earth."

So the devils before the time of Muḥammad ﷺ had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven.

[2] See volume eight, the Tafsīr of Sūrah Saba' (34:22-23). The actual narration was removed from the abridged edition, but the discussion remains, along with a similar narration recorded by Al-Bukhārī and others.
But when Allāh sent Muḥammad ﷺ as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars). So the people of Tā‘īf were frightened because of this and they began to say, ‘The dwellers of the sky have been destroyed.’ This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So ‘Abd Yalayl bin ‘Amr bin ‘Umayr said to them – and he was referred to for judgement among them – “Woe to you O people of Tā‘īf! Hold on to your wealth and look at these guiding stars in the sky. If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has happened because of Ibn Abī Kabshah (- meaning Muḥammad ﷺ). And if you look and see that you can no longer see these stars, then verily the dwellers of the sky have been destroyed.”

So, they looked and saw that the stars still remained, and thus, they kept their wealth. The devils also were frightened during that night. They went to Iblīs and informed him of what happened to them. So he (Iblīs) said, “Bring me a handful of dirt from every land so that I may smell it.” So they brought it and he smelled it and said, “It is your friend in Makkah.” Then he sent a group of seven Jīnns to Makkah, and they found the Prophet of Allāh ﷺ standing in prayer in Al-Maṣjid Al-Ḥarām while reciting the Qur’ān. They drew near to him eager to hear the Qur’ān, until their chests almost pressed against him. Then they accepted Islām and Allāh revealed their matter to His Messenger ﷺ. We have mentioned this chapter in its entirety in the first section of the Kitāb As-Sīrah with lengthy discussion.\(^{[1]}\) Allāh knows best and unto Him is all praise and blessings.

\(^{[1]}\) There is a similar narration from Ibn ‘Abbās recorded by Aṭ-Ṭabari. See volume eight, the Tafsīr of Sūrat Aṣ-Ṣaffāt (37:6-10).
11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways.'

12. 'And we think that we cannot escape Allāh in the earth, nor can we escape Him by flight.'

13. 'And indeed when we heard the Guidance, we believed therein, and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.'

14. 'And of us some are Muslims, and of us some are Al-Qāsitūn. And whosoever has embraced Islām, then such have sought the right path.'

15. And as for the Qāsitūn, they shall be firewood for Hell.

16. If they had believed in Allāh, and went on the way, We would surely have bestowed on them water in abundance.

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Sa'ad torment.

The Jinns testify that among Them there are Believers, Disbelievers, Misguided and Guided

Allāh says that the Jinns said about themselves,

(There are among us some that are righteous, and some the contrary;)

meaning, other than that.

(We are groups having different ways.) meaning, on numerous differing paths and having different thoughts and opinions. Ibn 'Abbās, Mujāhid and others have said,

(We are groups having different ways.) "This means among us are believers and among us are disbelievers."[1]

Ahmad bin Sulaymān An-Najjād reported in his (book of) Amāli that he heard Al-A'mash saying, “A Jinn came to us, so I said to him, ‘What is the most beloved food to your kind?’ He replied, ‘Rice.’ So we brought them some rice and I saw the morsels being lifted but I did not see a hand lifting it. So I asked him, ‘Do you have these desires (religious innovations) among your kind as we have among ours?’ He replied, ‘Yes.’ Then I said, ‘Who are the Rāfidāh among you?’ He said, ‘They are the worst of us.’” I presented this chain of narration to our Shaykh, Al-Hāfiz Abī Al-Ḥajjāj Al-Mizzi and he said its chain is authentic to Al-A'mash.

The Jinns confess to Allāh’s Perfect Power

Concerning Allāh’s statement,

﴾وَعَلَّمَتُنَا أَنَّ لَا مُقَرَّرٍ لِلْجَنِّ وَلَا مُقَرَّرٍ لِلنَّاسِ﴾

“And we think that we cannot escape Allāh in the earth, nor can we escape Him by flight.”

meaning, ‘we know that the power of Allāh is decisive over us and that we cannot escape Him in the earth. Even if we try to flee, we know that He has complete control over us and that none of us can escape Him.’

﴾وَلَنَا لَا سَيِّمَانٌ مِّنَ الْجَنِّ وَلَا مَسَّيِّمَانِ مِنَ الْمَجْهُودِ﴾

“And indeed when we heard the Guidance, we believed therein.”

They were proud of this, and it is something for them to be proud of, as well as a great honor for them and a good characteristic. Concerning their statement,

﴾فَمَنْ يَوْمَ الْقِيَامَةِ لَيَدُورُ فَلَا يَخَافُ بِحَسَبِهِ اللَاذِكَانِ أَوْ زَكَّاَرِيَةِ ابْنِ يَسْحَكْ﴾

“(and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.”

Ibn ‘Abbās, Qatādah and others said, “This means, he should not fear that the reward for his good deeds will be decreased or that he will be burdened with anything other than his

sins."[1] This is as Allah says,

\[
\text{"Then he will have no fear of injustice, nor of any curtailing." (20:112)}
\]

\[
\text{"And of us some are Muslims, and of us some are Al-Qasitun."}
\]

meaning, 'among us there is the Muslim and the Qasit.' The Qasit is he who behaves unjustly with the truth and deviates from it. This is the opposite of the Muqsit, the one who is just.

\[
\text{"And whosoever has embraced Islam, then such have sought the right path."}
\]

meaning, they sought salvation for themselves.

\[
\text{"And as for the Qasitun, they shall be firewood for Hell."}
\]

meaning, fuel, for they will be used to kindle it (the Fire).

Concerning Allah's statement,

\[
\text{"If they had believed in Allah, and went on the way, We would surely have bestowed on them water in abundance. That We might try them thereby."}
\]

The commentators have differed over the explanation of this. There are two views concerning it.

**The First View**

That if the deviant ones would stand firmly upon the path of Islam, being just upon it and remaining upon it,

\[
\text{"We would surely have bestowed on them water in abundance."}
\]

---

meaning, a lot. The intent behind this is to say that they would be given an abundance of sustenance. With this, the meaning of Allāh’s statement,

\(<\text{That We might try them thereby.}\>\)

is that, ‘We will test them.’ As Mālik reported from Zayd bin Aslam, he said, “That We might try them - means, so that We may test them to see who will remain upon the guidance from those who will turn back to sin.”

**Mentioning Those Who held this View**

Al-‘Awfī reported similar to this from Ibn ‘Abbās, and likewise said Mujāhid, Sa‘d bin Jubayr, Sa‘d bin Al-Muṣayyib, ‘Aṭā, As-Suddī, Muḥammad bin Ka‘b Al-Qurāṣī, Qatādah and Aḍ-Ḍaḥḥāk. Muqāṭīl said, “This Āyah was revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years.”\(^{[1]}\)

**The Second View**

\(<\text{If they had believed in Allāh, and went on the way,}\>\)

meaning, of misguidance.

\(<\text{We would surely have bestowed on them water in abundance.}\>\)

meaning, ‘then We would have increased their sustenance to allow a gradual respite.’ As Allāh says,

\(<\text{So, when they forgot that with which they had been reminded, We opened for them the gates of everything, until in the midst}\>\)

\(^{[1]}\) This is a Mursal narration.
of their enjoyment in that which they were given, all of a sudden, We took them, and lo! They were plunged into destruction with deep regrets and sorrows.\(6:44\)

Allāh also says,

\[
\text{Do they think that in wealth and children with which We expand them. We hasten unto them with good things. Nay, but they perceive not.}(23:55,56)
\]

This is the view of Abu Mijlaz and it agrees with the opinion of Ibn Ḥumayd. For verily, he (Ibn Ḥumayd) said concerning Allāh’s statement,

\[
\text{And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Sa'ad torment.}
\]

meaning, a harsh, severe, agonizing and painful punishment. Ibn ‘Abbās, Mujāhid, Ṭkrimah, Qatādah and Ibn Zayd, all said,

\[
\text{in a Sa'ad torment.} \text{ “This means harsh having no relaxation in it.”} \]

It has also been reported from Ibn ‘Abbās that he said, “It is a mountain in Hell.”\[4\] It has been related from Sa‘īd bin Jubayr that he said, “It is a well in Hell.”

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18. And the Masjids are for Allāh, so invoke not anyone along with Allāh.

19. And when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.

20. Say: "I invoke only my Lord, and I associate none as partners along with Him."

21. Say: "It is not in my power to cause you harm, or to bring you to the right path."

22. Say: "None can protect me from Allāh's punishment, nor can I find refuge except in Him."

23. "(Mine is) but conveyance from Allāh and His Messages, and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever."

24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and
The Command to worship Allāh Alone and shun Shirk

Allāh commands His servants to single Him out alone for worship and that none should be supplicated to along with Him, nor should any partners be associated with Him. As Qatādah said concerning Allāh’s statement,

“And the Masjids are for Allāh, so invoke not anyone along with Allāh.”

“Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allāh. Thus, Allāh commanded His Prophet ﷺ to tell them that they should single Him out alone for worship.”[1] Ibn Jarir recorded from Sa‘īd bin Jubayr that he said concerning this verse,

“And the Masjids are for Allāh, so invoke not anyone along with Allāh.”

“The Jinns said to the Prophet of Allāh ﷺ, ‘How can we come to the Masjid while we are distant - meaning very far away - from you? And how can we be present for the prayer while we are far away from you?’ So Allāh revealed this Āyah,

“And the Masjids are for Allāh, so invoke not anyone along with Allāh.””[2]

The Jinns crowding together to hear the Qur‘ān

Allāh said,

“And when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking

one over the other."

Al-‘Awfi reported from Ibn ‘Abbās, “When they heard the Prophet ﷺ reciting the Qur’ān they almost mounted on top of him due to their zeal. When they heard him reciting the Qur’ān they drew very near to him. He was unaware of them until the messenger (i.e., Jibril) came to him and made him recite,

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بلى أجمع إنما أعطى نسجم نصراً على نصيب
```

(Say: "It has been revealed to me that a group of Jinn listened.”) 72:1

They were listening to the Qur’ān.” This is one opinion and it has been reported from Az-Zubayr bin Al-‘Awwām. Ibn Jarīr recorded from Ibn ‘Abbās that he said, “The Jinns said to their people,

```
ولا قام الأبد أن يقبر كنونا يلحن عليه لينه
```

(when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.)

When they saw him praying and his Companions were bowing with his bowing and prostrating with his prostrating, they were amazed at his Companions obedience to him. Therefore, they said to their people,

```
ولا قام الأبد أن يقبر كنونا يلحن عليه لينه
```

(when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.)

This is the second view and it has also been reported from Sa‘īd bin Jubayr. Al-Hasan said, “When the Messenger of Allāh ﷺ stood up and said none has the right to be worshipped except Allāh, and he called the people to their Lord, the Arabs almost crowded over him together (against him).” Qatādah said concerning Allāh’s statement,

[3] At-Ṭabarī 23:668. This is also a Mursal narration.
when the servant of Allâh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.

“Humans and Jinns both crowded together over this matter in order to extinguish it. However, Allâh insisted upon helping it, supporting it and making it victorious over those who opposed it.”[1] This is the third view and it has also been reported from Ibn ‘Abbâs, Mujâhid, Sa’îd bin Jubayr and Ibn Zayd. It was also the view preferred by Ibn Jarîr.[2] This view seems to be the most apparent meaning of the Ayah due to Allâh’s statement which follows it,

Say: “I invoke only my Lord, and I associate none as partners along with Him.”

meaning, when they harmed him, opposed him, denied him and stood against him in order to thwart the truth he came with, and to unite against him, the Messenger ﷺ said to them

I invoke only my Lord,

meaning, ‘I only worship my Lord alone, and He has no partners. I seek His help and I put my trust in Him.’

and I associate none as partners along with Him.

The Messenger ﷺ does not have Power to harm or give Guidance

Concerning Allâh’s statement,

Say: “It is not in my power to cause you harm, or to bring you to the right path.”

meaning, ‘say: I am only a man like you all and I have received revelation. I am only a servant among the servants of Allah. I have no control over the affairs of your guidance or your misguidance. Rather all of these things are referred to Allah.’ Then he (the Prophet) says about himself that no one can save him from Allah either. This means, ‘if I disobey Allah, then no one would be able to rescue me from His punishment.’

(and nor can I find refuge except in Him.) Mujahid, Qatadah and As-Suddi all said, “No place to escape to.”

It is only obligatory upon the Messenger ﷺ to convey the Message

Concerning Allah’s statement,

(Mine is) but conveyance from Allah and His Messages, This is an exception related to the previous statement,

None can protect me from Allah’s punishment, meaning, ‘nothing can save me from Him and rescue me except my conveyance of the Message that He has obligated me to carry out.’ This is as Allah says,

O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. \(5:67\)

Then Allah says,

(and whosoever disobeys Allah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.)

\[1\] At-Tabari 23:669.
meaning, 'I will convey unto you all the Messages of Allah, so whoever disobeys after that, then his reward will be the fire of Hell wherein he will abide forever.' This means, they will not be able to avoid it nor escape from it. Then Allah says,

"Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers."

meaning, until these idolators from the Jinns and humans see what has been promised to them on the Day of Judgement. Then on that day, they will know who's helpers are weaker and fewer in number - them or the believers who worship Allah alone. This means that the idolators have no helper at all and they are fewer in number than the soldiers of Allah.

25. Say: "I know not whether that which you are promised is near or whether my Lord will appoint for it a distant term."

26. "The All-Knower of the Unseen, and He reveals to none His Unseen."

27. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.

28. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.

The Messenger of Allah does not know when the Hour will be

Allah commands His Messenger to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far.

"Say: 'I know not whether which you are promised is near or
meaning, a long period of time. In this noble Ayah is an evidence that the Ḥadīth that many of the ignorant people often circulate, which says that the Prophet ﷺ will not remain under the earth more than one thousand years (i.e., the Hour will be before that period) is a baseless lie. We have not seen it in any of the Books (of Ḥadīth). Verily, the Messenger of Allāh ﷺ was asked about the time of the Hour and he would not respond. When Jibrīl appeared to him in the form of a bedouin Arab, one of the questions he asked the Prophet was, "O Muḥammad! Tell me about the Hour?" So the Prophet ﷺ replied,

"The one questioned about it knows no more than the questioner."

On another occasion when a bedouin Arab called out to the Prophet ﷺ in a loud voice saying, "O Muḥammad! When will be the Hour?" The Prophet ﷺ said,

"Woe unto you. Verily, it will occur so what have you prepared for it?"

The man replied, "I have not prepared much for it of prayers and fasting, but I love Allāh and His Messenger." The Prophet ﷺ then replied,

"Then you will be with whomever you love."

Anas said, "The Muslims were not happier with anything like they were upon (hearing) this Ḥadīth."[1]

Concerning Allāh’s statement,

"Allāh, the Most Knowing, the All-Wise, shows not His Unseen, except to a Messenger."

This is similar to Allāh’s statement,

And they will never compass any thing of His knowledge except that which He wills. (2:255)

Similarly, Allah says here that He knows the unseen and the seen and that no one of His creation can attain any of His knowledge except that which Allah allows him to have. Thus, Allah says,

The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen.

This includes the angelic Messenger and the human Messenger. Then Allah says,

meaning, He particularly gives him additional guardian angels who protect him by the command of Allah and they accompany him with that which is with him of Allah’s revelation. Thus, Allah says,

Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.

The pronoun ‘he’ which is in His statement,

Till he knows refers to the Prophet ﷺ. Ibn Jarir recorded from Sa’id bin Jubayr that he said concerning the Ayah,

The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.
“These are four guardians among the angels along with Jibrîl,

(Till he knows) This means Muḥammad ﷺ,

that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.”[1]

This was recorded by Ibn Abî Hâtim. It has also been reported by Aḍ–Daḥḥâk, As-Suddi and Yazîd bin Abî Ḥabîb.

‘Abdur-Razzâq reported from Ma‘mar, from Qatâdah,

(Till he knows that they have conveyed the Messages of their Lord.)

“So that the Prophet of Allâh would know that the Messengers had conveyed their Messages from Allâh and that the angels have protected them and defended them.”[2]

This has also been reported by Sa‘îd bin Abî ‘Arûbah from Qatâdah, and Ibn Jarîr preferred this interpretation.[3] Al-Baghawi said, “Ya‘qûb recited it as,

(this means, so that the people may know that the Messengers had conveyed the Message.”[4]

It also could carry the meaning that the pronoun refers to Allâh (i.e., So that He (Allâh) may know). This opinion has been mentioned by Ibn Al-Jawzi in Zād Al-Masîr. The meaning of this is that He protects His Messengers through His angels so that they will be able to convey His Messages. He protects what He reveals to them of revelation so that He will know that they have indeed conveyed the Messages of their Lord.

This is like His statement,



′And We made the Qiblah which you used to face, only that We know who followed the Messenger from those who would turn on their heels.‘ (2:143)

Allāh also said,



′Verily, Allāh knows those who believe, and that He knows the hypocrites.‘ (29:11)

It should be added to these examples that from Allāh’s knowledge is that He knows all things before they occur, and this is something definite and certain. Therefore, He says after this,



′And He surrounds all that which is with them, and He keeps count of all things.‘

This is the end of the Tafsīr of Sūrat Al-Jinn, and all praises and thanks are due to Allāh.
The Tafsīr of Sūrat Al-Muzzammil
(Chapter - 73)

Which was revealed in Makkah

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

{1. O you wrapped up!}
{2. Stand (to pray) all night, except a little.}
{3. Half of it or less than that, a little.}
{4. Or a little more. And Rattil the Qur’ān Tartil.}
{5. Verily, We shall send down to you a Word Thaqīl.}
{6. Verily, rising (Nāshi’ah) at night is better for understanding and more suitable for speech (recitation).}
{7. Verily, for you in the day is lengthy Sabh.
8. And remember the Name of your Lord and (Tabattil) devote yourself to Him with complete devotion.

9. Lord of the east and the west; Lā ilāha illā Huwa, so take Him as a trustee.

**The Command to stand at Night (in Prayer)**

Allāh commands His Messenger ﷺ to cease being wrapped up, and this means to be covered during the night. He commands him to get up and stand in prayer to His Lord. This is as Allāh says,

«Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.» (32:16)

Thus, the Prophet ﷺ did as Allāh ordered him, by standing for prayer at night. This was obligatory upon him alone, as Allāh said,

«Verily, Allāh has ordained prayer in the hands of the believers, in some parts of the night.» (17:79)

Here Allāh explains how much prayer he should perform. Allāh says,

«O you wrapped up! Stand all night, except a little.»

Ibn ‘Abbās, Aṣ-Ḍāḥāk and As-Suddi all said,

«O you wrapped up!»

“This means, O you who are asleep.” Qatādah said, “The one who is wrapped up in his garments.”[1]

Concerning Allāh’s statement,


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&lt;Half of it&gt; means, instead of the whole night.

(A little less than that, or a little more.)

meaning, 'We have commanded you to stand in prayer for half of the night, either a little more than it or a little less. There is no hardship on you concerning that (slight increase or decrease).

The Way of reciting the Qur‘ān

Concerning Allāh’s statement,

(And Rattil the Qur‘ān Tartil.)

meaning, recite it slowly, for that will help in understanding the Qur‘ān and contemplating it. This is how the Prophet ﷺ used to recite. ‘Ā’ishah said, “He (the Prophet) used to recite the chapter slowly, so much so that it would be longer than chapters that were actually longer than it.”[1]

In Sahih Al-Bukhārī, it is recorded from Anas that he was asked about the recitation of the Messenger of Allāh ﷺ, so he replied, “He used to elongate the letters.” Then he (Anas) recited,

(In the Name of Allāh, the Most Gracious, the Most Merciful.) (1:1)

and he elongated “In the Name of Allāh,” and he elongated “The Most Gracious,” and he elongated “The Most Merciful.”[2]

Ibn Jurayj reported from Ibn Abi Mulaykah, who narrated from Umm Salamah that she was asked about the recitation of the Messenger of Allāh ﷺ, so she said, “He used to pause in his recitation, verse by verse.

In the Name of Allah, the Most Gracious, the Most Merciful. All praise is Allah's, the Lord of all that exists. The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense.\textsuperscript{(1:1-4)}

This was recorded by Ahmad, Abu Dawud and At-Tirmidhi.\textsuperscript{[1]} We have already mentioned the Hadiths which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this Tafsir. For example, the Hadith which states,

\begin{quote}
Beautify the Qur'an with your voices,\textsuperscript{[2]}
\end{quote}

and the Hadith,

\begin{quote}
He is not of us who does not chant nicely with the recitation of the Qur'an.\textsuperscript{[3]}
\end{quote}

and the Hadith,

\begin{quote}
Verily, he has been given this windpipe from the windpipes of the family of Dauud.\textsuperscript{[4]}
\end{quote}

Referring to Abu Musa.

Abu Musa replied, “If I knew that you had been listening to my recitation, I would have truly beautified it for you.” It has been narrated from Ibn Mas'ud that he said, “Do not scatter the (recitation of) Qur'an out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and make your heart move with it. None of you should let his concern be to reach the end of the chapter.” This has been recorded by Al-Baghawi.\textsuperscript{[5]} Al-Bukhari recorded from Abi Wail that he said, “A man came to Ibn Mas'ud and said, ‘I read the Mushaf chapters (from Qaf to An-Nas) last night in one unit of prayer.’ Ibn Mas'ud said, ‘This is rushing like the haste of reciting poetry. Verily, I know


\textsuperscript{[2]} Fath Al-Bari 13:527.

\textsuperscript{[3]} Fath Al-Bari 13:510.

\textsuperscript{[4]} Fath Al-Bari 8:710.

\textsuperscript{[5]} Ma'alim At-Tanzil 8:215.
The Magnificence of the Qur'an

Allāh then said,

*Verily, We shall send down to you a Word Thaqīl.*

Al-Ḥasan and Qatādah both said, “The actions with it.” It has also been said that it means it will be heavy at the time of its revelation due to its magnificence. This is similar to what Zayd bin Thābit said. He said, “The Messenger of Allāh ﷺ received some revelation while his thigh was on top of my thigh, and my thigh was almost crushed due to it.”

Imām Aḥmad recorded from ‘Abdullāh bin ‘Amr that he said, “I asked the Prophet ﷺ, ‘O Messenger of Allāh! Do you feel anything when revelation comes (to you)?’ The Messenger of Allāh ﷺ replied,”

*‘I hear a ringing and then I remain quiet when that occurs. There has not been a single time that revelation has come to me except that I thought that my soul was about to be taken (death).’*

Aḥmad was alone in narrating this. In the beginning of Ṣaḥīḥ Al-Bukhārī, it is recorded from ‘Ā'ishah that Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, “How does the revelation come to you?” The Prophet ﷺ replied,
Sometimes it comes to me like the ringing of a bell, and it is most severe upon me. Then this state passes away from me after I have grasped what is inspired. Sometimes the angel comes to me in the form of a man and talks to me and I grasp whatever he says."

‘Ā’ishah added, “Verily, I saw him receiving revelation and I noticed the sweat dropping from his forehead on a very cold day as the revelation ended.” This is the wording recorded by Al-Bukhārī.[1] Imām Aḥmad recorded from ‘Ā’ishah that she said, “If the Messenger of Allāh ﷺ received any revelation while he was on his riding animal, it would begin moving its Jirān intensely.”[2] The Jirān is the bottom of the neck. Ibn Jarīr chose the interpretation that it (the revelation) is heavy in both ways simultaneously. This is as ‘Abdur-Raḥmān bin Zayd bin Aslam said, “Just as it is heavy in this world, it will also be heavy on the Day of Judgement in the Scales.”

**The Virtue of standing at Night for Prayer**

Allāh says,

«Verily, rising (Nāshi‘ah) at night is better for understanding and more suitable for speech (recitation).»

‘Umar, Ibn ‘Abbās and Ibn Zubayr, all said, “The entire night is Nāshi‘ah.”[3] Mujāhid and others said the same.[4] It is said “Nashā‘a” when a person stands at night to pray. In one narration from Mujāhid he said, “(It is) after ‘Ishā’ (prayer).”[5] This was also said by Abu Mijlaz, Qatādah, Sālim, Abu Ḥazīm and Muḥammad bin Al-Munkadīr.[6] The point is that Nāshi‘ah of the night refers to its hours and its times, every

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hour of it is called *Nāshi'ah*, so it refers to the periods of time.

The purpose of this is that standing at night (for prayer) is better for training the heart and the tongue, and more conducive to recitation. Thus, Allâh says,

«is better for understanding and more suitable for speech (recitation).»

meaning, more comprehensive for the matter of performing the recitation and better for understanding it than in the recitation of the day. This is because the daytime is the time for people to disperse and move about, to raise voices and be lively.

Al-Hâfiz Abu Ya'âlâ Al-Mawsîli said, “Ibrâhîm bin Sa'îd Al-Jawhari told us that Abu Usâmah told us that Al-A'mash informed us that Anas bin Mâlik recited this *Āyah* as:

(إن ناشئة الليل هي أنصى وآضوب قيلآ)

('Verily, rising at night is better for understanding and more correct for the speech.')

So a man said to him, 'We recite it;

«وآضوب قيلآ»

more suitable for speech.' So Anas said to him, 'Most correct (*Ašwâb*), most suitable (*Aqwam*), the best for preparation (*Ahyâ*) and similar words are all the same (in meaning).’ "[1]

Thus, Allâh continues saying,

«إِنِ اللَّهُ فِي أَلْيَامِ سَبَعٍ طَوِيلٍ»

('Verily, for you in the day is lengthy *Sâbî*.)

Ibn ‘Abbâs, ‘Ikrimah and ‘Aţâ’ bin Abi Muslim, all said, "Leisure time and sleep.""[2] Abu Al-‘Ăliyah, Mujâhid, Abu Mâlik, Aḍ-Ḍâhîk, Al-Ḥasan, Qatâdah, Ar-Râbi’ bin Anas and Sufyân Ath-Thawri, all said, "A long amount of leisure time.” Qatâdah said, "Leisure, aspirations and activities.” ‘Abdur-Râhîmân bin Zayd bin Aslam said concerning the statement,

«إِنِ اللَّهُ فِي أَلْيَامِ سَبَعٍ طَوِيلٍ»


Verily, for you in the day is lengthy Sabh.»

“This means for your needs. Therefore, leave the night open for your religious devotion. Allāh said this when the (voluntary) night prayer was obligatory. Then, Allāh blessed His servants, lightened the matter and removed its obligation.” Then he recited,

»Verily, your Lord knows that you do stand less than two-thirds of the night, or half of it.» (73:20)

until he reached,

»So recite of it what is easy.» (73:20)[1]

and Allāh says,

»And Tahajjud in some parts of the night (also offer the Ṣalāh with it), as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.»[2] (17:79)

In fact, this is as true as what he (‘Abdūr-Rahmān) said,

The proof for this view is what Imām Aḥmād recorded in his Musnad, that Sa‘īd bin Hishām divorced his wife and then traveled to Al-Madīnah in order to sell some property he had with her. He intended to use its money to buy an animal and a weapon and then go for Jihād against the Romans until he died. In the process of this he met a group of his people and they informed him that a group of six men from his people had intended that in the time of the Messenger of Allāh ﷺ, upon which he ﷺ said,


So he forbade them from that and made them testify that they would take their wives back. Then he (Sa'īd) returned to us and informed us that he went to Ibn 'Abbās and asked him about the Witr (prayer). Ibn 'Abbās said, “Shall I not inform you of the person who is the most knowledgeable person on the earth about the Witr prayer of the Messenger of Allah ﷺ?” He said, “Yes.” Ibn ‘Abbās then said, “Go to ‘A’ishah and ask her, then return to me and inform me of what she tells you.”

He said, “Then I went to Ḥākim bin Aflah and requested him to go with me to her. But he said, ‘I do not want to be near her. Verily, I forbade her from saying anything concerning these two parties (the parties of ‘Ali and Mu‘āwiyah), but she refused and continued being involved with them (in their conflict).’ So I adjured him by Allāh, so he came with me and we entered upon her (in her house).” So she said, “Is this the Ḥākim that I know?” He (Ḥākim) said, “Yes.” Then she said, “Who is this that is with you?” He said, “Sa’īd bin Hishām.” She said, “Who is Hishām?” He said, “He is Ibn ‘Āmir.” She then asked Allāh to have mercy upon him (‘Āmir). Then she said, “Yes, ‘Āmir was a true man.” Then I (Sa’īd) said, “O Mother of the believers! Inform me about the character of the Messenger of Allāh ﷺ.” She replied, “Have you not read the Qur’ān?” I said, “Of course.” Then she said, “Verily, the character of the Messenger of Allāh ﷺ was the Qur’ān.” I was about to stand and leave, but then I remembered to ask about the night prayer of the Messenger of Allāh ﷺ. I said, “O Mother of the believers! Inform me about the night prayer of the Messenger of Allāh ﷺ.” She said, “Have you not read the Sūrah, (اليتكم آيات ﷺ)

(O you wrapped up.) I said, “Of course.” She then said, “Verily, Allāh made standing at night (for prayer) obligatory at the beginning of this Sūrah. So the Messenger of Allāh ﷺ and his Companions stood for an entire year during the night (in prayer) until their feet swelled. Allāh held back the revelation of the end of this Sūrah for twelve months. Then, Allāh revealed the lightening of this burden at the end of this Sūrah. Then, the standing for night prayer became voluntary after it used to be obligatory.”
I was about to leave when I remembered to ask her about the *Witr* prayer of the Messenger of Allâh ﷺ. So I said, "O Mother of the believers! Inform me about the *Witr* prayer of the Messenger of Allâh ﷺ." She said, "We used to prepare his *Siwâk* (toothstick) for him and his ablution water, and Allâh would awaken him whenever He wished to awaken him during the night. Then, he would clean his teeth with the *Siwâk* and perform ablution. Then, he would pray eight (*Rak‘âhs*) units of prayer and he would not sit during them except at the end of the eighth one. At this point he would sit and remember his Lord the Most High, and supplicate to Him. Afterwards he would stand without saying the greeting of peace (*Taslîm*). He would then pray a ninth unit of prayer and then sit. He would remember Allâh Alone and then supplicate to Him (during this sitting). Then, he would say the greetings of peace (to conclude the prayer) making it audible to us. Then, he would pray two more units of prayer after this salutation of peace, while he would be sitting. So these are eleven units of prayer, O my son. Then, when he became older and heavier, he would perform *Witr* prayer with seven units of prayer, and then he would pray two extra units of prayer after them while sitting after the salutation of peace. So these are nine units of prayer, O my son. Whenever the Messenger of Allâh ﷺ used to pray a particular prayer, he liked to remain consistent in its performance. If he would ever be preoccupied from performing the night prayer by oversleeping, pain or illness, he would pray twelve units of supererogatory prayer during the day. I do not know of Allâh’s Prophet ﷺ ever reciting the entire Qur’ân in one night before morning nor did he fast an entire month other than the month of Ramaḍân."

So I went to Ibn ‘Abbâs and told him what she had said. Ibn ‘Abbâs then said, "She has spoken truthfully and if I had went to her house I would have remained until she spoke directly to me and I could see her lips moving."[1] This is how Imâm Aḥmad recorded this narration in its entirety. Muslim also recorded similarly in his *Saḥîḥ*.[2]

Ibn Jarîr recorded from Abu ‘Abdur-Rahmân that he said,

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"When the Ayah

(O you wrapped.) (73:1) was revealed, the people stood in night prayer for an entire year until their feet and shins swelled. This continued until Allah revealed,

(So recite of it what is easy.) (73:20)

Then the people relaxed."[1] Al-Hasan Al-Baṣri and As-Suddi both said the same.[2] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning Allah's statement,

(Stand (to pray) all night, except a little. Half of it or less than that, a little.) (73:2,3)

"This became difficult on the believers. Then Allah lightened the matter for them and had mercy on them when He revealed after this,

(He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty.)

until Allah says,

(So, recite you of the Qur'ān as much as may be easy for you.) (73:20)

So Allah made the matter easy - and unto Him is due all praise - and he did not make matters difficult."[3] Then Allah says,

(And remember the Name of your Lord and (Tabattal) devote yourself to Him with complete devotion.)

meaning, make much remembrance (Dhikr) of Him, devote yourself to Him and spend your time worshipping Him when you have completed your occupations and what you need from the affairs of your worldly matters. This is as Allāh says,

\[
\text{لَئِنَّكَ فَرَغْتُ فَأُضِلْ}
\]

\text{So when you have finished (your occupation), devote yourself for Allāh’s worship.} (94:7)

meaning, when you have completed your tasks and occupations, then busy yourself in His obedience and His worship so that you will have free time for leisure. The meaning of this was said by Ibn Zayd, or close to its meaning.\(^{[1]}\) Ibn ‘Abbās, Mujāhid, Abu Śāliḥ, ‘Ațiyah, Aḍ-Ḍaḥḥāk and As-Suddī, all said,

\[
\text{قَدْ نَبَّلَ إِلَيْهِ الْمَيْلُ}
\]

\text{And (Tabattal) devote yourself to Him with complete devotion.}

“This means, make your worship solely for Him alone.”\(^{[2]}\) Al-Ḥasan said, “Strive and devote yourself to Him.”\(^{[3]}\) Ibn Jarīr said, “A devout worshipper is called Mutabattil. An example of this is the reported Ḥadīth that he (the Prophet ﷺ) forbade Aṭ-Ṭabattul,\(^{[4]}\) which means total devotion to worship while avoiding getting married.”\(^{[5]}\) Allāh said,

\[
\text{زَوْرَ الطَّيْرِ وَالْقُرْبِ لَا إِلَهَ إِلاَّ هُوَ الْقَدِّيْمُ الْعَزِيزُ}
\]

\text{Lord of the east and the west; Lā ilāha illā Huwa. So take Him a trustee.}

meaning, He is the Owner and Controller of affairs in the eastern regions and the western regions. He is the One except whom there is no deity worthy of worship. Just as you single

\(^{[1]}\) Aṭ-Ṭabari 23:689.
\(^{[2]}\) Aṭ-Ṭabari 23:688.
\(^{[3]}\) Aṭ-Ṭabari 23:688.
\(^{[4]}\) \text{Fath Al-Bārī} 9:19 (Al-Bukhārī no. 5073) and Muslim 2:102. The wording is, “Allāh’s Messenger ﷺ did not allow Uṭhmān bin Maṣ‘ūn to practice Tabattul…”
\(^{[5]}\) Aṭ-Ṭabari 23:687.
Him out for worship, you should also single Him out for reliance. Therefore, take Him as a guardian and trustee. This is as Allāh says in another Āyah,

\begin{quote}
So worship Him and rely upon him.\end{quote} (11:123)

It is also similar to His statement,

\begin{quote}
Εἰδής ἦμεν ἐνίακας ἡμῶν.\end{quote} (1:5)

The Āyāt with this meaning are numerous. They contain the command to make worship and acts of obedience exclusively for Allāh, and to rely solely upon Him.

\begin{quote}
10. And be patient with what they say, and keep away from them in a good way.\end{quote}

\begin{quote}
11. And leave Me alone to deal with the deniers, those who are in possession of good things of life. And give them reprieve for a little.\end{quote}

\begin{quote}
12. Verily, with Us are Ankāl, and Jahīm.\end{quote}

\begin{quote}
13. And a food that chokes, and a painful torment.\end{quote}

\begin{quote}
14. On the Day when the earth and the mountains will (Tarjīfū) shake, and the mountains will be a heap of sand poured out.\end{quote}

\begin{quote}
15. Verily, We have sent to you a Messenger to be a witness over you, as We did send a Messenger to Fir‘awn.\end{quote}

\begin{quote}
16. But Fir‘awn disobeyed the Messenger; so We seized him with a severe punishment.\end{quote}

\begin{quote}
17. Then how can you protect yourselves from the punishment, if you disbelieve, on a Day that will make the children gray-headed?\end{quote}
18. Whereon the heaven will be clef t asunder? His promise is certainly to be accomplished.

The Command to be Patient with the Harms of the Disbelievers and a Discussion of what They will receive because of it

Allāh commands His Messenger ﷺ to be patient with what the foolish who reject him among his people say. Allāh also commands him to keep away from them in a nice way. This means in a way that is not blameworthy. Then Allāh says to him, as a threat and a warning to his people - and He (Allāh) is the Most Great, Whose anger nothing can stand before,

(And leave Me alone to deal with the deniers, those who are in possession of good things of life.)

meaning, 'leave Me to deal with the rich rejectors, who own great wealth.' For verily, they are more able to obey than others besides them, and they are requested to give the rights (to people) because they have what others do not have.

(And give them respite for a little.) meaning, for a little while. This is as Allāh says,

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

Thus, Allāh says,

(Verily, with Us are Ankāl,) and these are fetters. Ibn ‘Abbās, Ikrimah, Tāwus, Muḥammad bin Ka‘b, ‘Abdullāh bin Buraydah, Abu ʿĪmrān Al-Jawni, Abu Mīljaz, Aḍ-Ḍaḥḥāk, Ḥammād bin Abī Sulaymān, Qatādah, As-Suddī, Ibn Al-Mubārak, Ath-Thawri and others have all said this.¹¹

¹¹ At-Ṭabarī 23:690, 691, and Ad-Durr Al-Manthūr 8:319.
and Jahīm. This is a blazing fire.

And a food that chokes.

Ibn 'Abbās said, "This means it will get stuck in the throat and it will not enter or come out."[1]

and a painful torment. On the Day when the earth and the mountains will (Tarjūf) shake,

meaning, they will quake.

And the mountains will be a heap of sand poured out.

meaning, they will become like hills of sand after they had been firm rocks. Then they will be utterly destroyed and nothing will remain of them. This will occur until the entire earth becomes a flat land and no curvature will be seen in it. Thus, there will be no valleys and no hills. This means that no part of it will be low or elevated.

Your Messenger is like the Messenger to Fir'awn, and You know what happened to Fir'awn

Then addresses the disbelievers of the Quraysh, and along with them the rest of mankind,

Verily, We have sent to you a Messenger to be a witness over you,

meaning, witnessing your deeds.

as We did send a Messenger to Fir'awn. But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.


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Ibn Abbās, Mujāhid, Qatādah, As-Suddi, and Ath-Thawri said that this means severe.[1] This means, 'you should beware of denying this Messenger, lest you be afflicted by that which befell Fir'awn. Allāh seized him with the seizing of One Mighty and Powerful.' This is as Allāh says,

\[\text{So Allāh seized him with punishment for his last and first transgression.}\] (79:25)

Therefore, you will be even more deserving of destruction and ruin if you deny your Messenger, because your Messenger is more noble and a greater than Prophet Mūsā, the son of ʿImrān.' This has been reported from Ibn ʿAbbās and Mujāhid.

The Threat of the Day of Judgement

Allāh says,

\[\text{Then how can you proctect yourselves from the punishment, if you disbelieved, on a Day that will make the children grey-headed?}\]

Ibn Jarīr quoted in the recitation of Ibn Masʿūd: “How can you, O people, fear a Day that makes the children grey-headed, if you disbelieve in Allāh and do not testify to Him?”[2]

So the first interpretation would mean, 'how can you attain safety for yourselves from the Day of this great horror if you disbelieve?' It could imply the meaning, 'how can you all attain piety if you disbelieve in the Day of Judgement and reject it.' Both of these meanings are good. However, the first interpretation is closer to the truth. And Allāh knows best. The meaning of Allāh's statement,

\[\text{On a Day that will make the children grey-headed?}\]

is that this will happen due to the severity of its horrors, its earh-

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quakes and its disturbing confusion. This is when Allah will say to Adam, “Send a group to the Fire.” Adam will say, “How many?” Allah will then reply, “From every thousand, nine hundred and ninety-nine to the Fire, and one to Paradise.” Then Allah says,

(Whereon the heaven will be cleft asunder?)

Al-Hasan and Qatādah both said, “This means, because of it (the Day of Judgement), due to its severity and its horror.” Then Allah says,

(His promise is certainly to be accomplished.)

meaning, the promise of this Day will be fulfilled. This means it will occur and there is no way around it, and it will come to pass and there is no avoiding it.
19. Verily, this is an admonition, therefore whosoever wills, let him take a path to His Lord!

20. Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you. So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty, yet others fighting in Allah's cause. So recite as much of the Qur'an as may be easy, and perform Salah and give Zakah, and lend to Allah a handsome loan. And whatever good you send before you for yourselves, you will certainly find it with Allah, better and greater in reward. And seek forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful.

This is a Sūrah that Men of Sound Understanding receive Admonition from

Allah says,

(إِنَّ هِنَّ دِينُ)

(Verily, this) meaning, this Sūrah.

(تَسَنَّكَرُونَ) meaning, men of understanding receive admonition from it. Thus, Allah says,

(فَمَنْ كَأَسَىُ الْأَمْوَالَ إِلَىٰ رَبِّهِ سَيْلَكُنَّ) meaning, from those whom Allah wills that they be guided. This is similar to the stipulation that Allah mentions in another Sūrah,

(وَمَا كَتَبْنَا إِلَّآ أَن يَسْأَلَنَّكُمُ اللَّهُ إِلَّا أَنْ تُبَيِّنُوا مَا كُنْتُمْ مُّكَسَّرُوهَا) (But you cannot will, unless Allah wills. Verily Allah is Ever All-Knowing, Al-Wise.) (76:30)
Abrogation of the Obligation to offer the Night Prayer\(^1\) and a Mention of its Valid Excuses

Then Allāh says,

«Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you.»

meaning, sometimes like this and sometimes like that, and all of these are done unintentionally. However, you all are not able to be consistent with the night prayer Allāh has commanded you, because it is difficult for you. Thus, Allāh says,

«And Allāh measures the night and the day.»

meaning, sometimes the night and day are equal, and sometimes one of them will be longer or shorter than the other.

«He knows that you are unable to pray the whole night,»

meaning, the obligation which He prescribed for you.

«So, recite you of the Qur’ān as much as may be easy.»

meaning, without specification of any set time. This means, stand and pray during the night as much as is easy (for you). Allāh uses the term recitation (Qirā’ah) to mean prayer (Ṣalāh). This is as Allāh says in Sūrah Subhān (Al-Isrā’),

«And offer your Ṣalāh neither aloud» (17:110) meaning, your recitation.

\(^1\) As mentioned earlier, this refers to Qiyām Al-Layl or what is commonly called Tahajjud.
Nor in low voice. (17:110) Then Allāh says,

«He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause.»

meaning, He knows that there will be people of this nation who will have excuses for not praying the (voluntary) night prayer. They are those who are ill and therefore they are not able to perform it, and those who are traveling in the land seeking the bounty of Allāh in business and trade, and others who will be busy with that which is more important to them. An example of this is going on expeditions to fight in the way of Allāh. This Āyah, rather, this entire Sūrah was revealed in Makkah even though fighting was not legislated until after it was revealed. Thus, it is among the greatest of the signs of prophethood, because it informs about unseen matters of the future. Thus, Allāh says,

«So recite as much of the Qur'ān as may be easy,»

meaning, stand and pray at night whatever is easy for you to do of it.
Allāh said;

«And perform Salāh and give Zakāh,»

meaning, establish your obligatory prayers and pay your obligatory Zakāh. This is a proof for those who say that Zakāh was made obligatory in Makkah, but the various amounts of Niṣābūr

and how much was to be given was clarified in Al-Madīnah. And Allāh knows best.

Ibn 'Abbās, Ikrīmah, Mujāhid, Al-Hasan, Qatādah and others from the Salaf have said, "Verily, this Āyah abrogated the standing for prayer at night that Allāh previously made

[1] The minimum amount requiring Zakāh to be paid on wealth.
obligatory for the Muslims.\(^{[1]}\) It has been confirmed in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said to a man,

«خمس صلات في اليوم والليلة.»

«Five obligatory prayers during a day and a night (are obligatory).»

The man said, "Is there anything other than this (of prayer) that is obligatory upon me?" The Messenger of Allāh ﷺ replied,

«لا إلا أن تَطُوعَ.»

«No, except what you may do voluntarily.»\(^{[2]}\)

The Command to give Charity and do Good Deeds

Allāh says,

«وَأَفْقَدْوَا اللَّهَ أَجَابَةً»

«and lend to Allāh a handsome loan.» meaning, from charitable donations. For verily, Allāh will reward for this the best and most abundant of rewards. This is as Allāh says,

«إِنَّ ذَا الْكُتُبِ يَقْرَأُ بِهِ الْقُرْآنَ سَكَّةً وَقَصْدَةً أَنْ أُحْصَىَ السَّحْبَةُ»

«Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?» (2:245)

Then Allāh says,

«وَأَمَّا نَظَرْنَا إِنَّ أَشَاعَرُ مِنْ خَلْقِي مَعْدَنَ أَنْ أَوَّلَ النَّارِ فَأَنْظُرَا»

«And whatever good you send before you for yourselves, you will certainly find it with Allāh, better and greater in reward.»

meaning, for all that you send before yourselves, you will get it (back) and it will be better than what you kept for yourselves in the worldly life. Al-Hāfīẓ Abu Ya‘lā Al-Mawṣilli reported from Al-Ḥārith bin Suwayd, from ‘Abdullāh that Messenger of Allāh ﷺ said,

\[٤٠٤٤] مَالِكُ مَا مَالُ أَخْبَثَ إِلَيْهِ مِنْ مَالٍ وَأُلْهِيَةٍ؟

\(^{[1]}\) At-Ṭabari 23:679, 680, and Ad-Durr Al-Manthūr 8:322.

\(^{[2]}\) Fath Al-Bāri 1:130, and Muslim 1:41.
"Which of you hold his wealth to be more beloved to him than the wealth of his heir?"

They said, "O Messenger of Allah! There is not a single one of us who does not hold his wealth to be more beloved to him than the wealth of his heir." The Messenger of Allah said then said,

«علموا ما يقولون»

"Know what you are saying!"

They replied, "What do we know other than this, O Messenger of Allah?" He then said,

«إِنَّمَا مَالُ أَحِيَّكُمْ مَا قَدَّمْتُ، وَمَالُ وَارِثِهِ مَا أَطَّرَهُ»

"The wealth of one of you is only that which he sends forth, and the wealth of his heir is that which he leaves behind."[1]

Al-Bukhari also recorded this Hadith.[2]

Then Allah says,

«وَاسْتَغْفِرْنَا اللَّهُ إنِّي أُتْبِعُ اللَّهَ عَلَىٰ كَيْبٍ»

"And seek forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful."

meaning, remember Him and seek forgiveness from Him often for all of your matters. For verily, He is Most Forgiving, Most Merciful to whoever seeks His forgiveness.

This is the end of the Tafsir of Sura Al-Muzzammil, and all praise and blessings are due to Allah.

The Tafsīr of Sūrat Al-Muddaththir
(Chapter - 74)

Which was revealed in Makkah

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

«1. O you enveloped in garments!»
«2. Arise and warn!»
«3. And magnify your Lord!»
«4. And purify your garments!»
«5. And keep away from Ar-Rujz!»
«6. And give not a thing in order to have more.»
«7. And be patient for the sake of your Lord!»
«8. Then, when the Nāqīr is sounded.»
«9. Truly, that Day will be a Hard Day.»
«10. Far from easy for the disbelievers.»

The First Āyāt to be revealed after ‘Read!’[1]

It has been confirmed in the Šaḥīḥ Al-Bukhārī and Šaḥīḥ Muslim on the authority of Abu Salamah that Jābir bin ‘Abdullāh informed him that he heard the Messenger of Allāh speaking about the time period (of the pause in) revelation. The Prophet said,

[1] That is, the beginning of Sūrat Al-‘Alaq (96).
While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel who had come to me at the cave of Hīrā'. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, 'Wrap me up, wrap me up. So, they wrapped me up! So Allāh revealed, O you wrapped up! Arise and warn!' until And keep away. [- Here, Abu Salamah added, 'Ar-Rużz means idols.' -] After this, the revelation started coming strongly and frequently in succession.]

This is the wording of Al-Bukhārī. The way this Hadīth is narrated necessitates that revelation had descended before this. This is due to the Prophet’s statement,

إذا السلك الذي جاعني برجز

The same angel who had come to me at the cave of Hīrā'.

That angel was Jibrīl, who had came to him with Allāh’s statement,

أقرأ باسم ربه الله علّق الله علّق الإنسان من علّق آدم الذي أركبه التكوين

Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not. (96:1-5)

After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again.

Imām Ahmad recorded from Abu Salamah bin ‘Abdur-Rahmān that Jābir bin ‘Abdullāh informed him that he heard the Messenger of Allāh saying,

فم فنر الوحي على قرة، فثبت أنا أمسي سمعت صوتا من السماء، فرقت بصري

[Fath Al-Bāri 6:361, and Muslim 1:143.]
Then the revelation ceased coming to me for a period of time. Then, while I was walking, I heard a voice from the sky. So I lifted my gaze towards the sky to see the same angel who had come to me, sitting on a chair between the sky and the earth. So I fled from him a short distance before I fell down to the ground. Then I came to my family and said to them, 'Wrap me up, wrap me up! So, they wrapped me up! Then Allāh revealed, «O you wrapped up! Arise and warn! And magnify your Lord. And purify your garments. And keep away from Ar-Ru'j!» After this, the revelation started coming strongly and frequently in succession.¹¹¹

They both (Al-Bukhārī and Muslim) recorded this Ḥadīth by way of Az-Zuhrī.²

At-Ṭabarānī recorded from Ibn ‘Abbās that he said, “Verily, Al-Walīd bin Al-Mughirah prepared some food for the Quraysh. So when they had eaten from it he said, ‘What do you have to say about this man?’ Some of them said, ‘He is a magician.’ Others said, ‘He is not a magician.’ Then some of them said, ‘He is a soothsayer.’ But others said, ‘He is not a soothsayer.’ Some of them said, ‘He is a poet.’ But others said, ‘He is not a poet.’ Some of them said, ‘This is magic from that of old.’ Thus, they eventually all agreed that it was magic from ancient times. Then, when this news reached the Prophet ﷺ, he became grieved, covered his head and wrapped himself up. This is when Allāh revealed,

«O you enveloped in garments! Arise and warn! And magnify

¹¹¹ Ahmad 3:325.

² Fath Al-Bāri 1:37, and Muslim 1:143.
your Lord (Allāh)! And purify your garments! And keep away from Ar-Ru’uz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allāh as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allāh)!\[11\]

Concerning Allāh’s statement,

\begin{quote}
\textit{Arise and warn!} means, prepare to go forth with zeal and warn the people. With this the Prophet ﷺ attained messengership just as he attained prophethood with the first revelation.
\end{quote}

\begin{quote}
\textit{And magnify your Lord!} to declare the greatness of Him. Al-‘Awfī reported from Ibn ‘Abbās;
\end{quote}

\begin{quote}
\textit{And purify your garments!} “This means, do not let your garments that you wear be from earnings that are unlawful.” It has also been said, “Do not wear your clothes in disobedience.”\[2\] Muḥammad bin Sirīn said,\[3\]
\end{quote}

\begin{quote}
\textit{And purify your garments!} “This means clean them with water.”\[4\] Ibn Zayd said, “The idolators would not clean themselves, so Allāh commanded him to clean himself and his garments.”\[5\] This view was preferred by Ibn Jarīr.\[6\]
Sa’īd bin Jubayr said,
\end{quote}

\[1\] Aṭ-Ṭabarānī 11:125. The chain for this narration is weak. There are other versions that may support it. See the discussion after Āyah no. 25 that follows.

\[2\] Aṭ-Ṭabarī 24:11.

\[3\] Aṭ-Ṭabarī 24:11.

\[4\] Aṭ-Ṭabarī 24:12.

\[5\] Aṭ-Ṭabarī 24:12.

\[6\] Aṭ-Ṭabarī 24:12.
And purify your garments! This means purify your heart and your intentions.” Muhammad bin Ka‘b Al-Qurazi and Al-Ḥasan Al-Baṣrī both said, “And beautify your character.” Concerning Allāh’s statement,

And keep away from Ar-Ruž!'

‘Ali bin Abī Ṭalḥah reported from Ibn ‘Abbās, “Ar-Ruž are idols, so keep away from them.” Similar to this was said by Mujāhid, Ikrimah, Qatādah, Az-Zuhri and Ibn Zayd, “Verily, it is the idols.” This is like Allāh’s statement,

O Prophet! have Taqwā of Allāh, and obey not the disbelievers and the hypocrites. (33:1)

and Allāh’s statement,

And Mūsā said to his brother Hārūn: “Replace me among my people, act well and follow not way of the corrupters.” (7:142)

Then Allāh says,

And give not a thing in order to have more.

Ibn ‘Abbās said, “Do not give any gift seeking to get (back in return) more than it.” Khuṣayf reported from Mujāhid;

And give not a thing (tamnun) in order to have more.

“Do not slacken in seeking more good. Tamnun in the language of the Arabs means to become weak.”

Concerning Allāh’s statement,

meaning, make your patience with their harms be for the Face of your Lord, the Mighty and Majestic. This was stated by Mujāhid.\(^1\) Ibrāhīm An-Nakhaʾī said, "Be patient in your giving for the sake of Allāh, the Mighty and Majestic."\(^2\)

**Reminding of the Day of Judgement**

Concerning Allāh's statement,

\[
\text{أَنْبِرْنِي عِنْدَ الْقُيُومِ}\\
\text{مَا كَانَ تَغْيِيرُ يُوْمَ عَسِيرٍ}\\
\text{مَعَ الْكَفَّارِ إِلَّا تَغْيِيرُ}\\
\]

"Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day – far from easy for the disbelievers"\(^3\)

Ibn ‘Abbās, Mujāhid, Ash-Sha’bī, Zayd bin Aslam, Al-Ḥasan, Qatādah, Aḍ-Ḍahḥāk, Ar-Rabīʿ bin Anas, As-Suddi and Ibn Zayd, all said,

\[
\text{الْقُيُومَ}\\
\text{مَا كَانَ تَغْيِيرُ}\\
\]

"It is the Trumpet."\(^4\) Mujāhid said, "It is in the shape of a horn."\(^5\) Ibn Abī Ḥātim narrated that Abu Saʿīd Al-Ashaj told them that Asbāṭ bin Muḥammad related to them from Muṭarrif, from ‘Aṭiyah Al-Awfi, from Ibn ‘Abbās,

\[
\text{الْقُيُومَ}\\
\text{مَا كَانَ تَغْيِيرُ}\\
\]

"Then, when the Trumpet is sounded."\(^6\)

The Messenger of Allāh ﷺ said,

\[
\text{كَيْفَ قَدْ أَنْبِمَ وَضَحِيَّةَ الْقُرْنِ وَقَدْ أَنْبِمَ الْقُرْنِ وَقَدْ حَمِيَّةَ جَهَنَّمَةَ يَتَتَّرَبُّ مَنْ يَأْوُرُ فَيُصَلِّفُ؟}\\
\]

"How can I be comfortable when the one with the horn has placed it in his mouth, leaned his forehead forward, and is waiting to be commanded so that he can blow?"\(^7\)

The Companions of the Messenger of Allāh ﷺ said, "What do you command us, O Messenger of Allāh?" He replied,

\[^{1}\] Aṭ-Ṭabari 24:16.
\[^{2}\] Al-Baghawi 4:414.
\[^{3}\] Aṭ-Ṭabari 24:18.
\[^{4}\] Aṭ-Ṭabari 24:18.
Sūrah 74. Al-Muddaththir (11-30) (Part-29)  245

"Say: "Allāh is sufficient for us, and what an excellent Trustee He is. We put our trust in Allāh."

It has been recorded like this by Imām Aḥmad on the authority of Asbāṭ.[1] Concerning Allāh’s statement,

"Truly, that Day will be a Hard Day." meaning, severe.

"Far from easy for the disbelievers." meaning, it will not be easy for them. This is as Allāh says,

"The disbelievers will say: "This a Hard Day."") (54:8)

We have reported from Zurārah bin Awfā, the judge of Al- Baṣrah, that he lead the people in the morning prayer and he recited this Sūrah. Then, when he reached Allāh’s statement,

"Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day – far from easy for the disbelievers."

he made a moaning sound and then he fell down dead. May Allāh have mercy on him.[2]

11. Leave Me alone (to deal) with whom I created lonely.
12. And then granted him resources in abundance.
13. And children attending.

15. After all that he desires that I should give more.  
16. Nay! Verily, he has been opposing Our Ayat.  
17. I shall force him to Sa’u’d!  
18. Verily, he thought and plotted.  
19. So let him be cursed, how he plotted!  
20. And once more let him be cursed, how he plotted!  
21. Then he thought.  
22. Then he frowned and he looked in a bad tempered way;  
23. Then he turned back, and was proud.  
24. Then he said: “This is nothing but magic from that of old.”  
25. “This is nothing but the word of a human being!”  
26. I will cast him into Saqar.  
27. And what will make you know (exactly) what Saqar is?  
28. It spares not, nor does it leave (anything)!  
29. Scorching for the humans!  
30. Over it are nineteen.

A Threat for Whoever claims that the Qur’an is Magic

Allâh threatens this wicked person whom He has favored with the blessings of this world, yet he is ungrateful for the blessings of Allâh and he meets them with disbelief (in Allâh) and rejection of His Ayât. He invents lies against Allâh’s Ayât and claims that they are the words of a man. Allâh recounts to him His favors upon him when He says,

{زَيَّنَّا وَحَشَاءً وَجِيدًا}

Leave Me alone (to deal) with whom I created lonely.

meaning, he came out of the womb of his mother alone, without any wealth or children. Then, Allâh provided him with

{مَا نَسْنِدُ}

resources in abundance. meaning, vast and abundant. Allâh then made for him,
And children attending. Muqaddimah said, “They are not absent.”[1] This means that they are present with him. They do not travel for business and trade. Rather, their servants and hired workers handle all of that for them while they are sitting with their father. He enjoys their company and delights in being with them.

According to what has been stated by As-Suddi, Abu Malih and ‘Aṣim bin Umar bin Qatādah, they were thirteen (children) in number.[2] Ibn ‘Abbās and Muqaddimah said that they were ten.[3] This was a great blessing in their living with him.

And made life smooth and comfortable for him. meaning, ‘I made possible for him to amass wealth, luxuries and other than that.’

After all that he desires that I should give more. Nay! Verily, he has been opposing Our Ayāt. meaning, obstinate. This refers to his ungratefulness for his blessings after knowing (these blessings). Allāh says,

I shall force him to Sa‘ūd! Qatādah reported from Ibn ‘Abbās that he said, “Sa‘ūd is a rock in Hell that the disbeliever will be dragged across on his face.”[4] As-Suddi said, “Sa‘ūd is a slippery rock in Hell that he will be forced to climb.” Muqaddimah said,

I shall force him to Sa‘ūd! “This is a harsh portion of the torment.”[5] Qatādah said, “It is
a torment that contains no relaxation (break for relief)."[1]

Concerning Allāh’s statement,

(meaning, We only caused him to face the grievous torment of Ṣa‘ūd, that is Our bringing him close to the harsh torment, because he was far away from faith.' This was because he thought and plotted, meaning he contemplated what he should say about the Qur’ān when he was asked about it. So he deliberated over what statement he should invent against it.

(meaning, he contemplated.

(And once more let him be cursed, how he plotted!) This is a supplication against him.

(Then he thought.) meaning, he thought again and deliberated.

(Then he frowned) meaning, he contracted his eyebrows together and frowned.

(meaning, he scowled and was disgusted.

Concerning Allāh’s statement,

(Then he turned back, and was proud.) meaning, he turned away from the truth and arrogantly refused to accept and submit to the Qur’ān.

meaning, ‘this is magic that Muḥammad received from those who were before him, and he is merely saying what he got from them.’ This is why he said,

{Then he said: “This is nothing but magic from that of old.”}

meaning, it is not the Words of Allāh.

The person who is mentioned in this discussion is Al-Walīd bin Al-Mughirah Al-Makhzūmi. He was one of the chiefs of the Quraysh – may Allāh curse him. Among the narrations about this is what was reported by Al-‘Awfī from Ibn ‘Abbās. He (Ibn ‘Abbās) said,

“Al-Walīd bin Al-Mughirah entered the house of Abu Bakr bin Abi Quḥāfah and asked him about the Qur’ān. When Abu Bakr informed him about it, he left and went to the Quraysh saying, ‘What a great thing this is that Ibn Abi Kabshah[1] is saying. I swear by Allāh that it is not poetry, nor magic, nor the prattling of insanity. Verily, his speech is from the Words of Allāh!’ So when a group of the Quraysh heard this they gathered and said, ‘By Allāh, if Al-Walīd converts (to Islām) all of the Quraysh will convert.’ When Abu Jahl bin Hishām heard this he said, ‘By Allāh, I will deal with him for you.’ So he went to Al-Walīd’s house and entered upon him. He said to Al-Walīd, ‘Don’t you see that your people are collecting charity for you?’ Al-Walīd replied, ‘Don’t I have more wealth and children than they do?’ Abu Jahl answered, ‘They are saying that you only went to Ibn Abi Quḥāfah’s house so that you can get some of his food.’ Al-Walīd then said, ‘Is this what my tribe is saying? Nay, by Allāh, I am not seeking to be close to Ibn Abi Quḥāfah, nor ‘Umar, nor Ibn Abi Kabshah. And his speech is only inherited magic of old.’ So Allāh revealed to His Messenger ﷺ,

{Leave me alone with whom I created lonely.}

until His statement,

[1] He meant the Prophet ﷺ.
It spares not, nor does it leave (anything)! [1]

Qatādah said, "They claim that he (Al-Walīd) said, ‘By Allah, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant. Verily, it is exalted and it is not overcome. And I have no doubt that it is magic.' So Allah revealed,

So let him be cursed, how he plotted!

Then he frowned and he looked in a bad tempered way.

He contracted his eyes together and scowled." [2] Allah says,

I will cast him into Saqar. meaning, 'I will engulf him in it from all his sides.' Then Allah says,

And what will make you know (exactly) what Saqar is?

This is to give fright and emphasis to its matter. Then Allah explains this by His saying,

It spares not, nor does it leave (anything)!

meaning, it eats their flesh, veins, nerves and their skins. Then their organs will be changed into something else. They will remain in this (form), not living or dying. This was stated by Ibn Buraydah, Abu Sinān and others. [3] Concerning Allah's statement,

[1] At-Ṭabari 24:24. See also Al-Ḥakim 2:507, who graded it Sahih and Adh-Dhahabi agreed. And in Dalā'il An-Nubuwwah by Al-Bayhaqi 2:198,199. Many of the scholars of Hadīth consider the best of chains for this story to be Mursal.


Sūrah 74. Al-Muddaththir (31-37) (Part-29)

(Scorching for the humans!) Mujāhid said, “This means for the skin.” Qatādah said,

(Scorching for the humans!) “This means burning the skin.” Ibn ‘Abbās said, “Burning the skin of man.” Concerning Allāh’s statement,

(Over it are nineteen.) meaning, the first of the guardians of Hell. They are magnificent in (their appearance) and harsh in their character.

(And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and that the believers may increase in: faith, and

that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease and the disbelievers may say: "What does Allāh intend by this example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this is nothing but a reminder to mankind.

32. Nay! And by the moon.
33. And by the night when it withdraws.
34. And by the dawn when it brightens.
35. Verily, it is but one of the greatest (signs).
36. A warning to mankind
37. To any of you that chooses to go forward, or to remain behind.

The Number of Guardians of Hell and what the Disbelievers said about that

Allāh says,

وَأَنَا جَلَّ الْأَحَدُ لَأَنْفُذُ أَيْدِيَنِيَّ

And We have set none as (Aṣḥāb) guardians of the Fire meaning, its guardians.

إِلَّا مَلَكَتُكُمْ

but angels. Guardian angels, stern and severe. This is a refutation of the idolators of the Quraysh when they mentioned the number of guardian angels. Abu Jahl said, "O people of Quraysh! Are not every ten among you able to defeat one of them?" So Allāh said,

وَأَنَا جَلَّ الْأَحَدُ لَأَنْفُذُ أَيْدِيَنِيَّ إِلَّا مَلَكَتُكُمْ

And We have set none but angels as guardians of the Fire. meaning, extremely strong in their creation. They cannot be stood against nor defeated. It has been said that Abu Al-Ashaddayn, and his name was Kaladah bin Usayd bin Khalaf, said, "O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them." He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a skin
of cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him. Concerning Allāh’s statement,

«And We have fixed their number only as a trial for the disbelievers,»

meaning, ‘We only have mentioned their number as being nineteen as a test from Us for mankind.’

«In order that the People of the Scripture may arrive at a certainty»

meaning, so that they may know that this Messenger is true. For he speaks according to the same thing that they have with them of heavenly revealed Scriptures that came to the Prophets before him. Concerning Allāh’s statement,

«and that the believers may increase in faith.»

meaning, to their faith. This is due to what they witness from the truthfulness of the information of their Prophet, Muḥammad ﷺ.

«and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease»

meaning, among the hypocrites.

«and the disbelievers may say: “What does Allāh intend by this example?”»

meaning, they say, “What is the wisdom in mentioning this here?” Allāh says,

«Thus Allāh leads astray whom He wills and guides whom He wills.»
meaning, by way of examples like this, faith becomes firm in the hearts of some people and it is shaken with others. This has a profound wisdom and it is an irrefutable proof.

None knows the Soldiers of Allāh except Him

Allāh says,

\[
\text{وَنَفَضَّلَ جُنُورَ رَبِّي إِلَّا هُوَ}.
\]

\text{\textit{And none can know the hosts of your Lord but He.}}

meaning, none knows their number and their count except Allāh. This is so that one does not make the mistake of thinking that they are only nineteen in all. It has been confirmed in the Ḥadīth concerning Al-Isrā\textsuperscript{[1]} that is reported in the Two Šahīhs and other collections, that the Messenger of Allāh ﷺ said in describing the Frequented House (Al-Bayt Al-Ma‘mūr), which is in the seventh heaven,

\[
\text{فَإِذَا هُوَ يُدْخِلُهُ فِي كُلِّ يَوْمٍ سَبْعَانُ أَلْفٍ مِّلْيُكَ لَا يُعْرُجُونَ إِلَيْهِ أَحَجَّ مَا عَلَّمُهُمُ}.
\]

\text{\textit{Seventy thousand angels enter into it every day and they do not return to it as it is all that is due upon them (one visit in their lifetime).}}\textsuperscript{[2]}

Concerning Allāh’s statement,

\[
\text{رَبًا هُوَ إِنَّا نَذَّرُكُ بِاللَّطَفَ}.
\]

\text{\textit{And this is nothing but a reminder to mankind.}}

Mujāhid and others said,

\[
\text{رَبًا هُوَ}.
\]

\text{\textit{And this is not.}} “This means the Hellfire which has been described.”\textsuperscript{[3]}

\[
\text{إِلاَّ ذَكَرْنَا لِقَلْبِ}.
\]

\text{\textit{but a reminder to mankind.}} Then Allāh says,

\[
\text{كُلُّ لَقِدْمَةٌ}.
\]

\[
\text{وَأَمُّيَّةٌ ذَاتِ لأَمَرَ}.
\]

\text{\textit{Every state has an owner.}}

\textsuperscript{[1]} The Prophet’s Night Journey to Jerusalem and then into the heavens.

\textsuperscript{[2]} Fath Al-Bāri 6:348, and Muslim 1:146.

\textsuperscript{[3]} Aṭ-Ṭabari 24:32.
"Nay! And by the moon. And by the night when it withdraws." meaning, when it withdraws.

"And by the dawn when it brightens." meaning, when it shines.

"Verily, it is but one of the greatest (signs)." meaning, the great things. This refers to the Hellfire. Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍāḥak and others of the Salaf, all said this.\textsuperscript{[1]}

A warning to mankind - to any of you that chooses to go forward, or to remain behind. meaning, for whoever wishes to accept the warning and be guided to the truth, or hold back from accepting it, turn away from it and reject it.

\textsuperscript{[1]} Aṭ-Ṭabari 24 :33,
38. Every person is a pledge for what he has earned.
39. Except those on the Right.
40. In Gardens they will ask one another.
41. About criminals (and they will say to them):
42. “What has caused you to enter Hell?”
43. They will say: “We were not of those who used to offer the Salah,”
44. “Nor did we feed the poor;”
45. “And we used to speak falsehood with vain speakers.”
46. “And we used to deny the Day of Recompense,”
47. “Until Al-Yaqin came to us.”
48. So no intercession of intercessors will be of any use to them.
49. Then what is wrong with them that they turn away from admonition?
50. As if they were wild donkeys.
51. Fleeing from a Qaswarah.
52. Nay, everyone of them desires that he should be given pages spread out.
53. Nay! But they fear not the Hereafter.
54. Nay, verily, this is an admonition.
55. So, whosoever wills receives admonition from it!
56. And they will not receive admonition unless Allâh wills; He is the One, deserving of the Tawwâ and He is the One Who forgives.

What will take place in the Discussion between the People of Paradise and the People of the Hellfire

Allâh informs that,

(38. كُلُّ شَيْءٍ مَّاتُكُمْ رَفِيعٌ)

(39. بِمَا كَانَتْ رَفِيعٌ)

(Every person is a pledge for what he has earned,)

meaning, bound to his deed on the Day of Judgement. Ibn `Abbâs and others have said this.\[1\]

\[1\] At-Tabari 24:35.
Except those on the Right. For verily, they will be in lofty rooms. They will ask one another, about criminals (and they will say to them)

meaning, while they are in lofty rooms they will ask the criminals, who will be in the lowest levels (of Hell), saying to them,

What has caused you to enter Hell? They will say: "We were not of those who used to offer the Salāh, nor did we feed the poor."

meaning, 'we did not worship Allāh, nor did we do good to His creatures of our own species (i.e., other people).'

And we used to speak falsehood with vain speakers.

meaning, 'we used to speak about what we had no knowledge of.' Qatādah said, "It means that every time someone went astray we would go astray with them."[1]

And we used to deny the Day of Recompense, until the certainty (Al-Yaqīn) came to us.

meaning, death. This is as Allāh says,

And worship your Lord until there comes unto you the certainty. (15:99)

The Messenger of Allāh ﷺ said,

Concerning him[2] verily, Al-Yaqīn (death) came to him from

his Lord.\(^1\)  

Allāh then says,

\[\textit{نا نَٰبِئُوهُمُ النَّبِيِّينَ.}\]

\(<\textit{So no intercession of intercessors will be of any use to them}.>\)

meaning, whoever has these characteristics, then the intercession of whoever tries to intercede for him will be of no benefit on the Day of Judgement. This is because intercession is only useful if the conditions for it are met. However, whoever comes before Allāh as a disbeliever on the Day of Judgement, then he will get the Hellfire and there is no way of avoiding it. He will abide in it (Hell) forever.

The Disapproval of the Disbelievers’ Rejection and Their Position

Then Allāh says,

\[\textit{مَنْ فَلَمْ عِنْ آلِ آدَمَ مُؤَمِّنِينَ}.\]

\(<\textit{Then what is wrong with them that they turn away from admonition}?>\)

meaning, ‘what is wrong with these disbelievers who are turning away from what you are calling them to and reminding them of?’

\[\textit{كَأَنَّهُمْ خَيْرٌ مِّنْ قَاسِمَةٍ}.\]

\(<\textit{As if they were wild donkeys. Fleeing from a Qaswarah}?>\)

meaning, as if they were fleeing from the truth and turning away from it, like a wild donkey when it flees from something that is trying to catch it, like a lion. This was said by Abu Hurayrah.\(^2\) Ḥammād bin Salamah reported from ‘Ali bin Zayd who reported from Yūsuf bin Mihrān who narrated that Ibn ‘Abbās said, “It (Qaswarah) is the lion in the Arabic language. It is called Qaswarah in the Abyssinian language, Sher in the Persian language and Awba in the Nabṭiyah (Nabatean) language.”\(^3\)

\(^1\) Al-Bayhaqi 3:406.

\(^2\) At-Ṭabarī 24:42.

\(^3\) At-Ṭabarī 24:42.
Concerning Allāh’s statement,

«Nay, everyone of them desires that he should be given pages spread out.»

meaning, each one of these idolators wants to have a book revealed to him as Allāh revealed to the Prophet ﷺ. Mujāhid and others have said this.\(^\text{[1]}\) This is similar to Allāh’s statement,

«وَلَهُمْ خَيْرٌ مِّن قَطِيعٍ كَأَنْ لَمْ يُؤْمِنُوا مِّن قَطِيعٍ لَّهُمْ مَأْتِيَ وَأُوْلَّدُ مَأْتِي وَأُوْلَدُ ذِي الْقُرْآنِ عَلَيْهِ مُثْنَىٰ مَا أُوْلِدَ مَثْنَىٰ أَوْلُدُ هُمْ مُسْتَيْضٌ أَنْ هَٰذَةَ أَعْلَمُ حَيْثُ بِتُخَصُّصُ مُسْتَيْضٌ»

«And when there comes to them a sign they say: “We shall not believe until we receive the like of that which the Messengers of Allāh had received.” Allāh knows best with whom to place His Message.» (6:124)

It is reported in a narration from Qatādah that he said, “They want to be declared innocent (on the Day of Judgement) without having to do any deeds.”\(^\text{[2]}\) Then Allāh says,

«لَا يَلُونَ الْجَاهِزَةِ»

«Nay! But they fear not the Hereafter.»

meaning, they were only corrupted by their lack of faith in it and their rejection of its occurrence.

**The Qur’ān is a Reminder**

Then Allāh says,

«سَلَّمُ ذَكْرِي»

«Nay, verily, this is an admonition.» meaning, truly the Qur’ān is a reminder.

«فَتَقُلُّ نَيَّةً مَّثْنَىٰ وَلَا تَنْبِئُنَّ إِلَّا أَنْ يَنْبِئَ أَنْ يَنْبِئَ الْلَّهُ»

«So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allāh wills;»

This is similar to Allāh’s statement,

\(^{[1]}\) Al-Qurṭubi 19:90.

\(^{[2]}\) At-Ṭabari 24:43.
And you cannot will unless Allāh wills. (81:29)

Concerning Allāh’s statement,

He is the One, deserving the Taqwā and He is the One Who forgives.

This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatādah.\[1\]

This is the end of the Tafsīr of Sūrat Al-Muddaththir, all praise and thanks are due to Allāh.

\[1\] Aṭ-Ṭabari 24:44.
The *Tafsīr* of *Sūrat Al-Qiyāmah*  
(Chapter - 75)  

Which was revealed in Makkah  

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In the Name of Allāh, the Most Gracious, the Most Merciful.
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1. Nay! I swear by the Day of Resurrection.
2. And nay! I swear by An-Nafs Al-Lawwāmah.
3. Does man think that We shall not assemble his bones?
4. Yes, We are able to put together in perfect order the tips of his fingers.
5. Nay! Man desires to break out ahead of himself.
6. He asks: “When will be this Day of Resurrection?”
7. So, when Bariqa the sight.
8. And the moon will be eclipsed.
9. And the sun and moon will be joined together.
10. On that Day man will say: “Where (is the refuge) to flee?”
11. No! There is no refuge!
12. Unto your Lord will be the place of rest that Day.
13. On that Day man will be informed of what he sent forward, and what he left behind.
14. Nay! Man will be well informed about himself.
15. Though he may put forth his excuses.

The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers

It has been mentioned previously on more than one occasion that if the thing that is being sworn about is something that is being negated, then it is permissible to use the word “Lā” (Nay) before the oath to emphasize the negation. Here, what is being sworn about is the affirmation of the final abode and the refutation against the claim of the ignorant that the resurrection of bodies will not occur. This is why Allāh says,

(Qatādah said, “This means, I swear by both of these things.”[1] This has also been reported from Ibn ‘Abbās and Sa‘īd bin Jubayr.[2] Concerning the Day of Judgement, it is well known what it is. In reference to An-Nafs Al-Lauwāmah, Qurrah bin Khālid reported from Al-Ḥasan Al-Baṣrī that he said about this Āyah, “Verily, by Allāh, we think that every believer blames himself. He says (questioning himself), ‘What did I intend by my statement? What did I intend by my eating? What did I intend in what I said to myself?’ However, the sinner proceeds ahead and he does not blame himself.”[3] Ibn Jarir recorded from Sa‘īd bin Jubayr that he said concerning Allāh’s statement,

“And nay! I swear by An-Nafs Al-Lauwāmah.”

“He criticizes himself in good and bad.” Similar has been reported from ʽIkrimah. Ibn Abi Najīh reported from Mujāhid: “He is sorry for what he missed (of good deeds) and he blames himself for it.”[4]

Allāh said;

\[
\text{أَيُّسْتَ لِلَّهِ أَنَّهُ لَا يُرَدُّ عَلَى أَمْرَهُ بَاقِيًَا}
\]

\textit{Does man think that We shall not assemble his bones?}

meaning, 'on the Day of Judgement does he think that We are not able to return his bones and gather them from their various places?'

\[
\text{لَمْ يَهْزَأْ عَلَى أَنْ تَعْمَلُ يَدُهُ بَاقِيًَا}
\]

\textit{Yes, We are able to put together in perfect order the tips of his fingers.}

meaning, 'does man think that We will not gather his bones? Surely, We will gather them and We are quite able to put together his fingertips. This means Our power is suitable to gather (and recreate) them, and if We wished We could surely resurrect him with more than what he originally had. We could make his \textit{Banan}, which are the tips of his fingers, all equal (in length).’ Concerning Allāh’s statement,

\[
\text{بَلْ يَهْزَأُ أَنْ تَعْمَلُ يَدُكُ بَاقِيًَا}
\]

\textit{Nay! Man desires to break out ahead of himself.}

Sa‘īd reported from Ibn ‘Abbās that he said, “This means to proceed forward.” Mujāhid said about,

\[
\text{يَتَفَرْقُ أَنْتَا}
\]

\textit{to break out ahead of himself.}

“This means that he wants to proceed ahead following his own whims.” ‘Ali bin Abī Ṭalḥah reported from Ibn ‘Abbās that he said, “This refers to the disbeliever who denies the Day of Reckoning.”\textsuperscript{[1]} Ibn Zayd said the same thing.\textsuperscript{[2]} Thus, Allāh says after this,

\[
\text{يَسْتَفْتَنُكُمْ أَنْ تَعْمَلُوا الْبَيِّنَاتُ}
\]

\textit{He asks: “When will be this Day of Resurrection?”}

meaning, he says when will the Day of Judgement be? His question is only a question of denying its occurrence, and

\textsuperscript{[1]} At-Ṭabari 24:54.

\textsuperscript{[2]} At-Ṭabari 24:54.
rejecting its existence. This is as Allāh says,

\[ \text{And they say: "When is this promise if you are truthful?"} \]

Say: “The appointment to you is for a Day, which you cannot put back for an hour nor put forward.” (34:29-30)

Here Allāh says,

\[ \text{Their gaze returning not towards them.} \] (14:43)

meaning, they will be looking this way and that way in horror. Their gaze will not be able to rest upon anything due to the severity of the terror on that Day.

Others recited it as Baraqa with a Fāṭhah over the letter Rā, and its meaning is close to the first recitation (Bariqa). The intent here is that the eyes will be dazzled, humbled, diminished, and humiliated on the Day of Judgement due to the severity of the horrors and the greatness of the matters that they will witness on that Day. Concerning Allāh’s statement,

\[ \text{And the moon will be eclipsed.} \]

meaning, its light will go away.

\[ \text{And the sun and moon will be joined together.} \]

Mujāhid said, “They will be rolled up.”[2] In explaining this Ayah, Ibn Zayd recited the following Ayāt,

[1] As is known from the recitation of Ḥafṣ.

When the sun is wound round and its light is lost and is overthrown, and when the stars fall. (81:1,2)

It has been reported from Ibn Mas‘ūd that he recited the Āyah as,

(And the sun and the moon will be joined between each other.)

Allāh said,

(On that Day man will say: “Where (is the refuge) to flee?”)

meaning, the human will see these horrors on the Day of Judgement and he will want to flee. He will say, “Where (is the place) to flee to?” This means, where is the escape or refuge?

Allāh then says,

(No! There is no refuge! Unto your Lord will be the place of rest that Day.)

Ibn Mas‘ūd, Ibn ‘Abbās, Sa‘īd bin Jubayr and several others of the Salaf said, “There will be no salvation.” This Āyah is similar to Allāh’s statement,

(You will have no refuge on that Day nor there will be for you any denying.) (42:47)

meaning, ‘there will be no place for you to hide.’ This is like what Allāh says here,

(There is no refuge.)

meaning, ‘there will be no place for you to seek shelter.’ Thus, Allāh says,

(Unto your Lord will be the place of rest that Day.)

meaning, the place of return and the final destination.
The Deeds of Man will be placed before Him on the Day of Judgement

Then Allah says,

(On that Day man will be informed of what he sent forward, and what he left behind.)

meaning, he will be informed of all of his deeds, the old of them and the recent of them, the first of them and the last of them, the small of them and the large of them. This is as Allah says,

(And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (18:49)

Likewise, Allah says here,

(Nay! Man will be well informed about himself, though he may put forth his excuses.)

meaning, he will be a witness against himself, knowing full well what he did, even though he will try to make excuses and deny it. This is as Allah says,

(It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day."

'Ali bin Abi Talhah reported that Ibn 'Abbas said,

(Nay! Man will be well informed about himself.)

"His hearing, his sight, his two hands, his two legs and his limbs."[1]

Qatada said, "This means he is a witness against himself." In another narration from Qatada he said, "By Allah! If you wish to see him, you would see him as someone who sees the shortcomings of the people and their sins, yet he is heedless of

his own sins.” It used to be said, “Verily, it is written in the Injil: ‘O Son of Ādam, do you see the small splinters in the eye of your brother and disregard the tree stump that is in your eye, so you do not see it?’”

Mujāhid said,

〈Though he may put forth his excuses.〉 “This means, even though he argues in defense of it, he is a witness against it.”[1]

Qatādah said,

〈Though he may put forth his excuses.〉 “Even though he will try to make false excuses on that Day, they will not be accepted from him.”[2]

As-Suddī said,

〈Though he may put forth his excuses.〉 “This means his argument.” This is as Allāh says,

〈There will then be no Fitnah[3] for them but to say: “By Allāh, our Lord, we were not those who joined others in worship with Allāh.”〉 (6:23)

Allāh also says,

〈On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you (O Muslims). And they think that they have something. Verily, they are liars!〉 (58:18)

Al-‘Awfī reported from Ibn ‘Abbās:

"Though he may put forth his excuses."

This is apologizing. Haven't you heard that Allah said,

{The Day when their excuses will be of no profit to wrongdoers.} (40:52)

and He says,

{And they will offer submission to Allah on that Day.} (16:87)

and He says,

{Then they will (falsely) submit: "We used not to do any evil."} (16:28)

and their statement,

{By Allah, our Lord, we were not those who joined others in worship with Allah.} (6:23)[1]

{16. Move not your tongue concerning to make haste therewith.}

{17. It is for Us to collect it and that it be recited.}

{18. And when We have recited it to you, then follow its recitation.}

{19. Then it is for Us to make it clear.}

{20. But no! Rather you love the present life of this world,}

{21. And neglect the Hereafter.}

{22. Some faces that Day shall be Nadirah.}

{23. Looking at their Lord.}

24. And some faces that Day will be Basirah.

25. Thinking that some calamity is about to fall on them.

How the Prophet received the Revelation

This is Allah teaching His Messenger how to receive the revelation from the angel. For verily, he (the Prophet) was rushing in his attempts to grasp the revelation and he would be reciting the revelation with the angel while he was reciting it. Therefore, Allah commanded him that when the angel brings some revelation to him he should just listen. Allah would make sure to collect it in his chest, and He would make it easy for him to recite it in the same way that it was revealed to him. Allah would explain it, interpret it and clarify it for him. So the first phase was gathering it in his chest, the second phase was recitation and the third phase was its explanation and clarification of its meaning. Thus, Allah says,

.Move not your tongue concerning to make haste therewith.

meaning, with the Qur'an. This is as Allah says,

... meaning, 'in your chest.'

... meaning, 'that you recite it.'

... meaning, 'when the angel has recited it to you from Allah,'

... meaning, 'listen to it then recite it as
he taught you to recite it.'

"Then it is for Us to make it clear." meaning, 'after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.'

Imám Ahmad recorded from Ibn 'Abbás that he said that the Messenger of Alláh ﷺ used to struggle very hard to grasp the revelation and he used to move his lips (rapidly with the recitation). The narrator, Sa'íd, then said, "Ibn 'Abbás said to me, 'I will move my lips like the Messenger of Alláh ﷺ used to move his lips (in order to show you).'" Then, the subnarrator said, "And Sa'íd said to me, 'I will move my lips like I saw Ibn 'Abbás moving his lips (in order to show you).'" Then Alláh revealed,

"لَا تَتَخَلَّفُوا بَيْنَ يَدَيْهِمَّ إِنَّهُمَا جَمِيعًا وَكَثِيرًا ﴿١٠٢﴾

"Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited."

Ibn 'Abbás said, "This means He will collect it in his chest to recite it.

"وَمَرْهَبًا١٠٣ ﴿١٠٣﴾

"And when We have recited it to you, then follow its recitation."

meaning, listen to it and pay attention.

"وَإِنَّهُ ذَٰلِكَ لَجَعَلْتُوهُ مُكَارِمًا١٠٤ ﴿١٠٤﴾

"Then it is for Us to make it clear (to you)."

So after this, when Jibríl would leave, he would recite it as Jibríl had taught him to recite it."[1]

This has also been recorded by Al-Bukhári and Muslim. Al-Bukhári's wording says, "So whenever Jibríl would come to him he would be silent, and when Jibríl had left he would recite it just as Alláh, the Mighty and Sublime had promised him."[2]


The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter

Concerning Allâh’s statement,

«But no! Rather you love the present life of this world. And neglect the Hereafter.»

meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur’ân Allâh revealed to His Messenger ﷺ is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter.

Seeing Allâh in the Hereafter

Then Allâh says,

«Some faces that Day shall be Nâdirah.»

which comes from the word Nâdârah, which means splendid, radiant, glowing, delighted with goodness.

«Looking at their Lord.» meaning, they will see Him with their very eyes. This is just as was recorded by Al-Bukhâri in his Sahîh,

«Âîkum sûrûn Râbikum Yâîyâ.»

«Verily, you all will see your Lord with your own eyes.»[1]

The believers seeing Allâh in the abode of the Hereafter has been confirmed in the authentic Hadîths from numerous routes of transmission with the scholars of Hadîth. It is not possible to deny this or refuse it. Examples would be the Hadîths of Abu Sa’îd and Abu Hurayrah, and they are both recorded in the Two Sahîhs. They both mentioned that some people said, “O Messenger of Allâh! Will we see our Lord on the Day of Judgement?” The Prophet ﷺ said,

Are you harmed by seeing the sun and the moon when there are no clouds beneath them?

They replied, “No.” The Prophet ﷺ then said,

«Then you will surely see your Lord like that.»[1]

In the Two Sahihs it is recorded from Jâbir that he said, “The Messenger of Allâh ﷺ looked at the moon on a night when it was full, and he said,

«Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (‘Asr prayer) then do so.»[2]

Among the Hadiths, which Muslim was alone in recording, is a narration from Šuhaby that the Prophet ﷺ said,

«When the people of Paradise enter the Paradise, Allâh will say, ‘Do you want me to give you anything extra?’ They will say, ‘Haven’t you whitened our faces? Haven’t you entered us into Paradise and saved us from the Fire?’ Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (Ziyâdah).» Then he recited this Ayah,
〈For those who have done good is the best and extra (Ziyādah).〉 (10:26)

Also among the Hadīths, which Muslim was alone in recording, is the Hadīth of Jābir in which the Prophet ﷺ said,

«إنَّ اللَّهَ يَتَحَجَّلُ لِلنَّمَّرُورِينَ يُضْحَكُونَ»

«Verily, Allāh will appear before the believers while He is laughing.»

This will take place on the open plains of the Resurrection place. In some of these Hadīths, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur in the Gardens of Paradise.

If it were not due to fear of taking up a lot of space, we would present all of these Hadīths with their routes of transmission and wordings from those that are in the Sahīh collections, the collections of good narrations, the Musnad collections and the Sunan collections. However, we have mentioned this in separate places in this Tafsīr, and Allāh is the Giver of success.

This issue is something that the Companions, the Successors and the Salaf of this nation have agreed upon, and all praise is due to Allāh. It is something that is agreed upon between the Imāms of Islām and the guides of all mankind.

Blackening of the Faces of the Disobedient People on the Day of Judgement

Allāh says,

«وَلَوْ يَجْعَلَ الْحَيَاةَ الدُّنْيَا رَزْقًا يَدْخُلُونَهَا فَيَبْلُغُونَ النَّارَ وَالْحَيَاةَ الدُّنْيَا نَزْعًا يَدْخُلُونَهَا فَيَبْلُغُونَ النَّارَ»

〈And some faces that Day will be Bāsirah. Thinking that some calamity is about to fall on them.〉

These are the faces of the sinners that will be Bāsirah on the Day of Judgement. Qatādah said, "This means gloomy."[3] As-Suddi said, "Their (the faces) color will change."[4]

(Thinking) meaning, they will be certain.

(That some calamity is about to fall on them.)

Mujāhid said, “A disaster.”[1] Qatādah said, “An evil.” As-Suddi said, “They will be certain that they are going to be destroyed.” Ibn Zayd said, “They will think that they are going to enter into the Hellfire.” This situation is similar to Allāh’s statement,

(On the Day when some faces will become white and some faces will become black.) (3:106)

Similarly Allāh says,

(Some faces that Day will be bright. Laughing, rejoicing at the good news. And other faces, that Day will be dust-stained; darkness will cover them, such will be the disbelieving, wicked.) (80:38-42)

Allāh also says,

(Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.) (88:2-4)

until Allāh says,

((Other) faces that Day will be joyful. Happy with their endeavor. In a lofty Paradise.) (88:8-10)

And there are other similar Āyāt and discussions (in the Qur’ān).

26. Nay, when it reaches to the collarbones.

27. And it will be said: "Who can cure him?"

28. And he will think that it was the parting;

29. And one shank will be joined with another shank.

30. The drive will be on that Day to your Lord!

31. So, he neither believed nor prayed!

32. But on the contrary, he denied and turned away!

33. Then he walked in conceit to his family admiring himself!

34. Woe to you! And then woe to you!

35. Again, woe to you! And then woe to you!

36. Does man think that he will be left neglected?

37. Was he not a Nutfah of semen emitted?

38. Then he became an ‘Alaqah; then shaped and fashioned in due proportion.

39. And made of him two sexes, male and female.
40. Is it not so then, that He would be able to give life to the dead?

Certainty will occur at the Time of Death

Allâh informs of the condition at the time of death and what terrors it contains. May Allâh make us firm at that time with the Firm Statement. Allâh says,

(Nay, when it reaches to the collarbones.)

If we make the word “Kallâ” negative, then this Ayah means, ‘O son of Ādam! You are not able to deny that which I informed you of at that time (death). This will become something witnessed by you with your own eyes.’ If we consider the word “Kallâ” to be a word of affirmation, then this would be the most obvious meaning. In this case it would mean that it is certainly true when the soul reaches the collarbones - meaning, ‘your soul will be pulled out of your body and it will reach your collarbones.’ This is similar to Allâh’s statement,

(Then why do you not (intervene) when (the soul of the dying person) reaches the throat? And you at the moment are looking on, but We are nearer to him than you, but you see not, then why do you not if you are exempt from the reckoning and recompense, bring back the soul, if your are truthful?) (56:83-87)

Thus, Allâh similarly says here,

(Nay, when it reaches to the collarbones. And it will be said: “Who can cure him?”)

Ikrimah reported from Ibn ‘Abbâs that he said, “Meaning, who is the person who recites divine prayers of healing so that he may come and cure him?”[1] Abu Qilâbah made a similar statement when he said,

And it will be said: 'Who can cure him?' 'This means who is the doctor that can cure him?'

Qatādah, Aḍ-Dāhkhāk and Ibn Zayd all have similar statements.

'Ali bin Abī Talḥah reported from Ibn Abbās that he said concerning the Ayah,

(And one shank will be joined with another shank.)

'This is the last day of the days of this world and the first day of the days of the Hereafter. So there will be hardships that will meet (more) hardships, except for he whom Allāh has mercy upon.'

‘Ikrimah said,

(And one shank will be joined with another shank.)

'The great matter (will be joined) with the great matter.' Mujāhid said, 'A test (will be joined) with a test.' Al-Ḥasan Al-Baṣrī said concerning Allāh’s statement,

(And one shank will be joined with another shank.)

'These are your two shins when they are bound together.' In another narration from him (Al-Ḥasan) he said, 'His two legs have died and they will not carry him while he used to walk around on them.' Concerning Allāh’s statement,

(The drive will be on that Day to your Lord!)

meaning, the place of return and the destination. This is that the soul ascends into the heavens and Allāh says, ‘Return my servant to the earth, for verily, I have created them from it, I return them into it, and from it I will bring them out at

another time." This has been reported in the lengthy Ḥadīth of Al-Barā'.[1] Verily, Allāh says,

\[
\text{وَهُمُ الْقَابِرُونَ فَوْقَ الْيَـسُودَ} \\
\text{وَمِنْ قَبْلِهِمْ حَكَّةَتُكَ إِنَّا جَعَلْنَاهُمَا الْمَوْتَ} \\
\text{وَمَنْ لَيْمَلَّوْا} \\
\text{مُثَّرُوا إِلَى اللَّهِ مُوَلَّاهُمَا} \tag{6:61,62}
\]

\(\text{He is the Irresistible (Supreme), over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty. Then they are returned to Allāh, their True Master. Surely, for Him is the judgement and He is the swiftest in taking account.}\)

**Mentioning the Case of the Denier**

Allāh says,

\[
\text{ّمَلَّوْا إِلَى اللَّهِ مُوَلَّاهُمَا} \\
\text{مُثَّرُوا إِلَى اللَّهِ مُوَلَّاهُمَا} \tag{75:31-33}
\]

\(\text{So he neither believed nor prayed! But on the contrary, he denied and turned away!}\)

This is to inform about the disbeliever who used to deny the truth in his heart in the abode of this worldly life, and he used to turn away from acting according to its way. Thus, there is no good in him, internally or externally. Therefore, Allāh says,

\[
\text{ّمَلَّوْا إِلَى اللَّهِ مُوَلَّاهُمَا} \\
\text{مُثَّرُوا إِلَى اللَّهِ مُوَلَّاهُمَا} \tag{83:31}
\]

\(\text{So he neither believed nor prayed! But on the contrary, he denied and turned away! Then he walked in conceit (full pride) to his family admiring himself!}\)

meaning, stubborn, cruel, obstinate, wanton, lazy, having no concern and doing no deeds. This is similar to Allāh’s statement,

\[
\text{وَإِذَا أُتِبْتُمْ إِلَى أُهْلِهِمَا أَطْلِبُوا تَكَلِّمًا} \tag{83:31}
\]

\(\text{And when they returned to their own people, they would return jesting.}\)

[1] *Al-Tuwāl* by At-Ṭabarānī no. 238, and similar with Al-Ḥākim 1:37, and Abu Dāwud.
Allāh also says,

\[\text{Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)!} \] (84:13,14)

meaning, return.

\[\text{Yes! Verily, his Lord has been ever beholding him!} \] (84:15)

Aḍ-Ḍahhāk reported from Ibn ‘Abbās that he said,

\[\text{Then he walked in conceit to his family admiring himself!} \]

"This means arrogantly."[1] Qatādah and Zayd bin Aslam both said, "Strutting."[2] Allāh then says,

\[\text{Woe to you! And then woe to you! Again, woe to you! And then woe to you!} \]

This is a definite warning and threat from Allāh to those who disbelieve in Him and strut about when walking. This means, 'you deserve to strut like this while you have disbelieved in your Creator and Maker.' This is what is commonly said in this type of situation in order to mock and intimidate (someone). This is as Allāh says,

\[\text{Taste you (this)! Verily you were (pretending to be) the mighty, the generous!} \] (44:49)

Similarly, Allāh says,

\[\text{Eat and enjoy yourselves for a little. Verily, you are criminals.} \] (77:46)

Allāh also says,


So worship what you like besides Him." (39:15) And like Allah's statement,

Do what you will." (41:40) There are other examples of this as well.

Abu 'Abdur-Rahmān An-Nasā'i recorded from Sa'īd bin Jubayr that he said, "I mentioned to Ibn 'Abbās,

Woe to you! And then woe to you! Again, woe to you! And then woe to you!"

He (Ibn 'Abbās) replied, 'The Messenger of Allah ﷺ said this to Abu Jahl, then Allah, the Mighty and Sublime, revealed this Ayah.' "[1] Ibn Abi Ḥātim recorded from Qatādah that he said concerning Allah's statement,

Woe to you! And then woe to you! Again, woe to you! And then woe to you!"

"It is a threat followed by a threat, just as you hear it. They claim that the Prophet of Allah ﷺ grabbed the clothes of the enemy of Allah, Abu Jahl. The Prophet ﷺ then said to him, 'Woe to you! And then (again) woe to you! Again woe to you! And then (again) woe to you!' At this the enemy of Allah, Abu Jahl, said, 'Are you threatening me, O Muḥammad? By Allah! Neither you nor your Lord are able to do anything, and verily, I am the mightiest person walking between its (Makkah's) two mountains.' "[2]

Man will not be left neglected

Allah says,


[2] This is a Mursal narration, but its meaning is supported by the previous narration.
Does man think that he will be left neglected?

As-Suddi said, “Meaning not resurrected.” Mujahid, Ash-Shafi’i and ‘Abdur-Rahman bin Zayd bin Aslam, all said, “Meaning, he will not be commanded and prohibited.” Apparently the Ayah includes both meanings. This means that he will not be left neglected in this worldly life, without being commanded and prohibited. He also will not be left neglected in his grave unattended to without being resurrected. Rather he will be commanded and prohibited in this life, and gathered back to Allah in the abode of the Hereafter. The intent here is to affirm the existence of the abode of the final return and to refute whoever rejects it from the people of deviance, ignorance and stubbornness. Thus, Allah uses the beginning of creation as a proof for the repetition of the creation in His saying,

Was he not a Nutfah of semen emitted?

meaning, was not man a weak drop of sperm from a despised fluid known as semen, that is emitted from the loins into the wombs?

Then he became an 'Alaqah; then shaped and fashioned in due proportion.

meaning, he became a clot, then a lump of flesh, then he was formed and the soul was blown into him. Then he became a perfect creation with healthy limbs, as either a male or a female by the permission and decree of Allah. Thus, Allah says,

And made of him two sexes, male and female.

Then Allah says,

Is it not so then, that He would be able to give life to the dead?

meaning, is not He Who made this perfect creation from this weak drop of sperm able to repeat that as He did originally?
And "the ability to repeat that" either refers to the origination only, or to both that and the process of perfecting it, according to two different views, as in Allah's saying:

«وَلَوْ أَلَّا بِدَّنَا الْخَلَقُ ثُمَّ بَعْدَهُ وَلَوْ أَفْرَزْتُ عَلَيْهِمْ»

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

The first view is more popular, and Allah knows best.

**Supplication upon completing this Sûrah**

Abu Dawud recorded from Mûsâ bin Abi 'Â'îshah that he said, "A man used to pray on top of his house and whenever he recited,

«أَلَمْ يَقْدِرُ عَلَى أَنْ يَحْيَى الْمَوْتُ»

«Is it not so then, that He would be able to give life to the dead?»

he would say, 'Glory to You, of course.' So the people asked him about that and he said, 'I heard it from the Messenger of Allah ʿ."[1] Abu Dawud was alone in transmitting this Hadîth and he did not mention who this Companion was, but there is no harm in that.

This is the end of the Tafsîr of Surat Al-Qiyamah, all praise and thanks are due to Allah.

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The Tafsīr of Sūrat Al-Insān[1]
(Chapter - 76)

Which was revealed in Makkah

The Recitation of Sūrat As-Sajdah and Al-Insān in the Morning Prayer on Friday

It has been mentioned previously that it is recorded in Ṣaḥīḥ Muslim from Ibn 'Abbās that the Messenger of Allāh ﷺ used to recite in the Morning prayer on Friday:

«Alif Lām Mīm. The revelation...» (32) and;

«Mu'āmin nā lān al-aswān»

«Has there not been over man...» (76)[2]

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

«Mu'āmin nā lān al-aswān. Inna an tā'awwadūna qabūbūna. Inna tā'awwadūna al-insān.»

«1. Has there not been over man a period of time, when he was not a thing worth mentioning?»

«2. Verily, We have created man from Nutfah Amshāj, in order to try him, so, We made him hearer and seer.»

«3. Verily, We guided him to the way, whether he be grateful or ungrateful.»

Allāh created Man after He did not exist

Allāh informs that He brought man into existence after he was

[1] This Sūrah is also known as Sūrat Ad-Dahr.
not even a thing worth mentioning, due to his lowliness and weakness. Allāh says,

«Has there not been over man a period of time, when he was not a thing worth mentioning?»

Then Allāh explains this by saying,

«Verily, We have created man from Nutfah Amshāj,»

meaning, mixed. The words Mashaj and Mashīj mean something that is mixed together. Ibn ‘Abbās said concerning Allāh’s statement,

«from Nutfah Amshāj,»

“This means the fluid of the man and the fluid of the woman when they meet and mix.”[1] Then man changes after this from stage to stage, condition to condition and color to color. ‘Ikrimah, Mujāhid, Al-Ḥasan and Ar-Rabī’ bin Anas all made statements similar to this. They said, “Amshāj is the mixing of the man’s fluid with the woman’s fluid.”[2]

Concerning Allāh’s statement,

«in order to try him,» means, ‘We test him.’ It is similar to Allāh’s statement,

«That He may test you which of you is best in deed.» (67:2)

Then Allāh says,

«so, We made him hearer and seer.» meaning, ‘We gave him the faculties of hearing and sight so that he would be able to use them for obedience and disobedience.’

Allāh guided Him to the Path, so Man is either Grateful or Ungrateful

Allāh says,

«Verily, We guided to him the way,» meaning, 'We explained it to him, made it clear to him and showed it to him.' This is as Allāh says,

«وَأَنَا نَجْهَلُ فَهَدَيْنِهِمْ فَأَسْتَخْبَأْنَا الْمَسْتَحْيَا عَلَى الْلَّهِ»

«And as for Thamūd, We guided them but they preferred blindness to guidance.» (41:17)

Allāh also said,

«وَمَرَّنَّهُمْ بِالْجِنَّةِ»

«And We guided him to the two ways.» (90:10)

meaning, 'We explained to him the path of good and the path of evil.' This is the statement of Ikrimah, ‘Ātiyāh, Ibn Zayd and Mujāhid from what is well-known from him and the majority. Allāh then says,

«إِنَّا نَجْهَلُ»

«Whether he be grateful or ungrateful.»

This is his decree. Thus, with this he is either wretched or happy. This is like what has been recorded by Muslim in a Ḥadīth from Abu Mālik Al-Ash'āri. He said that the Messenger of Allāh ﷺ said,

"All of mankind wakes up in the morning the merchant of his own soul. So he either imprisons it or sets it free.«[1]

4. Verily, We have prepared for the disbelievers iron chains, iron collars, and Sa‘îr.

5. Verily, the Abrâr (righteous believers) shall drink of a cup mixed with Kâfûr.

6. A spring wherefrom the servants of Allâh will drink, causing it to gush forth abundantly.

7. They fulfill (their) vows, and they fear a Day whose evil will be wide-spreadings.

8. And they give food, inspite of their love for it, to the poor, the orphan and the captive.

9. (Saying): “We feed you seeking Allâh’s Face only. We wish for no reward, nor thanks from you.”

10. “Verily, We fear from our Lord a Day that is ‘Abûs and Qamtarîr.”

11. So, Allâh saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.

12. And their recompense shall be Paradise, and silken garments, because they were patient.

The Recompense of the Disbelievers and the Righteous

Allâh informs of what he has waiting for those who disbelieve in Him from His creatures of chains, iron collars and Sa‘îr. Sa‘îr is the flame and fire of the Hell. This is as Allâh says,

إذ الأظلم في أشتكهم والقليل يخربون في النبيض ثم في النار ينحرعون

When iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the boiling water, then they will be burned in the Fire. (40:71,72)

After mentioning the blazing Fire He has prepared for these wretched people, Allâh goes on to say,

إذ الأبادرة بشردون من كأس كان يملأها سكاكر

Verily, the Abrâr (righteous believers) shall drink of a cup mixed with Kâfûr.

The properties of the Kâfûr (camphor) are well known; cooling,
having a nice fragrance and in addition to this its taste will be delicious in Paradise. Al-Hasan said, “The coolness of the camphor will be in the pleasantness of ginger.” Thus Allah said,

(A spring wherefrom the servants of Allah will drink, causing it to gush forth abundantly.)

meaning, this (drink) that will be mixed for these righteous people will be taken from Kafir, which is a spring that Allah’s close servants will drink directly from, without it being mixed with anything, and they will drink to their fill from it. The word Yashrubu (to drink) includes the meaning of Yarwâ (to quench one’s thirst). Allah then says,

(causing it to gush forth abundantly (Taffir).) meaning, they will have control of it however and wherever they wish. They will have access to it from their castles, their homes, their sitting rooms and their residences. At-Taffir means to cause to gush forth or flow out. This is as Allah says,

(And they say: “We shall not believe in you until you cause a spring to gush forth from the earth for us.”) (17:90)

And Allah says,

(We caused a river to gush forth in the midst of them.) (18:33)

Mujahid said,

(causing it to gush forth abundantly.) “This means that they will divert it to wherever they wish.”1 Ikrimah and Qatadah both made similar statements.2 Ath-Thawri said, “They will cause it to flow wherever they wish.”3

The Deeds of these Righteous People

Allāh says,

﴾They fulfill vows, and they fear a Day whose evil will be widespread.﴾

meaning, they devote to worship Allāh using that which He made obligatory upon them from actions of obligatory obedience that is based on Islāmic legislation. They also worship Him by fulfilling their vows. Imām Mālik reported from Ṭalḥah bin ‘Abdul-Malik Al-Ayli, who reported from Al-Qāsim bin Mālik, from ‘Ā’ishah that the Messenger of Allāh ﷺ said,

﴿Whoever makes a vow to obey Allāh, then he should obey Him. And whoever makes a vow to disobey Allāh, then he should not disobey Him.﴿[1] Al-Bukhārī also recorded this Ḥadīth from Mālik.[2]

These people also abandon those forbidden things which He (Allāh) has prohibited for them, due to their fear of having an evil reckoning on the Day of Return. This is the Day when the evil will spread out among all people except for those upon whom Allāh has had mercy. Ibn ‘Abbās said, “Spreading.” Qatādah said, “By Allāh! The evil of that Day will spread until it fills the heavens and the earth.”[3] Concerning Allāh’s statement,

﴿And they give food, inspite of their love for it,﴾

It has been said that this means the love of Allāh, the Most High. In their view the pronoun refers to Allāh. However, the most apparent meaning is that the pronoun refers to the food. This would mean, they give food while they themselves love it and desire it. This was stated by Mujāhid and Muqāṭil, and it was the preferred opinion of Ibn Jarīr.[4] This is similar to

Allāh’s statement,

⟨And gives his wealth, in spite of love for it.⟩ (2:177)

Allāh also says,

⟨By no means shall you attain Al-Birr[1] unless you spend of that which you love.⟩ (3:92)

In the Sahih, there is a Hadith which states,

‘The best charity is that which you give while you are healthy, covetous, hoping for wealth and fearing poverty.’[2]

This means in the condition of your love for wealth, your eagerness for it and your need for it. Thus, Allāh says,

⟨And they give food, in spite of their love for it, to the poor, the orphan and the captive.⟩

Concerning the poor person and the orphan, an explanation of them and their characteristics has already preceded.[3] In reference to the captive, Sa'īd bin Jubayr, Al-Ḥasan and Ād-Dāḥāk all said, “He is the captive among the people of the Qiblah (i.e., the Muslims).”[4] Ibn ‘Abbās said, “At that time (when this Ayah was revealed) their (the Muslims') captives were idolators.”[5] Proof for this is that on the day of Badr the Messenger of Allāh ﷺ commanded his Companions to treat the captives respectfully. They (the Companions) would give them preference over themselves when eating their meals. Ikrimah said, “They (captives) are the slaves.”[6] Ibn Jarir preferred this

[1] See volume two, the Tafsir of Sūrah Al 'Imrān (3:92).
[3] See volume one, the Tafsir of Sūrat Al-Baqarah (2:177) and volume four, the Tafsir of Sūrat At-Tawbah (9:60).
opinion since the Āyāh generally refers to both the Muslim and the idolators.\[^{11}\] Saʿīd bin Jubayr, ‘Aṭā’, Al-Ḥasan and Qatādah all made similar statements. The Messenger of Allāh ﷺ advised treating servants well in more than one Ḥadīth. This held such importance with him that the last statement of advice that he gave (before dying) was his saying,

«الصَّلَاةُ وَمَا مَلِكَتْ أَيْنَ أَنْطَكُمُ»

«The prayer (Aṣ-Ṣalāh) and what your right hand possesses (slaves).\[^{2}\]»

Mujāhid said, “He (the captive) is the prisoner.”\[^{3}\] This means that these (righteous) people give food to others even though they themselves desire it and love it, saying at the same time,

«إِنَّا نُطَمِّعُ لِيُؤْمِنِ النَّاسُ»

«We feed you seeking Allāh’s Face only.»

meaning, hoping for the reward of Allāh and His pleasure.

«لا يَدْعُ نِسَاءَ الْجَاهِلِينَ لَمَّا ضَلُّوا فِي الْأَرْضِ»

«We wish for no reward, nor thanks from you.»

meaning, ‘we do not seek any reward from you in return for it. We also are not seeking for you to thank us in front of the people.’

Mujāhid and Saʿīd bin Jubayr both said, “By Allāh! They do not say this with their tongues, but rather, Allāh knows it in their hearts and He commends them for it. Every seeker should seek after this.”\[^{4}\]

«إِنَّا نَفَسَتُونَا وَنَا لِلَّهِ حَرِيمٌ»

«Verily, We fear from our Lord a Day that is ‘Abūs and Qamṭārīr.»

meaning, ‘we only do this so that perhaps Allāh may have mercy on us and treat us with gentleness on the Day that is ‘Abūs and Qamṭārīr.’ ‘Ali bin Abi Ṭalḥah reported from Ibn

\[^{11}\] At-Ṭabari 24:98.
\[^{2}\] An-Nasā’ī in Al-Kubrā 4:258.
\[^{3}\] At-Ṭabari 24:98.
\[^{4}\] At-Ṭabari 24:98.
'Abbas, "'Abūs means difficult and Qamṭarīr means long."[1] 'Ilkrimah and others said from Ibn Abbas,

(a Day that is 'Abūs and Qamṭarīr (hard and distressful, that will make the faces look horrible from extreme dislike to it.))

"The disbeliever will frown on that day until sweat will flow between his eyes like tar."[2] Mujahid said, "'Abūs 'Ābis means (frowning with) the two lips and Qamṭarīr means drawing up the face in a scowl." Sa'id bin Jubayr and Qatadah said, "Faces will be made to frown due to dismay. Qamṭarīr is the contraction of the forehead and what is between the two eyes due to dismay." Ibn Zayd said, "'Abūs is the evil and Qamṭarīr is the severity."

Some Details concerning the Reward of the Righteous in Paradise and what it contains of Delights

Allah says,

(وَقَذِّبُوهُمْ مَا مَرَّ إِلَّا أَحَدُ الْقِيَامَاتِ وَقَذِّبُوهُمْ مَا نَوَاتُهُمْ وَقَذِّبُوهُمْ مَا نَازَعُهُمْ)

(So, Allah saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.)

This is used as a way of eloquence in stating similarity (i.e., two similar things).

(وَقَذِّبُوهُمْ مَا مَرَّ إِلَّا أَحَدُ الْقِيَامَاتِ)

(So, Allah saved them from the evil of that Day.)

meaning, He protects them from that which they fear of it.

(وَقَذِّبُوهُمْ مَا نَوَاتُهُمْ)

(And gave them Nadrah (a light of beauty)) meaning, in their faces.

(وَقَذِّبُوهُمْ مَا نَازَعُهُمْ)

(And joy) in their hearts. Al-Hasan Al-Basri, Qatadah, Abu 'Aliyah and Ar-Rabi' bin Anas all stated this.[3] This is similar to Allah's statement,

Some faces that Day will be bright, laughing, rejoicing at good news.

This is because if the heart is happy, then the face will be enlightened. As Ka'b bin Mālik said in his lengthy Ḥadīth about Allāh's Messenger ﷺ, whenever he was happy, then his face will be radiant until it will be as if it is a piece of the moon.\(^1\) 'Ā'ishah said, “The Messenger of Allāh ﷺ entered into my home happy and his facial expression was glowing.” And the Ḥadīth continues.\(^2\)

Allāh then says,

And their recompense because they were patient

meaning, due to their patience He will give them, bestow upon them and accommodate them with Paradise and silken garments. This means a home that is spacious, a delightful life and fine clothing. Al-Hāfīz Ibn 'Asākir said in his biography of Hishām bin Sulaymān Ad-Darānī, “Sūrat Al-Insān was recited to Abu Sulaymān Ad-Darānī, and when the reciter reached the Āyah where Allāh says,

And their recompense shall be Paradise, and silken garments, because they were patient.

he (Abu Sulaymān) said, ‘Because they were patient in leaving off their desires in the world.’ ”

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\(^1\) *Fath Al-Bārī* 6:653.

\(^2\) *Fath Al-Bārī* 6:653.
13. Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.

14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

15. And among them will be passed round vessels of silver and cups of crystal.

16. (Qawārīr) Crystal-clear, made of silver. They will determine the measure thereof.

17. And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger).

18. A spring there, called Salsabil.

19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.

21. Their garments will be of fine green silk, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a purifying drink.

22. (And it will be said to them): “Verily, this is a reward for you, and your endeavor has been accepted.”

The raised Couches and the lack of Heat and Cold

Allāh tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive
favors that they will be given. Allāh says,

«Reclining therein on raised couches.» This has already been discussed in Sūrat Aṣ-Ṣāffāt and the difference of opinion about the meaning of reclining. Is it lying down, reclining on the elbows, sitting down cross-legged, or being firmly seated? We have also mentioned that the Al-Arā’ik are couches beneath curtained canopies. Concerning Allāh’s statement,

«they will see there neither the excessive heat, nor the excessive bitter cold.»

meaning, there will be no disturbing heat with them, nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

The Shade and Fruit Clusters will be near

«And the shade thereof is close upon them.»

meaning, the branches will be close to them.

«And the bunches of fruit thereof will hang low within their reach.»

meaning, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allāh says in another Āyah,

«And fruits of the two gardens will be near at hand.» (55:54)

Allāh also says,

«The fruits in bunches whereof will be low and near at hand.» (69:23)

Mujāhid said,
And the bunches of fruit thereof will hang low within their reach.

"If he stands it will rise with him an equal amount, if he sits it will lower itself for him so that he can reach it and if he lies down it will lower itself for him more so that he can reach it. So this is Allāh’s statement,

will hang low within their reach.

Qatādah said, "No thorn or distance will repel their hands away from it (the fruit)."

Vessels of Silver and Drinking Cups

Allāh says,

And among them will be passed round vessels of silver and cups of crystal

meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Then Allāh says,

(Qawārīr) Crystal-clear, made of silver.

Ibn ‘Abbās, Mujāhid, Al-Ḥasan Al-Baṣrī and others have all said, “It (Qawārīr) is the whiteness of silver in the transparency of glass.” Qawārīr is only made of glass. So these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass). This is among the things of which there is nothing like in this world. Allāh said,

They will determine the measure thereof.

meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers. This is the meaning of the statement of Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr, Abu Ṣāliḥ, Qatādah, Ibn Abzā, ‘Abdullāh bin ‘Ubayd bin ‘Umayr, Ash-Sha’bi and Ibn Zayd. This was stated by Ibn Jarīr and others.\footnote{Aṭ-Ṭabari 24:106, 107, and Al-Qurṭubi 19:141.} This is the most excellent provision, distinction and honor.

The Ginger Drink and the Drink of Salsabil

Allāh says,

\begin{align*}
\text{And they will be given to drink there of a cup mixed with Zanjabil (ginger),\footnote{Aṭ-Ṭabari 24:107.}}
\end{align*}

meaning, they – the righteous – will also be given a drink from these cups.

\begin{align*}
\text{A cup}\text{ meaning, a drink of wine.}
\end{align*}

\begin{align*}
\text{mixed with Zanjabil (ginger),}\footnote{Aṭ-Ṭabari 24:107.}
\end{align*}

So on one occasion they will be given a drink that is mixed with camphor, and it is cool. Then on another occasion they will be given a drink mixed with ginger, and it is hot. This is so that their affair will be balanced. However, those who are nearest to Allāh, they will drink from all of it however they wish, as Qatādah and others have said.\footnote{Aṭ-Ṭabari 24:106, 107, and Al-Qurṭubi 19:141.} The statement of Allāh has already preceded which says,

\begin{align*}
\text{A spring wherefrom the servants of Allāh will drink. (76:6)}
\end{align*}

And here Allāh says,
meaning, the ginger will be in a spring in Paradise that is called *Salsabil*. Tirmidhi said, “It (*Salsabil*) is the name of a spring in Paradise.” Mujahid said, “It is called this due to its continuous flowing and the severity of its current.”[^1]

**The Boys and Servants**

Allah says,

> And round about them will (serve) boys of everlasting youth.
>
> If you see them, you would think them scattered pearls.

meaning, young boys from the boys of Paradise will go around serving the people of Paradise.

> everlasting youth.

meaning, in one state forever which they will be never changing from, they will not increase in age. Those who have described them as wearing earings in their ears have only interpreted the meaning in such a way because a child is befitting of this description and not an adult man. Concerning Allah’s statement,

> If you see them, you would think them scattered pearls.

meaning, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls. There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place.

Allah says,

> And when you look meaning, ‘when you see it, O

[^1]: At-Tabari 24:108.
Muḥammad.'

(there) meaning, there. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

(You will see a delight, and a great dominion.)

meaning, there will be a great kingdom that belongs to Allāh and a dazzling, splendid dominion. It has been confirmed in the Sahih that Allāh will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,

إن لا يَتَالَكُ المَلَكُ الذِّينَ يَكُونُونَ في النَّارِ وَيَتَالَكُ المَلَكُ الذِّينَ يَكُونُونَ في الْجَهَّالَةِ

"verily, you will have similar to the world and ten worlds like it (in addition to it)."[1]

If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allāh?

The Garments and Ornaments
Allāh says,

(Their garments will be of fine green silk, and Istawraq.)

meaning, among the garments of the people of Paradise is silk and Sundus, which is a high quality silk. These garments will be shirts and similar clothing from the undergarments. Concerning Istawraq (velvet), from it there is that which has a glitter and shimmer to it, and it is that which is worn as outer clothes, just as is well-known in clothing.

(They will be adorned with bracelets of silver.)

This is a description of the righteous. In reference to those who will be near to Allāh, then their description is as Allāh

Sūrah 76. Al-Insān (13-22) (Part-29)

... says,

\[\text{Wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.} \] (22:23)

After Allāh mentions the outward beautification with silk and ornaments, He then says,

\[\text{and their Lord will give them a purifying drink.} \]

meaning, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits. This is just as we have recorded from the Commander of the believers, ʿAllī bin Abī Ṭālib, that he said, “When the people of Paradise come to the Gate of Paradise, they will find two springs there. Then it will be as if they were inspired with what to do, so they will drink from one of them and Allāh will remove whatever harmfulness there may be within them. Then they will bathe in the other spring and a glow of delight will run all over them. Thus, Allāh informs of their outward condition and their inner beauty.”[1]

Allāh then says,

\[\text{Verily, this is a reward for you, and your endeavor has been accepted.} \]

meaning, this will be said to them in honor of them and as a goodness towards them. This is as Allāh says,

\[\text{Eat and drink at ease for that which you have sent forth before you in days past!} \] (69:24)

Allāh also says,

\[\text{And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."} \] (7:43)

Then Allāh says,

Verily, it is We Who have sent down the Qur'an to you by stages.

Therefore be patient with constancy to the command of your Lord, and obey neither a sinner nor a disbeliever among them.

And remember the Name of your Lord every morning and afternoon.

And during the night, prostrate yourself to Him, and glorify Him a long night through.

Verily, these love the present life of this world, and put
behind them a heavy Day.»

«28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.»

«29. Verily, this is an admonition, so whosoever wills, let him take a path to his Lord.»

«30. But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.»

«31. He will admit to His mercy whom He wills and as for the wrongdoers – He has prepared a painful torment.»

Mention of the Qur’ān’s Revelation and the Command to be Patient and remember Allāh

Allāh reminds His Messenger ﷺ of how He blessed him by revealing the Magnificent Qur’ān to him.

«Thus We have revealed to you with the Truth, and have raised up a light upon you to be a guide to mankind and a mercy to the worlds»

meaning, ‘just as you have been honored by what has been revealed to you, then be patient with His decree and decision and know that He will handle your affairs in a good manner.’

«And obey neither a sinner (Āthim) nor a disbeliever (Kafūr) among them.»

meaning, ‘do not obey the disbelievers and the hypocrites if they wish to deter you from what has been revealed to you. Rather convey that which has been revealed to you from your Lord and put your trust in Allāh, for verily, Allāh will protect you from the people.’ The Āthim is the sinner in his deeds and the Kafūr is the disbeliever in his heart.

«And remember the Name of your Lord every morning and afternoon.»

meaning, at the beginning of the day and at its end.
«And during the night, prostrate yourself to Him, and glorify Him a long night through.»

This is similar to Allah’s statement,

«And in some parts of the night offer the Salāh with it (the Qur’ān), as an additional prayer (Tajhujud) for you. It may be that you Lord will raise you to Maqām Mahmūd.» (17:79)

Similarly, Allah also says,

«O you wrapped! Stand all night, except a little. Half of it or a little less than that, or a little more. And recite the Qur’ān Tartīl.» (73:1-4)

The Censure of Love for the World and informing about the Day of the Final Return

Allah reprimands the disbelievers and those similar to them who love the world and are devoted and dedicated to it, who put the abode of the Hereafter behind them in disregard. He says;

«Verily, these love the present life of this world, and put behind them a heavy Day.»

meaning, the Day of Judgement. Then Allah says,

«It is We Who created them, and We have made them of strong build.»

Ibn ‘Abbās, Mujāhid and others have said, “This means their creation.”[1]

«And when We will, We can replace them with others like them with a complete replacement.»

meaning, 'when We wish, We will resurrect them on the Day of Judgement and change them, repeating their creation in a new form.' Here the beginning of their creation is a proof for the repetition of their creation. Ibn Zayd and Ibn Jarīr both said,

\textit{(And when We will, We can replace them with others like them with a complete replacement.)}

"This means, if We wish We can bring another group of people besides them (in their place)."\footnote{At-Tabari 24:118, 119.} This is like Allāh's statement,

\textit{(If He wills, He can take you away, O people, and bring others. And Allāh is capable over that.)} (4:133)

This is also like His statement,

\textit{(If He wills, He can remove you and bring a new creation! And for Allāh that is not hard or difficult.)} (14:19-20)

The Qur‘ān is a Reminder, and Guidance comes from the Help of Allāh

Allāh then says,

\textit{(Verily, this is an admonition,)\ meaning, this Sūrah is a reminder.}

\textit{(so whosoever wills, let him take a path to his Lord,)\ meaning, a path and a way. This means, whoever wishes to be guided by the Qur‘ān. This is similar to Allāh’s statement,}

\textit{(And what loss have they if they had believed in Allāh and in the Last Day.)} (4:39)

Then Allāh says,
meaning, no one is able to guide himself, enter into faith or bring about any benefit for himself,


(Unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise."

meaning, He is Most Knowledgeable of who deserves to be guided. So, He makes guidance easy for him and He predestines for him that which will be a cause for it. However, whoever deserves misguidance, He averts guidance from him. Unto Him belongs the most excellent wisdom and the most irrefutable argument. Thus, He says,

(Verily, Allāh is Ever All-Knowing, All-Wise."

Then He says,

(He will admit to His mercy whom He wills and as for the wrongdoers – He has prepared a painful torment."

meaning, He guides whomever He wishes and He leads astray whomever He wishes. Whoever He guides, there is no one who can lead him astray; and whoever He leads astray, there is no one who can guide him.

This is the end of the Tafsīr of Sūrat Al-Insān. And all praise and thanks are due to Allāh.
The *Tafsīr* of *Sūrat Al-Mursalāt*  
(Chapter - 77)  

Which was revealed in Makkah

The Revelation of this *Sūrat* and its Recitation in the *Maghrib* Prayer

Al-Bukhārī recorded from ‘Abdullāh - that is Ibn Mas‘ūd - that he said, “While we were with the Messenger of Allāh ﷺ in a cave at Minā,

\[\text{وَرَتَبَّهُ} \]

*By the Mursalāt.* was revealed to him. He was reciting it and I was learning it from his mouth. Verily, his mouth was moist with it when a snake leaped out at us. The Prophet ﷺ said,

\[\text{اَفْتَلَعْهَا} \]

*Kill it!* So we quickly went after it, but it got away. Then the Prophet ﷺ said,

\[\text{وَرَتَبَّهُ مَرَّانَ مِن كَمْ اَفْتَلَعْهَا} \]

"It was saved from your harm just as you all were saved from its harm."[1]

Muslim also recorded this *Ḥadīth* by way of Al-A‘mash.[2]  
Imām Aḥmad recorded from Ibn ‘Abbās, who reported from his mother that she heard the Prophet ﷺ reciting

\[\text{وَرَتَبَّهُ} \]

*By the Mursalāt.* in the *Maghrib* prayer.[3] In a report from Mālik on the authority of Ibn ‘Abbās, he narrated that Umm Al-Faḍl (his mother) heard him (Ibn ‘Abbās) reciting

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so she said, "O my son! You reminded me with your recitation of this Sūrat. Verily, it is the last thing I heard from the Messenger of Allāh ﷺ. He recited it in the Maghrib prayer (i.e., before he died)."[1] Both Al-Bukhārī and Muslim recorded this report in the Two Ṣaḥiḥs by way of Mālik.[2]

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

1. By the Mursalāt 'Urfā.
2. The 'Āṣifāt 'Aṣfā.
3. And the Nāshirāt Nashrā.
4. The Fāriqāt that separate.
5. The Mulqiyyāt that remind.
6. Excusing or warning.
7. Surely, what you are promised will occur.
8. Then when the stars lose their lights.
9. And when Farījat the heaven.
10. And when the mountains are blown away.
11. And when the Messengers are Uqqitāt.
12. For what Day are these signs postponed?
13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).
14. And what will explain to you what is the Day of Sorting Out?

Allāh’s swearing by Different Creatures about the Occurrence of the Hereafter

Ibn Abī Ḥātim recorded that Abu Hurayrah said,

\(\text{By the Mursalāt 'Urfā.} \)

“The angels.” From Masrūq, Abu ʿAd-Duḥā, Mujāhid in one narrations from him, As-Suddi and Ar-Rabī’ bin Anas, statements similar to this have been reported.

It has been reported from Abu Ṣāliḥ that he said, “These are the Messenger.” In another narration from him (Abu Ṣāliḥ) he said that it means the angels. Abu Ṣāliḥ has also said the meaning of Al-ʿĀṣifāt, An-Nāshirāt, Al-Fāriqāt and Al-Mulqiyāt, that they all refer to the angels.

Ath-Tabari narrated from Salamah bin Kuhayl, who reported from Muslim Al-Ṭañīn, who reported from Abu Al-ʿUbaydayn that he asked Ibn Masʿūd about the meaning of Al-Mursalāt ‘Urfā, and he (Ibn Masʿūd) said, “The wind.” He said the same about Al-ʿĀṣifāt ‘Asfā and An-Nāshirāt Nashrā, that they all refer to the wind.\(^1\) Ibn ʿAbbās, Mujāhid and Qatādah all said the same.\(^2\)

Ibn Jarīr confidently affirmed that Al-ʿĀṣifāt ‘Asfā means the wind just as Ibn Masʿūd and those who followed him said. However, he (Ibn Jarīr) did not affirm whether An-Nāshirāt Nashrā are the angels or the wind as has preceded. It has been reported from Abu Ṣāliḥ that An-Nāshirāt Nashrā is the rain. The most obvious meaning is as Allāh says,

\(\text{And we send the winds fertilizing.} \) (15:22)

He also says,

\(\text{And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain).} \) (7:57)

\(^{1}\) Ath-Tabari 24:124, 125.

\(^{2}\) Ath-Tabari 24:123-126.
Similarly, ṬaḡFeel are winds. It is said (in Arabic) that the winds ṬaḡFeel when they make noise with their blowing. Likewise, ṬaḡNāshīrī are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord.

Allāh then says,

\( \text{The Fāriqīt that separate, the Mūlqīyīt that remind, excusing or warning.} \)

meaning, the angels. This was said by Ibn Masʿūd, Ibn ‘Abbās, Masrūq, Mujāhid, Qatādah, Ar-Rabi’ bin Anas, As-Suddī and Ath-Thawrī.\(^1\) There is no difference of opinion here, because they (the angels) are the ones who descend with Allāh’s command to the Messengers, separating between the truth and falsehood, guidance and misguidance, and the lawful and the forbidden. They bring the revelation to the Messengers, which contains exemption or absolution for the creatures and a warning for them of Allāh’s torment if they oppose His command. Allāh said,

\( \text{Surely, what you are promised will occur.} \)

This is the subject of these oaths. This means, what you all have been promised concerning the establishment of the Hour (Judgement Day), the blowing of the horn, the resurrection of the bodies, the gathering of those of old and those of latter times on one common ground and the rewarding of every doer of a deed based upon his deed. If he did good, then his reward will be good, and if he did evil, then his reward will be evil. All of this will occur, meaning it will come to pass and there is no avoiding it.

**A Mention of some of what will occur on the Day of Judgement**

Then Allāh says,

\( \text{Then when the stars lose their lights.} \)

\(^1\) At-Ṭabari 24:128, 129.
leave. This is similar to Allāh’s statement,

«And when the star fall.» (81:2) It is also similar to His statement,

«And when the stars have fallen and scattered.» (82:2)

Then Allāh says,

«And when Furijat the heaven.» meaning, it is cleft asunder, becomes split, its sides fall and its edges become weak.

«And when the mountains are blown away.» meaning, they will be removed and no sight or trace of them will remain. This is as Allāh says,

«And they ask you concerning the mountains: Say, “My Lord will blast them and scatter them as particles of dust.”» (20:105)

Allāh also says,

«And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.» (18:47)

Then He says,

«And when the Messengers are Uqqitat.»

Al-‘Awnī narrated from Ibn ‘Abbās that he said that Uqqitat means “Gathered.” Ibn Zayd said, “This is similar to Allāh’s statement,

On the Day when Allah will gather theMessengers together.\[1\]

Mujahid said,

\[Uqqitat.\] “This means postponed.”\[2\] Ath-Thawri narrated from Mansur, who narrated from Ibrahimb that he said concerning the word,

\[Uqqitat.\] “This means promised.”\[3\] It seems as though he holds this to be similar to Allah’s statement,

\[And the earth will shine with the light of its Lord: and theBook will be produced; and theProphets and the witnesses willbe brought forward; and it will be judged between them withtruth, and they will not be wronged.\] (39:69)

Then Allah says,

\[For what Day are these signs postponed? For the Day ofSorting Out. And what will explain to you what is the Day ofSorting Out? Woe that Day to the deniers!\]

Allah is saying, ‘for which day are the Messengers postponed and their matter expected, so that the Hour will beestablished?’ This is as Allah says,

And what will explain to you what is the Day of Sorting Out? Woe that Day to the deniers.

meaning, woe unto them from Allāh's torment that is coming in the future.

16. Did We not destroy the ancients?

17. So shall We make later generations to follow them.

18. Thus do We deal with the criminals.
The Call to contemplate the various Manifestations of Allah’s Power

Allah says,

Did We not destroy the ancients? meaning, those who rejected the Messengers and opposed what they came to them with.

So shall We make later generations to follow them.

meaning, from those who are similar to them. Thus, Allah says,

Thus do We deal with the criminals. Woe that Day to the deniers!

Ibn Jarir said this. Then Allah reminding His creatures of His favor, and using the beginning of creation to support the idea of repeating it, He says:

Did We not create you from a despised water?

meaning, weak and despised in comparison to the power of

the Creator. This is similar to what has been reported in the Hadith of Buṣr bin Jahšāsh (that Allāh says),

"(O) Son of Ādam! How can you think that I am unable, and yet I created you from something like this (i.e., semen)?"[1]

(Then We placed it in a place of safety,) meaning, We gathered him in the womb, where the fluid of the man and the woman settles. The womb has been prepared for this, as a protector of the fluid deposited in it. Allāh said:

(For a known period?) meaning, for a fixed period of time, which is from six months to nine months. Thus, Allāh says,

(We did measure; and We are the best to measure. Woe that Day to the deniers!) Then Allāh says,

(Have We not made the earth Kifāt for the living and the dead?)

Ibn ‘Abbās said, “Kifāt means a place of shelter.”[2] Mujāhid said, “It holds the dead so that nothing is seen of it.”[3] ‘Ash-Sha‘bī said, “Its interior is for your dead and its surface is for your living.”[4] Mujāhid and Qatādah also said this.[5]

(And have placed therein fixed towers,) meaning, the mountains. The earth is held in place with them

so that it does not shake and sway.

\[\text{And have given you Furát water?}\]

meaning, cold and delicious water from the clouds or from what He causes to gush forth from the springs of the earth.

\[\text{Woe that Day to the deniers!}\]

meaning, woe to whoever reflects upon these created things which demonstrate the greatness of their Creator, then after that continues to reject Him and disbelieve in Him.

\[29. \text{(It will be said to the disbelievers): "Depart you to that which you used to deny!"}\]

\[30. \text{"Depart you to a shadow in three columns,"}\]

\[31. \text{"Neither shady nor of any use against the fierce flame of the Fire."}\]

\[32. \text{Verily, it (Hell) throws sparks (huge) as Al-Qaṣr.}\]

\[33. \text{As if they were Şufr camels.}\]

\[34. \text{Woe that Day to the deniers (of the Day of Resurrection)!}\]

\[35. \text{That will be a Day when they shall not speak (during some part of it).}\]

\[36. \text{And they will not be permitted to put forth any excuse.}\]

\[37. \text{Woe that Day to the deniers (of the Day of Resurrection)!}\]

\[38. \text{That will be a Day of Decision! We have brought you and the men of old together!}\]

\[39. \text{So, if you have a plot, use it against Me (Allāh)!}\]

\[40. \text{Woe that Day to the deniers (of the Day of Resurrection)!}\]
The driving of the Criminals to their Final Abode in Hell and how it will be done

Allāh informs about the disbelievers who deny the final abode, the recompense, Paradise, and the Hellfire. On the Day of Judgement it will be said to them:

«Depart you to that which you used to deny! Depart you to a shadow in three columns.»

meaning, a flame of fire when it rises and ascends with smoke. So due to its severity and strength, it will have three columns.

«Neither shady nor of any use against the fierce flame of the Fire.»

meaning, shade of the smoke that comes from the flame - which itself will not have a shade, nor will it benefit against the flame. This means it will not protect them from the heat of the flame. Allāh said,

«Verily, it throws sparks as Al-Qaṣr.»

meaning, its sparks will shoot out from its flame like huge castles. Ibn Mas'ūd said, “Like forts.”[1] Ibn ‘Abbās, Mujāhid, Qatādah and Mālik who reported from Zayd bin Aslam and others said, “This means the trunk of trees.”[2]

«As if they were Ṣufr camels.» means, black camels. This is the view of Mujāhid, Al-Ḥasan, Qatādah, and Ad-Ḍahḥāk, and Ibn Jarīr favored this view.

Ibn ‘Abbās Mujāhid, and Sa‘d bin Jubayr said about,

«Ṣufr camels.» “Meaning ropes of ships.”

Verily, it (Hell) throws sparks as Al-Qaṣr.

Imām Al-Bukhārī recorded from Ibn ‘Abbās that he said: “We were directed to the timber a length of three cubits or more in order to use it for construction of buildings. We used to call it Al-Qaṣr.

As if they were Ṣufr camels.

These (Jimālat) are ropes of ships that are bundled until they resemble the intestines of men.” [1]

Woe that Day to the deniers!

The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allāh says,

That will be a Day when they shall not speak, meaning, they will not speak.

And they will not be permitted to put forth any excuse.

meaning, they will not be able to speak, nor will they be granted permission to speak so that they can make excuses. Rather, the proof will be established against them, and they will be called upon to speak about the wrong that they did, but they will not be able to say anything. The courts of the Day of Judgement will occur in stages. Sometimes the Lord informs of this stage and sometimes He informs of that stage. This is to show the terrors and calamities of that Day. Thus, after all the details of this discussion, He says:

Woe that Day to the deniers! Then Allāh says,

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That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me!

This is an address from the Creator to His servants. He says to them,

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That will be a Day of Decision! We have brought you and the men of old together!

meaning, He will gather all of them by His power on one common plane, He will make them hear the caller and He will cause them to see. Then He says,

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So, if you have a plot, use it against Me!

This is a serious threat and a harsh warning. It means, ‘if you are able to save yourselves from being seized by Me, and rescue yourselves from My ruling, then do so. But you are certainly not able to do so.’ This is as Allāh says,

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O assembly of Jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)! (55:33)

Allāh also says,

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And you will not harm Him in the least. (11:57)

It is narrated in a Hadith (that Allāh said),

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O My servants! You all can never attain My benefit and thereby benefit Me, and you all can never attain My harm and
thereby harm Me." [1]

 Vera, those who had Taqwâ, shall be amidst shades and springs.

 And fruits, such as they desire.

 "Eat and drink comfortably for that which you used to do."

 Verily, thus We reward the Muhsinîn.

 Woe that Day to the deniers!

 Eat and enjoy yourselves for a little while. Verily, you are criminals.

 Woe that Day to the deniers!

 And when it is said to them: "Bow down yourself!" They bow not down.

 Woe that Day to the deniers!

 Then in what statement after this will they believe?

 The Final Abode for Those Who have Taqwâ

 Allâh informs that His servants who have Taqwâ and worship Him by performing the obligations and abandoning the forbidden things, will be in gardens and springs on the Day of Judgement. This means they will be in the opposite condition of the wretched people, who will be in shades of Al-Yahmûm, which is purrid, black smoke. Allâh says,

 And fruits, such as they desire. meaning, and from other types of fruits, they will have whatever they request.

〈Eat and drink comfortably for that which you used to do.〉 meaning, this will be said to them out of kindness for them. Reestablishing what He has previously mentioned, Allâh says;

〈Verily, thus We reward the Muhsinîn.〉 meaning, ‘this is Our reward for whoever does good deeds.’

〈Woe that Day to the deniers!〉

A Threat for Whoever denies the Day of Judgement

Allâh says,

〈Eat and enjoy yourselves for a little while. Verily, you are criminals.〉

This is an address to the deniers of the Day of Judgement. It is commanding them with a command of threat and intimidation. Allâh says,

〈Eat and enjoy yourselves for a little while.〉 meaning, for a period of time that is short, small and brief.

〈Verily, you are criminals.〉 meaning, then you all will be driven to the fire of Hell which has already been mentioned.

〈Woe that Day to the deniers!〉 This is similar to Allâh’s statement,

〈We let them enjoy for a little while, then in the end We shall oblige them to a great torment.〉 (31:24)

Allâh also says,
Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69,70)

Then Allah says,

And when it is said to them: "Bow down yourself!" They bow not down.

meaning, when these ignorant disbelievers are ordered to pray with the congregation (of believers), they refuse and turn away from it arrogantly. Thus, Allah says,

Woe that Day to the deniers!

Then Allah says,

Then in what statement after this will they believe?

meaning, if they do not believe in this Qur'an, then what talk will they believe in? This is as Allah says,

Then in which speech after Allah and His Ayât will they believe? (45: 6)

This is the end of the Tafsîr of Sûrat Al-Mursalât, and all praise and thanks are due to Allah. He is the Giver of success and security.
The Tafsir of Sūrat An-Naba'  
(Chapter - 78) 

Which was revealed in Makkah 

In the Name of Allah, the Most Beneficent, the Most Merciful.

1. What are they asking about?  
2. About the great news.  
3. About which they are in disagreement.  
4. Nay, they will come to know!  
5. Nay, again, they will come to know!  
6. Have We not made the earth as a bed,  
7. And the mountains as pegs?  
8. And We have created you in pairs.  
9. And We have made your sleep as a thing for rest.  
10. And We have made the night as a covering.  
11. And We have made the day for livelihood.  
12. And We have built above you seven strong.  
13. And We have made (therein) a shining lamp.  
14. And We have sent down from the Mu'ṣirāt water Thajjāj.  
15. That We may produce therewith grains and vegetations,  
16. And gardens that are Alfāf.
Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement

In rejection of the idolators' questioning about the Day of Judgement, due to their denial of its occurrence, Allāh says,

«What are they asking about? About the great news,»

meaning, what are they asking about? They are asking about the matter of the Day of Judgement, and it is the great news. Meaning the dreadful, horrifying, overwhelming information.

«About which they are in disagreement.»

meaning, the people are divided into two ideas about it. There are those who believe in it and those who disbelieve in it. Then Allāh threatens those who deny the Day of Judgement by saying,

«Nay, they will come to know! Nay, again, they will come to know!»

This is a severe threat and a direct warning.

Mentioning Allāh's Power, and the Proof of His Ability to Resurrect the Dead

Then, Allāh begins to explain His great ability to create strange things and amazing matters. He brings this as a proof of His ability to do whatever He wishes concerning the matter of the Hereafter and other matters as well. He says,

«Have We not made the earth as a bed,»

meaning, an established, firm and peaceful resting place that is subservient to them.

«And the mountains as pegs?» meaning, He made them as pegs for the earth to hold it in place, make it stable and firm. This is so that it may be suitable for dwelling and not quake with those
who are in it. Then Allah says,

(And We have created you in pairs.)

meaning, male and female, both of them enjoying each other, and by this means procreation is achieved. This is similar to Allah’s statement,

(And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.) (30:21)

(And We have made your sleep as a thing for rest.)

meaning, a cessation of movement in order to attain rest from the frequent repetition and going about in search of livelihood during the day. A similar Ayah has been mentioned previously in Surat Al-Furqan.

(And We have made the night as a covering.)

meaning, its shade and darkness covers the people. This is as Allah says,

(By the night as it conceals it.) (91:4)

Qatadah commented;

(And We have made the night as a covering.)

meaning, a tranquil residence. Concerning Allah’s statement,

(And We have made the day for livelihood.)

meaning, ‘We made it radiant, luminous, and shining so that the people would be able to move about in it.’ By it they are
able to come and go for their livelihood, earning, business dealings and other than that as well.\[1\] In reference to Allâh's statement,

\[(\text{And We have built above you seven strong,})\]

meaning, the seven heavens in their vastness, loftiness, perfection, precision, and adornment with both stable and moving stars. Thus, Allâh says,

\[(\text{And We have made (therein) a shining lamp.})\]

meaning, the radiant sun that gives light to all of the world. Its light glows for all of the people of the earth. Allâh then says,

\[(\text{And We have sent down from the Mu'sirât water Thajjâj.})\]

'Ali bin Abi Ṭalhah reported from Ibn 'Abbâs that he said, "From the Mu'sirât means from the clouds."\[2\] This was also stated by 'Ikrimah, Abu Al-'Āliyah, Aḍ-Ḍâḥkhâq, Al-Ḥasan, Ar-Rabi' bin Anas, Ath-Thawri, and it is preferred by Ibn Jarîr.\[3\] Al-Farrā' said, "They are the clouds that are filled with rain, but they do not bring rain. This is like the woman being called Mu'sir when (the time of) her menstrual cycle approaches, yet she does not menstruate."\[4\] This is as Allâh says,

\[\text{Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!} (30:48)\]

\[\text{meaning, from its midst.}\]

\[\text{[1] Aṭ-Ṭabari 24:152.}\]
\[\text{[2] Aṭ-Ṭabari 24:154.}\]
\[\text{[4] Al-Baghawi 4:437.}\]
Concerning Allāh’s statement,


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water Thajjāj Mujāhid, Qatādah, and Ar-Rabī’ bin Anas all said, “Thajjāj means poured out.” At-Thawri said, “Continuous.” Ibn Zayd said, “Abundant.” In the Hadith of the woman with prolonged menstrual bleeding, when the Messenger of Allāh ﷺ said to her,

أَنْتُمُ لِيَّ الْكُرُشُنَّاءِ

“I suggest you to make an absorbent cloth for yourself.”
Meaning, ‘dress the area with cotton.’ The woman replied, “O Messenger of Allāh! It (the bleeding) is too much for that. Verily, it flows in profusely (Thajjāj).” This contains an evidence for using the word Thajj to mean abundant, continuous and flowing. And Allāh knows best. Allāh said,

َيْلَيْسَ ِبِهِ كَأَنَّهَا ِرَيْطَانَةٌ َثَقَالُهَا ِهِلْوَانٌ

“That We may produce therewith corn and vegetation, and gardens that are Alfāf.”
meaning, ‘so that We may bring out great abundance, goodness, benefit, and blessing through this water.’

َرِجَالٍ

This refers to that which is preserved for (the usage) of humans and cattle.

َمَدَّوَنٌ

meaning, vegetables that are eaten fresh.

َوَجَنَّاتٌ

meaning, gardens of various fruits, differing colors, and a wide variety of tastes and fragrances, even if it is ingathered at one location of the earth. This is why Allāh says

And gardens that are Alfâf. Ibn 'Abbás and other said, "Alfâf means gathered."

This is similar to Allâh's statement,

And in the earth are neighboring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayât for the people who understand.

\[(13:4)\]

\[17. \text{Verily, the Day of Decision is a fixed time.}\]

\[[1] \text{At-Tabari 24:156.}\]
18. The Day when the Trumpet will be blown, and you shall come forth in crowds.
19. And the heaven shall be opened, and it will become as gates.
20. And the mountains shall be moved away from their places and they will be as if they were a mirage.
21. Truly, Hell is a place of ambush
22. A dwelling place for the Ṭāghūn,
23. They will abide therein Alqāb.
24. Nothing cool shall they taste therein, nor any drink.
25. Except Ḥamīm, and Ghassāq
26. An exact recompense (according to their evil crimes).
27. For verily, they used not to look for a reckoning.
28. But they denied Our Āyāt Kidhābā.
29. And all things We have recorded in a Book.
30. So taste you. No increase shall We give you, except in torment.

Explaining the Day of Decision and what occurs during it

Allāh says about the Day of Decision – and it is the Day of Judgement – that it is at a fixed time, with a set appointment. Its time cannot be added to or decreased. No one knows its exact time except Allāh. This is as Allāh says,

\[\text{وَمَا نَبِدِيهِ إِلَّا بِمَكَانِ} \]
\[\text{And We delay it only for a term fixed.} \] (11:104)

\[\text{تَنْبَعُ فِي أَشْمَرْ قَالَوْنَ أَنِّي} \]
\[\text{The Day when the Trumpet will be blown, and you shall come forth in crowds.} \]

Mujāhid said, “Groups after groups.”[1] Ibn Jarīr said, “This means that each nation will come with its Messenger. It is similar to Allāh’s statement,

Al-Bukhāri reported concerning the explanation of Allāh’s statement,

«The Day when the Trumpet will be blown, and you shall come forth in crowds.»

Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«That which is between the two blowings is forty.»

Someone asked, “Is it forty days, O Abu Hurayrah?” But he (Abu Hurayrah) refused to reply, saying “no comment.” They then asked, “Is it forty months?” But he (Abu Hurayrah) refused to reply, saying “no comment.” They asked again, “Is it forty years?” But he (Abu Hurayrah) refused to reply, saying “no comment.”

(Abu Hurayrah added:) “Then the Prophet ﷺ went on to say,

«Then Allāh will send down a rain from the sky and the dead body will sprout just as a green plant sprouts. Every part of the last person will deteriorate except for one bone, and it is the coccyx bone (tailbone). From it the creation will be assembled on the Day of Judgement.»

«And the heaven shall be opened, and it will become as gates.»

meaning, paths, and routes for the descending of the angels.

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

This is similar to Allah's statement,

وَتَرَى الْجِبَالَ تَحْمَلُ بَعْضَهَا جَاحِدًا وَهُوَ تَمَّ مَرْتَهُمْ

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.

(27:88)

He also says,

وَتَنَقْلُ الْجِبَالَ حَكْلَاهُمْ فَالْجِبَالُ مَيْلًا

And the mountain will be like carded wool.

(101:5)

And Allah says here,

فَكَانَ سِرًا

As if they were a mirage. meaning, they appear to the one who looks at them as if they are something, but they are actually nothing. After this they will be completely removed. Nothing will be seen of them, and there will be neither base nor trace of them. This is as Allah says,

وَعُلِّيَ عَنِ الْجِبَالِ فَنَلَّ بِسُلُكَتِهَا وَزَقَّ تَنْفَعُ فِي آثَامَهَا فَالْجِبَالُ مَيْلًا لَا دُرْرٍ فِيهِ

And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved."

(20:105-107)

And He says,

وَيَوْمَ نَسْيَ الْجِبَالَ وَرَوَى الْأَرْضَ بَارَةً

And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.

(18:47)

Allah then says,

إِنَّ جَهَنَّمَ كَانَ مَسَاكِنًا

Truly, Hell is a place of ambush meaning, it is waiting in preparation.
These are the disobedient rejecters who oppose the Messengers.

(A dwelling place) meaning, a place of return, final destination, final outcome, and residence.

Alläh said,

(They will abide therein Ahqâb.) meaning, they will remain in it for Ahqâb, which is the plural of Huqb. Huqb means a period of time.

Khâlid bin Ma'dân said, "This Âyah, and the Âyah,

(except your Lord wills.) (11:107) both refer to the people of Tawhîd. Ibn Jarîr recorded this statement. Ibn Jarîr also recorded from Sâlim that he heard Al-Hasan being asked about Alläh's statement,

(They will abide therein Ahqâb) "In reference to Ahqâb, it has no specific amount of time other than its general meaning of eternity in the Hellfire. However, they have mentioned that the Huqb is seventy years, and every day of it is like one thousand years according to your reckoning (in this life)."

Sa'id reported from Qatâdah that he said, "Alläh says,

(They will abide therein Ahqâb.) (78:23)

And it is that which has no end to it. Whenever one era comes to an end, a new era follows it. It has been mentioned to us that the Huqb is eighty years." Ar-Rabî' bin Anas said,

(They will abide therein Ahqâb) "No one knows how much time

this *Aḥqāb* is, except for Allāh, the Mighty and Sublime. It has been mentioned to us that one *Huqūb* is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand years according to your reckoning (in this life).” Ibn Jarīr has recorded both of these statements.\(^1\)

Allāh’s statement:

\(\text{لا بِذَرْقُونَ فِيهَا سَرَى، وَلا طَرَابِ}\)

\(\text{Nothing cool shall they taste therein, nor any drink.}\)

meaning, they will not find any coolness in Hell for their hearts, nor any good drink for them to partake of. Thus, Allāh says,

\(\text{إِلَّا حِيَّا وَغَيْنَاتُهُا}\)

\(\text{Except Ḥamīm, and Ghassāq}^{2}\) Abu Al-‘Āliyah said, “The Ḥamīm has been made an exception to the coolness, and Ghassāq is the exception to the drink.”\(^2\) This has also been said by Ar-Rabī’ bin Anas. In reference to the Ḥamīm, it is the heat that has reached its maximum temperature and point of boiling. The Ghassāq\(^3\) is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. May Allāh save us from that by His beneficence and grace. Then He continues,

\(\text{كُسْرَةُ وَغَيْنَاتُهُا}\)

\(\text{An exact recompense.}\) meaning, that which will happen to them of this punishment is in accordance with their wicked deeds, which they were doing in this life. Mujāhid, Qatādah, and others have said this.\(^4\) Then Allāh said,

\(\text{إِنَّمَا يُنظِرُونَ حَسَابًا}\)

\(\text{For verily, they used not to look for a reckoning.}\) (78:27) meaning, they did not believe that there would be an abode in

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\(^1\) At-Ṭabarî 24:162.

\(^2\) At-Ṭabarî 24:165.

\(^3\) These terms often appear translated as “boiling water” and “dirty wound discharge.”

\(^4\) At-Ṭabarî 24:167.
which they would be taken to account.

«But they denied Our Ayāt Kidhdhābā.» meaning, they used to deny the evidences of Allāh and His proofs for His creation, which He revealed to His Messengers. So they met these proofs with rejection and obstinance. His statement,

«Kidhdhābā» it means rejection, and it is considered a verbal noun that does not come from a verb. Allāh said;

«And all things We have recorded in a Book.»

meaning, ‘surely We know the deeds of all of the creatures, and We have written these deeds for them. We will reward them based upon this.’ If their deeds were good then their reward will be good, and if their deeds were evil their reward will be evil. Allāh then says,

«So taste you. No increase shall We give you, except in torment.»

This means that it will be said to the people of the Hellfire, “Taste that which you were in. We will never increase you in anything except torment according to its type (of sin), and something else similar to it.” Qatādah reported from Abu Ayyūb Al-Azdi, who reported from ‘Abdullāh bin ‘Amr that he said, “Allāh did not reveal any Ayah against the people of the Hellfire worse than this Ayah,

«So taste you. No increase shall We give you, except in torment.»”

Then he said, “They will continue increasing in torment forever.”[1]

31. Verily, for those who have Taqwā, there will be a success;
32. Ḥadāʾiq and vineyards,
33. And Kawāʾib Aṭrāb,
34. And a cup Dihāq.
35. No Laghwu shall they hear therein, nor lying;
36. Rewarded from your Lord with a sufficient gift.

The Great Success will be for Those Who have Taqwā

Allāh informs about the happy people and what He has prepared for them of esteem, and eternal pleasure. Allāh says,

inquilān

Verily, for those who have Taqwā, there will be a success;

Ibn ‘Abbās and Aḍ-Ḍaḥḥāk both said, “A place of enjoyable recreation.”[1] Mujāhid and Qatādah both said, “They are successful and thus, they are saved from the Hellfire.”[2] The most obvious meaning here is the statement of Ibn ‘Abbās, because Allāh says after this,

inquilān

Ḥadāʾiq And Ḥadāʾiq are gardens of palm trees and other things.

inquilān

And vineyards, and Kawāʾib Aṭrāb, meaning, wide-eyed maidens with fully developed breasts. Ibn ‘Abbās, Mujāhid and others have said,

inquilān

Kawāʾib “This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging,

because they will be virgins, equal in age. This means that they will only have one age.”[1] The explanation of this has already been mentioned in Sūrat Al-Waqi‘ah.[2] Concerning Allāh’s statement,

\[
\text{ذَٰٔ ٱلَّذِينَ يَجِدُونَ ٱلسَّمَٰعَةُ مَكَّةً}
\]

\text{And a cup Dihāq.} Ibn ‘Abbās said, “Continuously filled.”[3] ‘Ikrimah said, “Pure.” Mujāhid, Al-Ḥasan, Qatādah, and Ibn Zayd all said,

\[
\text{ذَٰٔ ٱلَّذِينَ يَجِدُونَ ٱلسَّمَٰعَةُ مَكَّةً}
\]

\text{Dīhāq} “This means completely filled.”[4] Then Allāh says,

\[
\text{ذَٰٔ ٱلَّذِينَ يَجِدُونَ ٱلسَّمَٰعَةُ مَكَّةً}
\]

\text{No Laghw shall they hear therein, nor lying;} This is similar to Allāh’s statement,

\[
\text{ذَٰٔ ٱلَّذِينَ يَجِدُونَ ٱلسَّمَٰعَةُ مَكَّةً}
\]

\text{Free from any Laghw, and free from sin.} (52:23) meaning, there will not be any vain, worthless speech therein, nor any sinful lying. Rather, it will be the abode of peace, and everything that is in it will be free of any shortcomings. Allāh then says,

\[
\text{ذَٰٔ ٱلَّذِينَ يَجِدُونَ ٱلسَّمَٰعَةُ مَكَّةً}
\]

\text{Rewarded from your Lord with a sufficient gift.} meaning, ‘his that We have mentioned to you is what Allāh will reward them with, and they will be given it by His favor and from Him. It will be a kindness, mercy, gift, and recompense from Him. It will be sufficient, suitable, comprehensive and abundant.’ The Arabs say, “He gave me and he sufficed me.” This means that he sufficiently provided for me.” From this comes the saying, “Allāh is sufficient for me.”

---

allows, and he will speak what is right.»

437. The Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.

438. The Day that Ar-Rūh and the angels will stand forth in rows, they will not speak except him whom Ar-Rahmān allows, and he will speak what is right.»

439. That is the True Day. So, whosoever wills, let him seek a place with His Lord!

440. Verily, We have warned you of a near torment – the Day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

No one will dare to speak before Allāh – not even the Angels - without first receiving Permission

Allāh informs of His magnificence and His majesty, and that He is the Lord of the heavens and the earth, and whatever is in them and between them. He explains that He is the Most Gracious, Whose mercy covers all things. Then He says,
"With Whom they cannot dare to speak." meaning, no one is able to begin addressing Him except by His permission. This is as Allâh says,


\(\text{ئَمَنَّنِيُّ لَا تَرَفَعُ عَلَى نَفْسِهِ إِلَّا بِقُوَّةِ}

\(\text{Who is he that can intercede with Him except with His permission?} \) (2:255)

It is also similar to His statement,


\(\text{يَبُونَ بَيْنَاهُ لا تَسْكَعَمُ نَفْسِهِ إِلَّا بِقُوَّةِ}

\(\text{On the Day when it comes, no person shall speak except by His leave.} \) (11:105)


\(\text{يَبُونَ بَيْنَ الْرُّحُ وَالْجَاهِلِيَّةِ سَنَةَ لا يَكْتُمُونَ}

\(\text{The Day that Ar-Rûh and the angels will stand forth in rows, they will not speak} \) (78:38)

The word Rûh here is referring to the angel Jibrîl. This has been said by Ash-Sha'bi, Sa'id bin Jubayar and Ad-Ḍâhâk.[1]

This is as Allâh says,


\(\text{يَبُونَ بَيْنَ الْرُّحِ وَالْجَاهِلِيَّةِ سَنَةَ لا يَكْتُمُونَ}

\(\text{Which the trustworthy Rûh has brought down. Upon your heart that you may be of the warners.} \) (26:193-194)

Muqâtîl bin Ḥayyân said, "The Rûh is the noblest of the angels, the closest of them to the Lord, and the one who delivers the revelation."[2]

Allâh said;


\(\text{يَبُونَ بَيْنَ الْرُّحِ وَالْجَاهِلِيَّةِ سَنَةَ لا يَكْتُمُونَ}

\(\text{except him whom Ar-Raḥmân allows.} \) This is similar to Allâh's statement,


\(\text{يَبُونَ بَيْنَ الْرُّحِ وَالْجَاهِلِيَّةِ سَنَةَ لا يَكْتُمُونَ}

\(\text{On the Day when it comes, no person shall speak except by His leave.} \) (11:105)

This is similar to what has been confirmed in the Sahîh, that


the Prophet ﷺ said,

«And none will speak on that Day except the Messengers.»[1]  

Allāh said,

«and he will speak what is right.» meaning, the truth. And from the truth is the fact that there is no god worthy of worship except Allāh. This is as Abu Šāliḥ and ʻIkrimah both said.[2] In reference to Allāh’s statement,

«That is the True Day.»  

meaning, it will come to pass and there is no avoiding it.

«So, whosoever wills, let him seek a place with His Lord!» meaning, a place of return, a path that leads to Him, and a way that he may pass by to get to Him.

The Day of Judgement is Near

Allāh said,

«Verily, We have warned you of a near torment» meaning, the Day of Judgement. It is mentioned here to emphasize the fact that its occurrence has become close, because everything that is coming will certainly come to pass.

«the Day when man will see that which his hands have sent forth,» meaning, all of his deeds will be presented to him – the good and bad, and the old and new. This is similar to Allāh’s statement,

(And they will find all that they did, placed before them.) (18:49)

It is also similar to His statement,

(On that Day man will be informed of what he sent forward, and what he left behind.) (75:13)

Then Allah says,

meaning, the disbeliever on that Day will wish that he had only been dust in the worldly life. He will wish that he had not been created and that he had never come into existence. This will be when he sees the torment of Allah and he looks at his wicked deeds that will be written down against him by the noble righteous scribes among angels. It has been said that he will only wish for that when Allah passes judgement between all of the animals that were in the worldly life. He will rectify matters between them with His just wisdom that does not wrong anyone. Even the hornless sheep will be allowed to avenge itself against the sheep with horns. Then, when the judgement between them is finished, He (Allah) will say to them (the animals), “Be dust.” So they will all become dust. Upon witnessing this the disbeliever will say,

(Would that I were dust!) meaning, ‘I wish I was an animal so that I would be returned to dust.’ Something of similar meaning to this has been reported in the well-known Hadith about the Sūr. There are also narrations recorded from Abu Hurayrah, ‘Abdullāh bin ‘Amr, and others concerning this.

This is the end of the Tafsīr of Sūrat An-Naba’. And all praise and thanks are due to Allah. He is the Giver of success and protection from error.
The *Tafsīr* of *Sūrat An-Nāzi‘āt*  
(Chapter - 79)  

Which was revealed in Makkah

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

1. By those who pull out, drowning.  
2. By those who free briskly.  
3. And by the swimmers, swimming.  
4. And by the racers, racing.  
5. And by those who arrange affairs.  
6. On the Day the Rājīfah shakes,  
7. Followed by the Rādīfah.  
8. Hearts that Day will tremble.  
9. Their vision humiliated.  
10. They say: "Shall we indeed be brought back from Al-Ḥāfirah?"  
11. "Even after we are bones Nakhirah?"  
12. They say: "It would in that case, be a return with loss!"  
13. But it will be only a single Zajrah.  
14. When behold, they are at As-Sāhirah.
Swearing by Five Characteristics that the Day of Judgement will occur

Ibn Mas‘ūd, Ibn ‘Abbās, Masrūq, Sa‘īd bin Jubayr, Abu Ṣālih, Abu Ad-Ḍuḥā and As-Suddī all said,

(By those who pull out, drowning.) “These are the angels who remove the souls from the Children of Ādam.”[1]

Among them are those whose souls are removed by the angels with difficulty, as if he is being drowned during its removal. There are those people whose souls the angels remove with ease, as if they were unraveling him (i.e., his soul from him) due to their briskness. This is the meaning of Allāh’s statement,

(By those who free briskly.) This has been mentioned by Ibn ‘Abbās.[2] In reference to Allāh’s statement,

(And by the swimmers, swimming.) Ibn Mas‘ūd said, “They are the angels.”[3] Similar statements have been reported from ‘Ali, Mujāhid, Sa‘īd bin Jubayr, and Abu Ṣālih.[4] Concerning Allāh’s statement,

(And by the racers, racing.) It has been narrated from ‘Ali, Masrūq, Mujāhid, Abu Ṣālih, and Al-Ḥasan Al-Baṣrī that this means the angels.[5] Then Allāh says,

(And by those who arrange affairs.)

‘Ali, Mujāhid, ‘Aṭā’, Abu Ṣāliḥ, Al-Ḥasan, Qatādah, Ar-Rabī’ bin Anas, and As-Suddi all said, “They are the angels.”[1] Al-Ḥasan added, “They control the affairs from the heaven to the earth, meaning by the command of their Lord, the Mighty and Majestic.”

The Description of the Day of Judgement, the People, and what They will say

Then Allāh says,

«On the Day the Rājīfah shakes, followed by the Rādīfah.»

Ibn ‘Abbās said, “These are the two blasts (of the Trumpet) – the first and the second.”[2] Mujāhid, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others have made similar statements.[3] It has been reported from Mujāhid that he said, “In reference to the first, it is the statement of Allāh,

«On the Day the Rājīfah shakes,» This is similar to Allāh’s statement,

«On the Day the earth and the mountains shake.» (73:14)

The second is Ar-Rādīfah, and it is like the Allāh’s statement,

«And the earth and mountains shall be removed from their places, and crushed with a single crushing.» (69:14)[4]

Concerning Allāh’s statement,

«Hearts that Day will tremble.» Ibn ‘Abbās said, “This means

afraid." Mujāhid and Qatādah also said this.

\[ \text{'Their vision humiliated,' meaning, the eyes of the people. It means that the eyes will be lowly and disgraced from what they will witness of terrors. Allāh then says,} \]

\[ \text{\textit{They say: "Shall we indeed be brought back from Al-Hāfirah?"}} \]

meaning, the idolaters of the Quraysh and whoever rejects the Hereafter as they did. They consider the occurrence of the resurrection after being placed in Al-Hāfirah – which are the graves – as something farfetchèd. This has been said by Mujāhid. They feel that this is something impossible after the destruction of their physical bodies and the disintegration of their bones and their decaying. Thus, Allāh says,

\[ \text{\textit{Even after we are bones Nakhirah?}} \]

It has also been recited:

\[ \text{\textit{(Nākhirah)}} \]

Ibn 'Abbās, Mujāhid and Qatādah, all said, "This means decayed." Ibn 'Abbās said, "It is the bone when it has decayed and air enters into it." Concerning their saying,

\[ \text{\textit{It would in that case be a return with loss.}} \]

Muḥammad bin Ka'b said that the Quraysh said, "If Allāh brings us back to life after we die, then surely we will be losers." Allāh then says,

\[ \text{\textit{\textit{}}}} \]

But it will be only a single Zajrah. When behold, they are at As-Sāhīrah.

meaning, this is a matter that is from Allāh that will not occur twice, nor will there be any opportunity to affirm it or verify it. The people will be standing and looking. This will be when Allāh commands the angel Isrāfīl to blow into the Sūr, which will be the blowing of the resurrection. At that time the first people and the last people will all be standing before their Lord looking. This is as Allāh says,

On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while! (17:52)

Allāh has also said,

And our commandment is but one as the twinkling of an eye. (54:50)

Allāh also says,

And the matter of the Hour is not but as a twinkling of the eye, or even nearer. (16:77)

Allāh then says,

When behold, they are at As-Sāhīrah. Ibn ‘Abbās said, “As-Sāhīrah means the entire earth.”[1] Sa’īd bin Jubayr, Qatādah and Abu Sha’līh have all said this as well. Ṭārimah, Al-Ḥasan, Aḍ-Ḍāḥak, and Ibn Zayd have all said, “As-Sāhīrah means the face of the earth.”[2] Mujāhid said, “They will be at its (the earth’s) lowest part, and they will be brought out to highest part.” Then he said, “As-Sāhīrah is a level place.”[3]

Ar-Rabi‘ bin Anas said,

"Allah says,

\[\text{ءَاذَةً هُمُ بِالْكَاهِرَةُ} \]

\[\text{When behold, they are at As-Sāhirah.} \]

\[\text{On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allāh, the One, the Irresistible.} \] (14:48)

and He says,

\[\text{أَنَّهُمْ يَجْعَلُونَ الْجَبَّارِينَ عِنْ نَبِيَّ عِنْ لَيْلَةَ الْأَرْضِ بَيْنَ الْأَرْضِ وَالْجَبَّارِينَ} \]

\[\text{And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved."} \] (20:105-107)

and Allāh says,

\[\text{وَقَوْيِمُ نُصِيبُ لَيْلَةَ الْأَرْضِ وَرَيْبَةً} \]

\[\text{And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.} \] (18:47)

and the earth will be brought forth which will have mountains upon it, and it will not be considered from this earth (of this life). It will be an earth that no sin will be performed on it, nor will any blood be shed upon it."

\[\text{مَتَأَلَّفُ الْأَلْوَانُ وَمَتَأَلَّفُ الْأَرْزُوْلُ وَمَتَأَلَّفُ الْأَرْضُ وَمَتَأَلَّفُ الْأَنْعَامُ وَمَتَأَلَّفُ الْأَلْحَرُ وَمَتَأَلَّفُ الْحَجَرُ وَمَتَأَلَّفُ الْعَرْقُ وَمَتَأَلَّفُ الْأَرْجَاحُ} \]

\[\text{15. Has there come to you the story of Mūsā?} \]

\[\text{16. When his Lord called him in the holy valley of Ṭuwa,} \]

\[\text{17. Go to Fir'aun; verily, he has transgressed all bounds.} \]

\[\text{18. And say to him: "Would you purify yourself?"} \]

\[\text{19. "And that I guide you to your Lord, so you should fear} \]
Him?"

20. Then he showed him the great sign.


22. Then he turned back, striving.

23. So he gathered and called out,

24. Saying: "I am your lord, most high."

25. So Allāh seized him with punishing example for the Hereafter and the first (life).

26. In this is a lesson for whoever fears.

Mentioning the Story of Mūsā and that it is a Lesson for Those Who fear

Allāh informs His Messenger Muḥammad ﷺ about His Messenger Mūsā. He mentions that he sent Mūsā to Fir'awn and He aided him with miracles. Yet, even after this, Fir'awn continued in his disbelief and transgression until Allāh seized him with a mighty and powerful punishment. Thus is the punishment of whoever opposes you (Muḥammad ﷺ) and rejects that which you have been sent with. This is why Allāh says at the end of the story,

(24) In this is a Lesson for whoever fears.

Allāh begins by saying,

(25) Ḥāl al-anbiyya kibīthuwa muṣāqī'

(Has there come to you the story of Mūsā?)

meaning, have you heard of his story?

(26) ʾāz ʿaḍāna rabbūn

(When his Lord called him) meaning, He called out speaking to him.

(27) al-ziq al-qubbī

(in the holy valley) meaning purified

(28) ʿūlā

(Ṭuwā) According to what is correct, it is the name of a valley,
as preceded in Sūrah Ṭa‘ Ha. So, He said to him:

\[
\text{Go to Fir‘awn; verily, he has transgressed all bounds.}
\]

meaning, he has become haughty, rebellious and arrogant.

\[
\text{And say to him: "Would you purify yourself?"}
\]

meaning, say to him, "Will you respond to the path and way that will purify you?" This means, 'will you submit (accept Islām) and be obedient?'

\[
\text{And that I guide to your Lord,} \]

meaning, 'I will guide you to the worship of your Lord.'

\[
\text{so that you fear} \]

meaning, 'so that your heart will become humble, obedient, and submissive to Him after it was hard, evil, and far away from goodness.'

\[
\text{Then he showed him the great sign.} \]

This means that Mūsā showed him – along with this truthful call – a strong evidence and a clear proof of the truthfulness of what he had come up with from Allāh.

\[
\text{But he denied and disobeyed.} \]

meaning, he (Fir‘awn) rejected the truth and opposed what Mūsā commanded him with of obedience. So what happened with him was that his heart disbelieved, and Mūsā (i.e., his call) could not internally or externally affect it. Along with this, his knowledge that what Mūsā had come to him with was the truth, did not necessitate his being a believer in it. This is because recognition is the knowledge of the heart, and faith is its action. And it (faith) is to comply with the truth and submit to it.

Concerning Allāh’s statement,
Then he turned back, striving. meaning, in responding to the truth with falsehood. This was by his gathering the group of magicians in order to confront that which Mūsā had come up with of spectacular miracles.

So he gathered (his people) and called out meaning, among his people.

Saying: I am your lord, most high."

Ibn 'Abbās and Mujāhid both said, “This is the word which Fir'awn said after he said,

I have not known of any other god for you all other than me for the past forty years.' "[1] Allāh then says,

So Allāh seized him with a punishing example for the Hereafter and the first life.

meaning, Allāh avenged Himself against him with a severe vengeance, and He made an example and admonition of him for those rebellious people in the world who are like him.

And on the Day of Resurrection, evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in this world) pursued by another curse (in the Hereafter)]. (11:99)

This is as Allāh says,

And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. (28:41)

Allāh said;

Creating the Heavens and the Earth is more difficult than repeating Creation

in refutation of the claim rejecting resurrection due to the renewal of creation after its original state, Allāh says;

\[\text{وَأَرْضَاهُمُ الْأَرْضَ ثَارِدَةً} \]

\[\text{أَنَّا نَمُؤْنُكُمْ عَلَىً سَنَارَىٰ} \]

meaning, ‘rather the heaven is more difficult to create than
And He brings out its forerunner; meaning, He illumines it.

Then Allah says,

He made its night dark and extremely black, and its day bright, luminous, shining and clear. Ibn Abbas said, "He made its night dark and extremely black, and its day bright, luminous, shining and clear."

Then Allah says,

He raised its height, and has perfected it.

Then Allah says,

He constructed it, explaining this by His statement.

Then Allah says,

Creator, the All-Knowing. (36:81)

He is not the One Who created the heavens and the earth, capable of creating the similar to them. Yes, indeed! He is the Supreme One Who created the heavens and the earth, capable of creating the like of them. (40:57)

And His saying:

the creation of the heavens and the earth is greater than the creation of mankind. (40:57)

you, as Allah said.
And after that He spread the earth, He explains this statement by the statement that follows it,

(And brought forth therefrom its water and its pasture.)

It already has been mentioned previously in Sūrat Ḥā Mīm As-Sajdah\(^{[1]}\) that the earth was created before the heaven was created, but it was only spread out after the creation of the heaven. This means that He brought out what was in it with a forceful action. This is the meaning of what was said by Ibn ʿAbbās and others, and it was the explanation preferred by Ibn Jarīr.\(^{[2]}\)

In reference to the statement of Allāh,

(And the mountains He has fixed firmly,) meaning, He settled them, made them firm, and established them in their places. And He is the Most Wise, the All-Knowing. He is Most Kind to His creation, Most Merciful.

Allāh then says,

(As provision and benefit for you and your cattle.) meaning, He spread out the earth, caused its springs to gush forth, brought forth its hidden benefits, caused its rivers to flow, and caused its vegetation, trees, and fruits to grow. He also made its mountains firm so that it (the earth) would be calmly settled with its dwellers, and He stabilized its dwelling places. All of this is a means of beneficial enjoyment for His creatures (mankind) providing them of what cattle they need, which they eat and ride upon. He has granted them these beneficial things for the period that they need them, in this worldly abode, until the end of time and the expiration of this life.

\[^{[1]}\] See volume eight, the Tafsīr of Sūrah Fuṣṣilat (41:9-12).

\[^{[2]}\] At-Ṭabari 24:208.
34. But when there comes the Greatest Catastrophe
35. The Day when man shall remember what he strove for.
36. And Hell shall be made apparent for whoever sees.
37. Then for him who transgressed
38. And preferred the life of this world,
39. Verily, his abode will be the Hell;
40. But as for him who feared standing before his Lord, and forbade himself from desire.
41. Verily, Paradise will be his abode.
42. They ask you about the Hour – when will be its appointed time?
43. What do you have to mention of it.
44. To your Lord it is limited.
45. You are only a warner for those who fear it.
46. The Day they see it (it will be) as if they had not tarried (in this world) except an (‘Ashiyyah) afternoon or its (Dhuhā) morning.

The Day of Judgement, its Pleasures and Hell, and that its Time is not known

Allāh says,

<But when there comes the Great Catastrophe>

This refers to the Day of Judgement. This has been said by Ibn ‘Abbās.[1] It has been called this because it will overcome every matter. It will be frightful and horrifying. As Allāh says,

<And the Hour will be more grievous and more bitter.>

(54:46)

Then Allāh says,

\[\text{The Day when man shall remember what he strove for.}\]

meaning, at that time the Son of Ādam will reflect upon all of his deeds, both the good and the evil. This is as Allāh says,

\[\text{On the Day will man remember, but how will that remembrance avail him?}\] (89:23)

Then Allāh says,

\[\text{And Hell shall be made apparent for whoever sees.}\]

meaning, it will become apparent for the onlookers, so the people will see it with their own eyes.

\[\text{Then for him who transgressed}\]

meaning, who rebels and behaves arrogantly.

\[\text{And preferred the life of this world,}\]

meaning, he gives it precedence over the matters of his religion and his Hereafter.

\[\text{Verily his abode will be the Hell;}\]

meaning, his final destination will be Hell, his food will be from the tree of Zaqqūm, and his drink will be from Ḥamīm.

\[\text{But as for him who feared standing before his Lord and forbade himself from desire.}\]

meaning, he fears the standing before Allāh, he fears Allāh’s judgement of him, he prevents his soul from following its desires, and he compels it to obey its Master.
Verily Paradise will be his abode.

meaning, his final abode, his destination, and his place of return will be the spacious Paradise. Then Allāh says,

They ask you about the Hour – when will be its appointed time? What do you have to mention of it. To your Lord it is limited.

meaning, its knowledge is not with you, nor with any creature. Rather the knowledge of it is with Allāh. He is the One Who knows the exact time of its occurrence.

Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. They ask you as if you have a good knowledge of it. Say: “The knowledge thereof is with Allāh.” (7:187)

Allāh says here,

To your Lord it is limited.

Thus, when Jibril asked the Messenger of Allāh ﷺ about the time of the last Hour he said,

The one questioned about it knows no more than the questioner.”[1]

Allāh said,

You are only a warner for those who fear it,

meaning, ‘I sent you to warn mankind and caution them to beware of the torment and punishment of Allāh. So whoever fears Allāh, fears standing before Him, and His threat, then he will follow you, and thus be successful and victorious. However, whoever denies you and opposes you, then he will only suffer loss and failure.’ Allāh then says,

meaning, when they stand up from their graves to go to the place of Gathering, they will feel that the period of the worldly life was short, it will seem to them that it was only the afternoon of one day. Juwaybir reported from Ad-Daḥḥāk from Ibn 'Abbās:

(The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Ḍuḥā) morning.)

“As for ‘Ashiyyah, it is the time between noon until the setting of the sun.

(Or its (Ḍuḥā) morning) what is between sunrise and midday (noon).”[1] Qatādah said, “This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter.”

This is the end of the Tafsīr of Sūrat An-Nāziʿāt. And to Allāh belongs all praise and thanks.

The Tafsir of Sūrah ʿAbasa

(Chapter - 80)

Which was revealed in Makkah

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

1. He frowned and turned away.
2. Because there came to him the blind man.
3. And how can you know that he might become pure?
4. Or he might receive admonition, and the admonition might profit him?
5. As for him who thinks himself self-sufficient,
6. To him you attend;
7. What does it matter to you if he will not become pure?
8. But as for him who came to you running,
9. And is afraid.
10. Of him you are neglectful and divert your attention to another.
11. Nay; indeed it is an admonition.
12. So, whoever wills, let him pay attention to Him (it).
13. In Records held in honor.
15. In the hands of ambassadors (Safarrah),
16. Honorable and obedient.

The Prophet ☪ being reprimanded because He frowned at a Weak Man

More than one of the scholars of Tafsîr mentioned that one day the Messenger of Allâh ☪ was addressing one of the great leaders of the Quraysh while hoping that he would accept Islam. While he was speaking in direct conversation with him, Ibn Umm Maktûm came to him, and he was of those who had accepted Islam in its earliest days. He (Ibn Umm Maktûm) then began asking the Messenger of Allâh ☪ about something, urgently beseeching him. The Prophet ☪ hoped that the man would be guided, so he asked Ibn Umm Maktûm to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktûm and turned away from him in order to face the other man. Thus, Allâh revealed,

«عَسَى أَحْسَنَ الْأَنْفُسِ ٌ رَبِّكَ يُؤْمِنُ ْنَبِيِّكَ وَيَقُولُ ُّلَوْ الْجِبَلَ يَنْطَفِعُ ٌ ٌ يَقُولُ ُّلَوْ كَبَارَ مِنْ ٌ»

«He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure?»

meaning, he may attain purification and cleanliness in his soul.

«أَوْ يَدْخُلُ فَضْلَةَ الْأَذْرَقَةِ

«Or he might receive admonition, and the admonition might profit him?»
meaning, he may receive admonition and abstain from the forbidden.

\[\text{As for him who thinks himself self-sufficient. To him you attend;}\]

meaning, 'you face the rich person so that perhaps he may be guided.'

\[\text{What does it matter to you if he will not become pure?}\]

meaning, 'you are not responsible for him if he does not attain purification.'

\[\text{But as for him who came to you running. And is afraid.}\]

meaning, 'he is seeking you and he comes to you so that he may be guided by what you say to him.'

\[\text{Of him you are neglectful and divert your attention to another.}\]

meaning, 'you are too busy.' Here Allāh commands His Messenger ﷺ to not single anyone out with the warning. Rather, he should equal warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allāh will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof.

Abu Ya'ālā and Ibn Jarīr both recorded from 'Ā'ishah that she said about,

\[\text{He frowned and turned away.} \]

"This was revealed about Ibn Umm Maktūm, the blind man. He came to the Messenger of Allāh ﷺ and began saying, 'Guide me.' At the time the Messenger of Allāh ﷺ had a man with him who was one of the great leaders of the idolaters. So the Prophet ﷺ turned away from him (Ibn Umm Maktūm) and faced the other man and said,
«Do you think that there is a problem with what I am saying?»
The man said, “No!” So it was about this that

“He frowned and turned away.”[1]

At-Tirmidhi recorded this Hadīth but he did not mention that it was narrated by 'Ā'ishah.[2] I say it is reported like this in Al-Muwāṭṭa.[3] as well.

The Characteristics of the Qur‘ān

Allāh says,

«Nay; indeed it is an admonition.» meaning, this Sūrah, or this advice in conveying knowledge equally among people, whether they are of noble or low class. Qatādah and As-Suddī both said,

«Nay; indeed it is an admonition.» “This means the Qur‘ān.”

«So, whoever wills, let him pay attention to Him (it).» meaning, so whoever wills, he remembers Allāh in all of his affairs. The pronoun could also be understood to be referring to the revelation since the conversation is alluding to it.

Allāh said:

«In Records held in honor, exalted, purified.» meaning, this Sūrah or this admonition. Both meanings are connected to each other. Actually, all of the Qur‘ān is in honored pages, meaning respected and revered.

meaning, elevated in status.

meaning, from impurity, additions and deficiency.

Concerning Allâh’s statement,

In the hands of ambassadors (Safarrah),

Ibn ‘Abbâs, Mujâhid, Ad-Ḍâhîk, and Ibn Zayd, all said, “These are the angels.”[1]

Al-Bukhârî said, “Safararah (ambassadors) refers to the angels. They travel around rectifying matters between themselves. The angels when they descend with the revelation of Allâh, bringing it like the ambassador who rectifies matters between people.”[2]

Allâh said,

Honorable and obedient meaning, they are noble, handsome, and honorable in their creation. Their character and their deeds are righteous, pure and perfect. Here it should be noted that it is necessary for one who carries the Qur’ân (i.e., the angel) to be following righteousness and guidance.

Imâm Aḥmad recorded from ‘A’ishah that the Messenger of Allâh ﷺ said,

He who recites the Qur’ân proficiently, will be with the noble, righteous, ambassador angels, and the one who recites it with difficulty will receive two rewards.[3]

This Ḥadîth was reported by the group.[4]

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17. Qūtla mankind! How ungrateful he is!
18. From what thing did He create him?
19. From a Nutfah He created him and then set him in due proportion.
20. Then He made the path easy for him.
21. Then He causes him to die and puts him in his grave.
22. Then when it is His will, He will resurrect him.
23. Nay, but has not done what He commanded him.
24. Then let man look at his food:
25. We pour forth water in abundance.
26. And We split the earth in clefs.
27. And We cause therein Ḥabb to grow,
28. And grapes and Qaḍb,
29. And olives and date palms,
30. And Ghulb Ḥadāʾiq,
31. And fruits (Fākīhah) and herbage (Abb).
32. A provision and benefit for you and your cattle.

The Refutation against Whoever denies Life after Death

Allāh rebukes those who deny the Resurrection and the Final Gathering.

(Qūtla mankind!) Aḍ-Ḍaḥḥāḳ reported from Ibn ‘Abbās that he said,

(Qūtla mankind!) "May man be cursed."[1] Abu Mālik also

made a similar statement. He said, “This refers to the rejecting type of man, due to his abundant denial without any supporting argument. Rather he denies simply because he thinks it is farfetched and because he lacks knowledge of it.” Ibn Jurayj said,

“How ungrateful he is!” “This means none is worse in disbelief than he is.” Qatādah said,

“How ungrateful he is!” “This means none is more cursed than he is.”[1]

Then Allāh explains how He created him from something despised and that He is able to bring him back to life just as He created him initially. Allāh says,

From what thing did He create him? From a Nutfah He created him, and then set him in due proportion.

meaning, He decreed his life span, his sustenance, his deeds, and whether he would be miserable or happy.

Then He made the path easy for him. Al-‘Awfi reported from Ibn ‘Abbās, “Then He made his coming out of his mother’s belly easy for him.”[2] This was also said by Ṭākimah, Ad-Ḍaḥḥāk, Abu Ṣāliḥ, Qatādah, As-Suddi, and it was the explanation preferred by Ibn Jarīr.[3] Mujāhid said, “This is similar to Allāh’s statement,

Verily, We guided him on the path, he is either grateful or ungrateful.” (76:3)

meaning, We explained it to him, clarified it, and made it easy for him to act upon.” Al-Ḥasan and Ibn Zayd both said the

same.\[11\] This is the most correct view and Allåh knows best.

Concerning Allåh’s statement,

\textit{\{Then He causes him to die and puts him in his grave.\}}

After creating man, Allåh causes him to die and makes him the inhabitant of a grave.

Allåh said;

\textit{\{Then when it is His will, He will resurrect him.\}} meaning, He resurrects him after his death and this is called Al-Bå’th (resurrection) and An-Nushûr (resuscitation).

\textit{\{And among His signs is this that He created you from dust, and then behold, you are human beings scattered.\}} (30:20)

\textit{\{And look at the bones, how We bring them together and clothe them with flesh.\}} (2:259)

In the Two Şahîhs it is narrated by way of Al-A’mash from Abu Şålih, from Abu Hurayrah that the Prophet \(\text{SAW} \) said,

\textit{\{All the Sons of Adam (men) will decay except for the bone of coccyx (tailbone). From it he (man) was created and by it he will be reconstructed.\}}\[2\]

Concerning Allåh’s statement,

\textit{\{Nay, but has not done what He commanded him.\}}

Ibn Jarîr said, “Allåh is saying, ‘Nay, the matter is not as this disbelieving man says. He claims that he has fulfilled Allåh’s right upon him regarding himself and his wealth.”

\[1\] At-Ţabari 24:224.

\[2\] Fath Al-Bå’ri 8:414, and Muslim 4:2270.
Sūrah 80. 'Abasa (17-32) (Part-30)  

«But he has not done what He commanded him.» Allah is saying that man has not fulfilled for his Lord the obligations that were imposed upon him.\(^{[1]}\) What seems apparent to me of its actual meaning – and Allah knows best – is that the Āyah

«Then when it is His will, He will resurrect him.» means, He will resurrect him.

«Nay! But he has not done what He commanded him.» means, He has not done it (resurrected them) as of yet, until the time period has expired and the extent of the earthly life of humanity is complete, according to the lives of all whom Allah has written it to exist from the time they are brought into existence into the world. Verily, Allah has decreed the existence of mankind, and its duration, therefore, when that is finished with Allah, He resurrects the creatures and repeats their creation just as He initially created them.

The Growth of the Seed and Other Things is a Proof of Life after Death

«Then let man look at his food» This is a call to reflect upon Allah’s favor. It also contains an evidence in the vegetation’s coming to life from the lifeless earth, that the bodies can be brought to life after being decayed bones and scattered dust.

«We pour forth water in abundance.» meaning, ‘We sent it down from the sky to the earth.’

«And We split the earth in clefts.» meaning, ‘We cause it (the water) to settle in it (the earth), and it enters into its boundaries, and mingles with the parts of the seeds that are left in the earth. From this the seeds grow, rise up and appear

\(^{[1]}\) At-Tabari 24:225.
on the surface of the earth (in the form of vegetation).'

"And We cause therein Ḥabb to grow. And grapes and Qaḍb."

Al-Ḥabb refers to all types of seeds (or grains). Grapes are well-known. Al-Qaḍb are the moist (green) herbal plants that animals graze on. It is also called Al-Qat. Ibn `Abbās, Qatādah, Ad-Ḍahhāk and As-Suddi, all said this.[1] Al-Ḥasan Al-Baṣri said, "Al-Qaḍb is fodder."

"And olives" It is well-known, and it is a food just as its juice is a food. It is eaten for breakfast and used as an oil.

"And date palms." It (i.e., its fruit) is eaten as Balāh, Busr, Rutab and Tamr, Niya‘ and Maṭbūkh, all of which are varieties of dates that range from unripe, ripe and dried in their textures. Its juice is also extracted to make pulpy fruit drinks and vinegar.

"And Ghulb Ḥadā‘iq," meaning, gardens. Al-Ḥasan and Qatādah both said, "Ghulb are gardens of date palms that are thick and handsome."[2] Ibn `Abbās and Mujāhid both said, "It means everything that is gathered and collected."[3]

Allāh said,

"And fruits (Fākiḥah) and herbage (Abb)." Fākiḥah includes every type of fruit. Ibn `Abbās said, "Al-Fākiḥah is everything that is eaten ripe, and Al-Abb is what the earth grows that is eaten by grazing animals and not people."[4] In one narration reported from him he said, "It is the grass for the livestock animals."[5]

Abu ʿUbayd Al-Qāsim bin Sallām reported from Ibrāhīm At-Taymi that he said, “Abu Bakr Aṣ-Ṣiddiq was asked about Allāh’s statement,

«And fruits (Fākiyah) and herbage (Abb).» and he said, ‘What sky would shade me and what earth would carry me if I said about the Book of Allāh that which I did not have knowledge of.’ ”[1]

In reference to what Ibn Jarīr recorded from Anas, that he said, “Umar bin Al-Khaṭṭāb recited

«He frowned and turned away.» then when he reached this Āyah

«And fruits (Fākiyah) and herbage (Abb).» he said, ‘We already know what Al-Fākiyah is, but what is Al-Abb?’ Then he said, ‘By your life, O Ibn Al-Khaṭṭāb, this is something over burdensome (i.e., unnecessary to ask about).’ ”[2]

This report has an authentic chain of narration. More than one person has narrated it from Anas. The meaning of the narration is that ʿUmar wanted to know how it looks, its type and its exact description, because he (ʿUmar) and everyone who reads this Āyah knows that it is one of the plants that grows from the earth. This is clear due to the Allāh’s saying,

«And We cause therein the Ḥabb to grow. And grapes and Qaḍb, and olives and date palms. And Ghulb Ḥadāʾiq. And fruits (Fākiyah) and herbage (Abb).»

And then He says,

«A provision and benefit for you and your cattle.»

meaning, a means of livelihood for you all and your cattle in

this life until the (coming of) the Day of Judgement.

جَعَلَ الْيَوْمَ الْأَخْرَى ۚ يُزْرَعُ مَنْ أَحْبَاهُ مُحِيطًا ۖ وَيُبِئَسُ مَنْ كَذَّبَهُ ۚ لَكُلِّ آمٍ ۚ}

33. Then when there comes Aṣ-Ṣākhkhah
34. That Day shall a man flee from his brother.
35. And from his mother and his father.
36. And from his wife and his children.
37. Every man that Day will have enough to make him careless of others.
38. Some faces that Day will be bright,
39. Laughing, rejoicing at good news.
40. And other faces that Day will be dust-stained.
41. Darkness will cover them.
42. Such will be the disbelieving, the wicked evil doers.

The Day of Judgement and the fleeing of the People from Their Relatives during it

Ibn ‘Abbās said, “Aṣ-Ṣākhkhah is one of the names of the Day of Judgement that Allāh has magnified and warned His servants of.”[1] Ibn Jarīr said, “Perhaps it is a name for the blowing into Trumpet.”[2] Al-Baghawi said, “Aṣ-Ṣākhkhah means the thunderous shout of the Day of Judgement. It has been called this because it will deafen the ears. This means that it pierces the hearing to such an extent that it almost deafens the ears.”[3]

جَعَلَ الْيَوْمَ الْأَخْرَى ۚ يُزْرَعُ مَنْ أَحْبَاهُ مُحِيطًا ۖ وَيُبِئَسُ مَنْ كَذَّبَهُ ۚ لَكُلِّ آمٍ ۚ

That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.

meaning, he will see them and then flee from them, and seek

to get away from them because horror will be so great and the matter will be so weighty. There is an authentic Ḥadith related concerning the intercession that states that every one of the great Messengers of firm resolve will be requested to intercede with Allāh on behalf of the creation, but each of them will say, “O myself! O myself! Today I will not ask You (O Allāh) concerning anyone but myself.” Even ʿĪsā bin Maryam will say, “I will not ask Him (Allāh) concerning anyone but myself today. I will not even ask Maryam, the woman who gave birth to me.”[1] Thus, Allāh says,

«That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children.»

Qatādah said, “The most beloved and then the next most beloved, and the closest of kin and then the next closest of kin – due to the terror of that Day.”

Allāh said,

«Every man that Day will have enough to make him careless of others.»

meaning, he will be preoccupied in his business and distracted from the affairs of others. Ibn Abī Ḥātim recorded from Ibn ʿAbbās that the Messenger of Allāh ﷺ said,

«You will all be gathered barefoot, naked, walking and uncircumcised.»

So his wife said, “O Messenger of Allāh! Will we look at or see each other’s nakedness?” The Prophet ﷺ replied,

«Every man among them on that Day will have enough (worries) to make him careless of others» – or he said: “he will be too busy to look.”[2]


Ibn 'Abbās narrated that the Prophet ﷺ said,

«You will all be gathered barefoot, naked and uncircumcised.»

So a woman said, “Will we see or look at each others nakedness?” He replied,

«O so-and-so woman! Every man among them on that Day will have enough (worries) to make him careless of others.»

At-Tirmidhi said, “This Ḥadīth is Hasan Sahih.”[1]

The Faces of the People of Paradise and the People of the Fire on the Day of Judgement

Allāh says;

«Some faces that Day will be bright (Musfirah), laughing, rejoicing at good news.»

meaning, the people will be divided into two parties. There will be faces that are Musfirah, which means bright.

«Laughing, rejoicing at good news.» meaning, happy and pleased due to the joy that will be in their hearts. The good news will be apparent on their faces. These will be the people of Paradise.

«And other faces that Day will be dust-stained. Darkness (Qatarah) will cover them.»

meaning, they will be overcome and covered with Qatarah, which is darkness. Ibn ‘Abbās said,

«Darkness (Qatarah) will cover them.»

“This means that they (the faces) will be overcome with

darkness."\[1\]

Allāh said,

\[اقترح يَمْكُرُونَ اللَّهُ في قلوبهم من الذُّنُوبِ

\(\text{Such will be the disbelieving, the wicked evildoers.}\)

meaning, they are disbelievers in their hearts, evildoers in their actions. This is as Allāh says,

\[ورَبَّكَ لَمْ يَنْتَجْهَا إِلَّاَّ نَحْرٌ كَثِيرٌ

\(\text{And they will beget none but wicked disbelievers.}\) (71:27)

This is the end of the Tafsīr of Sūrat ‘Abasa, and to Allāh all praise and thanks are due.

\[1\] Ad-Durr Al-Manthūr 8:424.
The *Tafsir of Sūrat At-Takwīr*

(Chapter - 81)

Which was revealed in Makkah

**What has been narrated about This Sūrah**

Imām Aḥmad recorded from Ibn Umar that the Messenger of Allāh ﷺ said,

«Whoever wishes to look at the Day of Judgement as if he is seeing it with his own eyes, then let him read, «When the sun is wound round.» (81:1) and; «When the heaven is cleft asunder.» (82:1) and; «When the heaven is split asunder.» (84:1)»[1]

Likewise, At-Tirmidhī has also recorded this *Hadīth.[2]*

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

> [Verse text]

> 1. When the sun is Kuwwirat.
> 2. And when the stars Inkadarat.
> 3. And when the mountains are made to pass away;
> 4. And when the pregnant she-camels are neglected;

5. And when the wild beasts are gathered together.
6. And when the seas become as blazing fire.
7. And when the souls are joined with their mates.
8. And when the female infant (Al-Maw’ūdah) buried alive is questioned (Su’īlat):  
9. For what sin was she killed?  
10. And when the pages are laid open.  
11. And when the heaven is Kushtāt;  
12. And when Hell is Su’irat.  
13. And when Paradise is brought near.  
14. Every person will know what he has brought.

What will happen on the Day of Judgement, and that is the rolling up of the Sun

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās:

When the sun is Kuwwirat. “This means it will be darkened.”[1] Al-‘Awfi reported from Ibn ‘Abbās; “It will go away.” Qatādah said, “Its light will go away.”[2] Sa’īd bin Jubayr said, “Kuwwirat means it will sink in.”[3] Abu Ṣāliḥ said, “Kuwwirat means it will be thrown down.” At-Takwīr means to gather one part of something with another part of it (i.e., folding). From it comes the folding of the turban (‘Imāmah) and the folding of clothes together. Thus, the meaning of Allāh’s statement,

Kuwwirat is that part of it will be folded up into another part of it. Then it will be rolled up and thrown away. When this is done to it, its light will go away.

Al-Bukhārī recorded from Abu Hurayrah that the Prophet ﷺ said,

The sun and the moon will be rolled up on the Day of Judgement. Al-Bukhari was alone in recording this Hadith and this is his wording of it.

Dispersing the Stars

«And when the stars Inkadarat.» meaning, when they are scattered. This is as Allah says,

«And when the stars have fallen and scattered.» (82:2)

The basis of the word Inkidar is Inshaba, which means to be poured out.

Ar-Rabi' bin Anas reported from Abu Al-'Aliyah, who reported from Ubayy bin Ka'b that he said, "Six signs will take place before the Day of Judgement. The people will be in their marketplaces when the sun's light will go away. When they are in that situation, the stars will be scattered. When they are in that situation, the mountains will fall down upon the face of the earth, and the earth will move, quake and be in a state of mixed up confusion. So the Jinns will then flee in fright to the humans and the humans will flee to the Jinns. The domestic beasts, birds and wild animals will mix together, and they will surge together in a wave (of chaos).

«And when the wild beasts are gathered together.» This means they will be mixed.

«And when the pregnant she camels are neglected;» This means their owners will neglect them.
And when the seas become as blazing fire"

Then he (Ubayy) went on to say, "The Jinns will say, 'We come to you with news.' So they will all go to the sea, and it will be a blazing fire. While they are in that state, the earth will be split with one huge crack that will extend from the lowest, seventh earth to the highest, seventh heaven. So while they are in that state, a wind will come that will kill all of them." Ibn Jarir recorded this narration with this wording.\[^{1}\]

Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts

Concerning Allah's statement,

\[\text{\textit{And when the mountains are made to pass away, they will not remain in their places and they will be destroyed. Then the earth will be left as a flat, level plain. Then Allah says,}}\]

\[\text{\textit{And when the pregnant she-camels (Ishār) are neglected (Uttīlat);}}\]

'Ikrimah and Mujāhid said, "Ishār are (pregnant she-) camels."\[^{2}\] Mujāhid said, "Uttīlat means abandoned and left."\[^{3}\] Ubayy bin Ka'b and Ad-Dāhāk both said, "Their owners will neglect them."\[^{4}\] Ar-Rabi' bin Khuthaym said, "They will not be milked or tied up. Their masters will leave them abandoned."\[^{5}\] Ad-Dahāk said, "They will be left with no one to tend to them."\[^{6}\] And the meaning of all of these statements is similar.

What is intended is that the 'Ishār is a type of camel. It is actually the best type of camel, and particularly the pregnant females of them when they have reached the tenth month of

\[^{1}\text{At-Ṭabari 24:237.}\]
\[^{2}\text{At-Ṭabari 24:240.}\]
\[^{3}\text{At-Ṭabari 24:240.}\]
\[^{4}\text{At-Ṭabari 24:240.}\]
\[^{5}\text{At-Ṭabari 24:240.}\]
\[^{6}\text{At-Ṭabari 24:240.}\]
their pregnancies. One of them is singularly referred to as ‘Usharâ’, and she keeps that name until she gives birth. So the people will be too busy to tend to her, take care of her or benefit from her, after she used to be the most important thing to them. This will be due to what will suddenly overtake them of the great, terrifying and horrible situation. This is the matter of the Day of Judgement, the coming together of its causes, and the occurrence of those things that will happen before it.

{ذِي الرَّيْقِ الْمُرَّةِ خَيْرُهُ}}

{And when the wild beasts are gathered together.} meaning, gathered. This is as Allah says,

{وَذِلِكَ الْعَرَجُ فِي الْأَرْضِ وَلَا كَلِبٌ يَطْيرُ بِجَصَّةٍ إِلَّا أَنْ تُنَاظِرُ إِلَى الْمَلَأِ الَّذِينَ مَرَّ بَيْنَهُمْ فَمَا أَنْتَ عَلَىٰ كَثِيرٍ مِّنَ الْمُلْكِ}}

{There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they shall be gathered.} [6:38]

Ibn ‘Abbâs said, “Everything will be gathered, even the flies.” This statement was recorded by Ibn Abi Ḥātim.\(^{[1]}\) Allah also says,

{وَزَوَّجْتُكُمُ الْأَرْضَ لِتُبْدِعَنَّ فِيهَا وَالْمَاءَلِ}}

{And (so did) the birds assembled.} [38:19] meaning, gathered.

The Blazing of the Seas

Allah says,

{وَهَلَبَ الْبَحْرَ شَيْئًا}}

{And when the seas become as blazing fire.} Ibn Jarîr recorded from Sa‘îd bin Al-Mu‘ âyyib that ‘Ali said to a Jewish man, “Where is the Hell?” The man said, “The sea.” ‘Ali then said, “I think he is truthful, as Allah says

[^1]: Al-Qurṭubi 19:229.
And by the seas kindled (Masjūr). (52:6)

And when the seas become as blazing fire.

This has already been discussed previously with the explanation of Allāh’s statement,

And by the seas kindled (Masjūr). (52:6)

Joining the Souls

Concerning Allāh’s statement,

And when the souls are joined with their mates. meaning, every type (of soul) will be gathered with its peer (or mate). This is as Allāh says,

It will be said to the angels: “Assemble those who did wrong, together with their companions (from the devils).” (37:22)

Ibn Abī Ḥātim recorded from An-Nu’mān bin Bashīr that the Messenger of Allāh Ṣallallāhu ‘alayhi wa sallam said,

And when the souls are joined with their mates. Those who are alike. Every man will be with every group of people who performed the same deeds that he did. This is because Allāh says, And you (all) will be in three groups. So those on the Right Hand - how (fortunate) will be those on Right Hand! And those on the Left Hand - how (unfortunate) will be those

[2] See volume nine, the Tafsīr of Sūrat At-Ṭūr (52:6).
on the Left Hand! (56:7-10) They are those who are alike.\footnote{1}

Questioning the Female Infant Who was buried Alive

Allāh says,

\begin{center}
\begin{itemize}
  \item \textit{And when the female infant (Al-Maw‘ūdah) buried alive is questioned: For what sin was she killed?}
\end{itemize}
\end{center}

The majority have recited it as Su‘ilat (she is questioned), as it is here. Al-Maw‘ūdah is the female infant that the people of the pre-Islāmic time of ignorance would bury in the dirt due to their hatred of girls. Therefore, on the Day of Judgement, the female infant will be asked what sin she committed that caused here to be murdered. This will be a means of frightening her murderer. For verily, if the one who was wronged is questioned, what does the wrongdoer (the one who is guilty of the oppression) think then? ‘Ali bin Abī Ṭalḥah reported that Ibn ‘Abbās said,

\begin{center}
\begin{itemize}
  \item \textit{And when the female infant (Al-Maw‘ūdah) buried alive Su‘ilat:}
\end{itemize}
\end{center}

“This means that she will ask.” Abu Aḍ-Ḍuḥā made a similar statement when he said, “She will ask, meaning she will demand restitution for her blood.”\footnote{2} The same has been reported from As-Suddi and Qatādah.

Hadīths have been reported concerning the Maw‘ūdah. Imām Aḥmad recorded from ‘Ā‘ishah, who reported from Judāmāh bint Wahb, the sister of ‘Ukkāshah, that she said, “I was in the presence of the Messenger of Allāh when he was with some people, and he said,

\begin{center}
\begin{itemize}
  \item \textit{قَدْ حَمَّلَ أَنَّ أَهْلِي عَن الْغَيْبَةِ فَنَظَّرُتُ فِي الْآذَانِ وَقَافِسُ، إِنَّا هُمْ نَيْبُونَ أَوْلَادُهُمْ، وَلَا يَضُرُّ أُوْلَادُهُمْ ذِلَّٰكَ مِنِّيْنَ}
\end{itemize}
\end{center}

\footnote{1}{Aṭ-Ṭabari 24:245. The chain for this narration is not authentic. Prior to this narration, Aṭ-Ṭabari recorded an authentic chain with much the same wording from ‘Umar, may Allāh be pleased with him.}

\footnote{2}{Aṭ-Ṭabari 24:246.}
I was about to prohibit sexual relations with breast feeding women, but then I saw that the Romans and the Persians have sexual relations with their women who breast feed their children and it does not harm the children at all.\footnote{Ahmad 6:434.}

Then they asked him about interruption of sexual intercourse to prevent the male discharge from entering the womb of the woman, and he said,

\[
\text{\textit{ذَلِكُ الْوَأَدُّ الْخَيْيِ، وَهُوَ الْمَوْءُودَةُ سَيْلُهُ.}}
\]

\textit{That is the minor infanticide and it is the female infant buried alive (Maw'ūdah) that will be questioned.} \footnote{Muslim 2:1066, 1067, Ibn Majah 1:648, Abu Dawud 3:211, Tuhfat Al-Ahwadhi 6:249, and An-Nasai in Al-Kubra 6:106.}

Muslim, Ibn Majah, Abu Dawud, At-Tirmidhi and An-Nasai, all recorded this Hadith as well.\footnote{‘Abdur-Razzaq 3:351.}

The Atonement for burying Infant Girls Alive

‘Abdur-Razzaq said that Isra’il informed them from Simak bin Harb, from An-Nu’man bin Bashir, who reported from Umar bin Al-Khaṭṭāb that he said concerning Allah’s statement,

\[
\text{\textit{وَمَنْ سَرَءَ زَوَاةَ ذَوَائِبٌ.}}
\]

\textit{And when the female infant buried alive is questioned.}

“Qays bin ’Āshim came to the Messenger of Allah and said, ‘O Messenger of Allah! Verily, I buried some daughters of mine alive in the period of pre-Islamic ignorance.’ The Messenger of Allah said,

\[
\text{\textit{أَعْفِنَ عَنْ كُلٍّ وَاحِدَةٍ مِّنْهُمْ رَقِيَّةً}}
\]

\textit{Free a slave for each one of them.}\footnote{‘Abdur-Razzaq 3:351.}

Then Qays said, ‘O Messenger of Allah! Verily, I am an owner of camels.’ The Prophet said,

\[
\text{\textit{فَانْحَرَ عَنْ كُلٍّ وَاحِدَةٍ مِّنْهُمْ بَذَّةً}}
\]

\textit{Then sacrifice a camel for each one of them.}
The Distribution of the Pages

Allah says,

«And when the pages are laid open.» Ad-Daḥḥāk said, "Every person will be given his paper in his right hand or in his left hand." Qatādah said, "O Son of Adam! It (your paper) is written in, then it is rolled up, then it will be distributed to you on the Day of Judgement. So let each man look at what he himself dictated to be written in his paper."[1]

Removing the Heavens, kindling Hellfire, and Paradise being brought near

Allah says,

«And when the heaven is Kushīṭat.» Mujāhid said, "It drawns away."[2] As-Suddī said, "Stripped off." Concerning Allah’s statement,

«And when Hell is Su’irat.» As-Suddī said, "It is heated." In reference to Allah’s statement,

«And when Paradise is brought near.» Ad-Daḥḥāk, Abu Mālik, Qatādah, and Ar-Rabī’ bin Khuthaym, all said, "This means it will be brought near to its inhabitants."

Everyone will know what He has brought on the Day of Judgement

Concerning Allah’s statement,

«Every person will know what he has brought.»

This is the conclusive response of the previous statements,

meaning at the time these matters occur, every soul will know what it has done, and that will be brought forth for it, as Allāh says,

"On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil." (3:30)

Allāh also says,

"On that Day man will be informed of what he sent forward, and what he left behind." (75:13)

"15. But nay! I swear by Al-Khumnas."


"17. And by the night when it ‘As’as."
18. And by the day when it Tanaffas.
19. Verily, this is the Word a most honorable messenger.
20. Dhi Quwwah, with the Lord of the Throne – Makîn,
21. Obeyed there, trustworthy.
22. And your companion is not a madman.
23. And indeed he saw him in the clear horizon.
24. And he withholds not a knowledge of the Unseen.
25. And it is not the word of the outcast Shaytân.
26. Then where are you going?
27. Verily, this is no less than a Reminder for the creatures.
28. To whomsoever among you who wills to walk straight.
29. And you cannot will unless that Allâh wills – the Lord of all that exists.

The Explanation of the Words Al-Khunnas and Al-Kunnas

Muslim recorded in his Sahîh, and An-Nasâ’î in his Book of Tafsîr, in explaining this Ayah, from ‘Amr bin Hurayth that he said, “I prayed the Morning prayer behind the Prophet, and I heard him reciting,

«But nay! I swear by Al-Khunnas, Al-Jawâr Al-Kunnas, and by the night when it ‘As’as, and by the day when it Tanaffas.»[1]

Ibn Jarîr recorded from Khâlid bin ‘Ar’arah that he heard ‘Ali being asked about the Ayah;

(لا أقسم بالخنثى. الجوار الكفّى)

(Nay! I swear by Al-Khunnas, Al-Jawâr Al-Kunnas.)

and he said, “These are the stars that withdraw (disappear) during the day and sweep across the sky (appear) at night.”[2]

Concerning Allâh’s statement,

Sūrah 81. At-Takwīr (15-29) (Part-30) 387

«And by the night when it 'As'as.' There are two opinions about this statement. One of them is that this refers to its advancing with its darkness. Muğāhid said, "It means its darkening." Sa'd bin Jubayr said, "When it begins." Al-Hasan Al-Baṣrī said, "When it covers the people."[1] This was also said by 'Ātiyāh Al-'Awfī.[2] ‘Ali bin Abī Ṭalḥah and Al-'Awfī both reported from Ibn 'Abbās:

«when it 'As'as" "This means when it goes away."[3] Muğāhid, Qatādah and Aḍ-Ḍāḥīk, all said the same.[4] Zayd bin Aslam and his son 'Abdūr-Rahmān also made a similar statement, when they said,

«when it 'As'as" "This means when it leaves, and thus it turns away."[5]

I believe that the intent in Allāh's saying,

«when it 'As'as" is when it approaches, even though it is correct to use this word for departing also. However, approachment is a more suitable usage here. It is as if Allāh is swearing by the night and its darkness when it approaches, and by the morning and its light when it shines from the east. This is as Allāh says,

«By the night as it envelops. By the day as it appears in brightness» (92:1-2)

and He also says,

«By the forenoon. By the night when it darkens.» (93:1-2)

Allāh also says,

«Qa'llān al-'aşsal wa-yāmīl al-nil sāka.»

«Cleaver of the daybreak. He has appointed night for resting.» (6:96)

And there are other similar Āyāt that mention this. Many of the scholars of the fundamentals of language have said that the word 'As'as is used to mean advancing and retreating, with both meanings sharing the same word.

Therefore, it is correct that the intent could be both of them, and Allāh knows best.

Concerning Allāh’s statement,

«Wāla'īna aś-šajj iñ tā's.»

«And by the day when it Tanaffas.»

Ad-Daḥḥāk said, "When it rises." Qatādah said, "When it brightens and advances."[1]

Jibrīl descended with the Qur’ān and it is not the Result of Insanity

Concerning Allāh’s statement,

«Eynī lānūl ṣalīl kāhir.»

«Verily, this is the Word of a most honorable messenger.»

meaning, indeed this Qur’ān is being conveyed by a noble messenger, which is referring to an honorable angel, who has good character and a radiant appearance, and he is Jibrīl.

Ibn ‘Abbās, Ash-Sha’bi, Maymūn bin Mihrān, Al-Ḥasan, Qatādah, Ar-Rabī’ bin Anas, Ad-Daḥḥāk and others have said this.[2]

«Dhi Quwwah» This is similar to Allāh’s statement,


meaning, mighty in creation, mighty in strength and mighty in actions.

\textit{with the Lord of the Throne – Makīn,} meaning, he has high status and lofty rank with Allah.

\textit{Obeyed there,} meaning, he has prestige, his word is listened to, and he is obeyed among the most high gathering (of angels). Qatādah said,

\textit{Obeyed there} “This means in the heavens. He is not one of the lower ranking (ordinary) angels. Rather he is from the high ranking, prestigious angels. He is respected and has been chosen for (the delivery of) this magnificent Message.”

Allāh then says,

\textit{trustworthy.} This is a description of Jibrīl as being trustworthy. This is something very great, that the Almighty Lord has commended His servant and angelic Messenger, Jibrīl, just as He has commended His servant and human Messenger, Muḥammad ﷺ by His statement,

\textit{And your companion is not a madman.} Ash-Sha’bī, Maymūn bin Mihrān, Abu Śālih and others who have been previously mentioned, all said, “This refers to Muḥammad ﷺ.”[1] Allāh said,

\textit{And indeed he saw him in the clear horizon.} meaning, indeed Muḥammad ﷺ saw Jibrīl, who brought him the Message from Allāh, in the form that Allāh created him in (i.e., his true

form), and he had six hundred wings.

\(<in\;the\;clear\;horizon.>\) meaning, clear. This refers to the first sighting which occurred at Al-Baṭhā’ (Makkah). This incident is mentioned in Allāh’s statement,

\(<He\;has\;been\;taught\;by\;one\;mighty\;in\;power\;(Jibrīl).\;Dhu\;Mirrah,\;then\;he\;rose.\;While\;he\;was\;in\;the\;highest\;part\;of\;the\;horizon.\;Then\;he\;approached\;and\;came\;closer.\;And\;was\;at\;a\;distance\;of\;two\;bows’\;length\;or\;less.\;So\;(Allāh)\;revealed\;to\;His\;servant\;what\;He\;revealed.>\) (53:5-10)

The explanation of this and its confirmation has already preceded, as well as the evidence that proves that it is referring to Jibrīl. It seems apparent – and Allāh knows best – that this Sūrah (At-Takwīr) was revealed before the Night Journey (Al-Isrā’), because nothing has been mentioned in it except this sighting (of Jibrīl), and it is the first sighting. The second sighting has been mentioned in Allāh’s statement,

\(<And\;indeed\;he\;saw\;him\;(Jibrīl)\;at\;a\;second\;descent.\;Near\;Sidrah\;Al-Muntahā.\;Near\;it\;is\;the\;Paradise\;of\;Abode.\;When\;that\;covered\;the\;lote\;tree\;which\;did\;cover\;it!>\) (53:13-16)

And these Āyāt have only been mentioned in Sūrat An-Najm, which was revealed after Sūrat Al-Isrā’ (The Night Journey).

The Prophet ﷺ is not Stingy in conveying the Revelation

(وَمَا هُوَ عَلَى الْبَيْنَ بَاطِنٍ)

(He is not Ẓānūn over the Unseen)[1]

[1] Ibn Kathīr presents this recitation of the Āyah, and refers to the version of Ḥaḍṣ; “Some recite it…”
meaning Muhammad ﷺ is not following false conjecture about what Allah revealed. Others have recited this Ayah with the ‘Đād’ in the word Đanîn, which means that he is not stingy, but rather he conveys it to everyone.

Sufyân bin Uyaynah said, “ţanîn and Đanîn both have the same meaning. They mean that he is not a liar, nor is he a wicked, sinful person. The źanîn is one who follows false supposition, and the Đanîn is one who is stingy.”[1]

Qatâdah said, “The Qur’ān was unseen and Allah revealed it to Muhammad ﷺ, and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it.”[2] ʻIkrimah, Ibn Zayd and others have made similar statements. Ibn Jârîr preferred the recitation Ḍanîn.[3] I say that both of recitations have been confirmed by numerous routes of transmission, and its meaning is correct either way, as we have mentioned earlier.

**The Qur’ān is a Reminder for all the Worlds and It is not the Inspiration of Shayţān**

Allah says,

> (And it is not the word of the outcast Shayţān).

meaning, this Qur’ān is not the statement of an outcast Shayţān. This means that he is not able to produce it, nor is it befitting of him to do so. This is as Allah says,

> (And it is not the Shayāţīn who have brought it down. Neither would it suit them nor they can. Verily, they have been removed far from hearing it.) (26:210-212)

Then Allah says,

---

"Then where are you going?" meaning, where has your reason gone, in rejecting this Qur'ān, while it is manifest, clear, and evident that it is the truth from Allāh. This is as Abu Bakr Aṣ-Ṣiddīq said to the delegation of Bani Ḥanāfah when they came to him as Muslims and he commanded them to recite (something from the Qur'ān). So they recited something to him from the so called Qur'ān of Mūsaylimah the Liar, that was total gibberish and terribly poor in style. Thus, Abu Bakr said, "Woe unto you! Where have your senses gone? By Allāh, this speech did not come from a god." Qatādah said,

"Then where are you going?" meaning, from the Book of Allāh and His obedience.

Then Allāh says,

«إِن هُوَ إِلَّا دِيَارٌ لِّلْمُتَّلَقِينَ»

«Verily, this is no less than a Reminder to the creatures.» meaning, this Qur'ān is a reminder for all of mankind. They are reminded by it and receive admonition from it.

«لَيَنَّا تَحْذِرُونَ إِلَّا أَن يَكُن مِّنْ أَنْتَهَىٰ الْكَثِيرُ»

«To whomsoever among you who wills to walk straight.» meaning, whoever seeks guidance, then he must adhere to this Qur'ān, for verily it is his salvation and guidance. There is no guidance in other than it.

«وَمَا نَأْمَرُ إِلَّا أَن يَكُن مِّنْ أَنتَهَى الْكَثِيرُ»

«And you cannot will unless (it be) that Allāh wills - the Lord of all that exists.»

This means that the will is not left to you all, so that whoever wishes to be guided, then he is guided, and whoever wishes to be astray, then he goes astray, rather, all of this is according to the will of Allāh the Exalted, and He is the Lord of all that exists.

It is reported from Sulaymān bin Mūsā that when this Āyah was revealed,

«لَيَنَّا تَحْذِرُونَ إِلَّا أَن يَكُن مِّنْ أَنْتَهَىٰ»

«To whomsoever among you who wills to walk straight.»
Abu Jahl said, “The matter is up to us. If we wish, we will stand straight, and we do not wish, we will not stand straight.” So Allah revealed,

َوَمَا نَتَّبِعُونَ إِلَّا أَنْ يَبْنَيْتَنَا رَبُّ الْكُلِّ أَنْ تَتَّبِعَنَا”

(And you cannot will unless (it be) that Allah wills – the Lord of the all that exists.)[1]

This is the end of the Tafsir of Surat Al-Takwir, and all praise and thanks are due to Allah.

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[1] At-Tabari 24:264. This is a Mursal narration.
The Tafsir of Sūrat Al-Infiṭār
(Chapter - 82)

Which was revealed in Makkah

The Virtues of Sūrat Al-Infiṭār

An-Nasā’i recorded from Jābir that Mu‘ādh stood and lead the people in the Night prayer, and he made the recitation of his prayer long. So the Prophet ﷺ said,

«أَنْ تُبْعِثُنَّ فَإِنَّكُمْ لَا تُعْمَدُونَ أَيْنَ كُنْتُمْ عَنْ ﴿فَاتَّبَعَ أَصْدَرَ رَبِّكَ الْفَلَقِ ﴾ وِإِذَا أَنْطَرَتْ أَنْطَرَتْ»

«Are you putting the people to trial O Mu‘ādh? Why don’t you recite ﴿Glorify the Name of your Lord the Most High﴿ (87), ﴿By the forenoon﴿ (93), and ﴿When the heaven is cleft asunder﴿ (82)?»[1]

The basis of this Ḥadīth is found in the Two Ṣaḥīḥs,[2] however the mentioning of

﴿إِذَا أَنْطَرَتْ أَنْطَرَتْ﴾

﴿When the heaven is cleft asunder.``` has only been mentioned by An-Nasā’i. It has been previously mentioned in a narration from ‘Abdullāh bin ‘Umar that the Prophet ﷺ said,

«مَنْ سَرَّ أَنْ يَبْصِرَ إِلَى الْمَيَامَةِ رَأَى عَيْنِيْ قَلْيْرًا: ﴿إِذَا أَنْطَرَتْ كُنِّيَتْ﴾ وَإِذَا أَنْطَرَتْ أَنْطَرَتْ»

«Whoever would be pleased to look at the Day of Resurrection with his own eyes, then let him recite, ﴿When the sun is Kuwwirat.﴾ (81) and; ﴿When the heaven is cleft asunder﴿ (82) and; ﴿When the heaven is split asunder﴿ (84).»[3]

1. When the heaven is cleft asunder (Infatārat).
2. And when the stars Intatharat.
3. And when the seas Fujjirat.

4. And when the graves Bu’thurat.
5. A person will know what he has sent forward and left behind.
6. O man! What has made you careless about your Lord, the Most Generous?
7. Who created you, fashioned you perfectly, and gave you due proportion.
8. In whatever form He willed, He put you together.
10. But verily, over you to watch you
12. They know all that you do.
What will happen on the Day of Judgement

Allâh says,

\(\text{إِنَّ الْيَوْمَ لَيَمَشِيُّ الْأَعْرَاحُ} \)

\(\text{When the heaven is cleft asunder (Infaṣatrat).} \) meaning, it splits. This is as Allâh says,

\(\text{إِنَّ الْيَوْمَ لَيَمَشِيُّ الْأَعْرَاحُ} \)

\(\text{Whereon the heaven will be cleft asunder (Munfaṣir)} \) (73:18)

Then Allâh says,

\(\text{زَوْيَا الْكَوْكَبِ الْأَعْرَاحِ} \)

\(\text{And when the stars Intatharat.} \) meaning, fallen.

\(\text{زَوْيَا الْبَحْرِ الْمُهْبَرِ} \)

\(\text{And when the seas Fujjarat.} \) 'Ali bin Abî Ṭalḥah reported from Ibn 'Abbās that he said, “Allâh will cause some of it to burst forth over other parts of it.”[1] Al-Hasan said, “Allâh will cause some parts of it to burst forth over other parts of it, and its water will go away.”[2] Qatādah said, “Its fresh water will mix with its salt water.”[3]

\(\text{زَوْيَا الْقَمَرِ الْمُرْتَبِ} \)

\(\text{And when the graves Bu'thirat.} \) Ibn 'Abbās said, “searched.”[4] As-Suddi said, “Tub'athiru means that they will be moved and those who are in them will come out.”

\(\text{عَلَّمَ تَسْأَلُنَا مَثَلَّ الْحَقِّ وَالْقَرْنِ} \)

\(\text{A person will know what he has sent forward and left behind.} \)

meaning, when this happens then this will occur.

Mankind should not forget about Allâh

Allâh says,

O man! What has made you careless about your Lord, the Most Generous?

This is a threat. It is not an attempt to get a reply as some people mistakenly think. They consider it as if the Most Generous is asking them so that they will say, “His honor deceived him (or made him careless of his Lord).” Rather the meaning of this Āyah is, “O Son of Ādam! What has deceived you from your Lord, the Most Generous – meaning the Most Great – so that you went forth disobeying Him, and you met Him with that which was unbefitting.” This is similar to what has been reported in the Ḥadīth,

"Allāh will say on the Day of Judgement: ‘O Son of Ādam! What has deceived you concerning Me? O Son of Ādam! What was your response to the Messengers?”  

Al-Baghawi mentioned that Al-Kalbi and Muqātīl said, “This Āyah was revealed about Al-Aswād bin Shārīq who struck the Prophet ﷺ and he was not punished in retaliation. So Allāh revealed,

What has made you careless about your Lord, the Most Generous?

Then Allāh said,

Who created you, fashioned you perfectly, and gave you due proportion.

meaning, ‘what has deceived you concerning the Most Generous Lord?’

[1] Tuhfat Al-Ashraf 7:70. This is the only reference for the Ḥadīth, so its authenticity was unverifiable.

[2] Al-Baghawi 4:455. This is a Mursal narration.
Who created you, fashioned you perfectly, and gave you due proportion.

meaning, ‘He made you complete, straight, and perfectly balanced and proportioned in stature. He fashioned you in the best of forms and shapes.’

Imám Ahmad recorded from Busr bin Jaḥḥāsh Al-Qurashi that one day the Messenger of Allāh ﷺ spat in his palm and placed his finger on it. Then he said,

فأَلَّهُمَا غَرَّ وَجْلَةُ: يَا أَبَيْنَ آدَمَ أَلَيْنَكَ إِبْرَاهِيمُ وَأَلَيْنَكَ إِبْرَاهِيمُ بِمِثَالِ هَذَا; حَتَّى إِذَا

سُوُّيَّكُ وَعَدَّكُ مُثِيَتَ بِبَنِ وَدِينَانِ، وَالَّذِينَ مِنْذِنِينَ، وَفَجَعَّلَتُ وَفَضَّلَتَ حَتَّى إِذَا

بَلَغَ التَّراَقَ فَلَتَ: أُضُلَّقُ وَأَلِّي أَوَّلَ الْمُضْلَّقَةِ؟

‘Allāh the Mighty and Sublime says: “O Son of Ādam! How can you escape Me when I created you from something similar to this (spit)? Then I fashioned you and made your creation balanced so that you walked between the two outer garments. And the earth has a burial place for you. So you gathered (wealth) and withheld it until your soul reached your collarbone (i.e., death comes). Then, at that time you say, ‘I will give charity now.’ But how will there be time for charity?”’

This Ḥadīth has also been recorded by Ibn Mājah .

Concerning Allāh’s statement,

In whatever form He willed, He put you together.

Mujāhid said, “In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle.” In the Two Šaḥīfs it is recorded from Abu Hurayrah that a man said, “O Messenger of Allāh! Verily, my wife has given birth to a black boy.” The Prophet ﷺ said,

دُلْ لَكَ مِنْ إِبِلِّ
"Do you have any camels?" The man said, "Yes." The Prophet ﷺ then said,

فَنَّا أَزْوَاجُهَا

"What color are they?" The man said, "Red." The Prophet ﷺ said,

فَنَّبَلَ فِيهَا مِنْ أَوْرَقٍ

"Do any of them have patches of gray?" The man said, "Yes." The Prophet ﷺ asked him,

فَأَنْتُ أَنَا ذَلِكَ

"How did this happen to them?" The man replied, "It is probably an inherited genetical strain." The Prophet ﷺ then said,

وَهَذَا عَنَى أَنْ يَكُونَ نَزْعًا عِرَاقً

"Likewise, this (with your son) is probably an inherited genetical strain."[[1]]

The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Ādam

Concerning Allāh’s statement,

قَلْ بَلْ نَكُونُ مَثْلَ الْقَبْلَى

"Nay! But you deny (the Day of) Ad-Dīn."

meaning, ‘you are only compelled to oppose the Most Generous and meet Him with disobedience, by your rejection in your hearts of the Hereafter, the recompense and the reckoning.’ Concerning Allāh’s statement,

قَلْ بَلْ نَكُونُ مَثْلَ الْقَبْلَى

"But verily, over you to watch you (are) Kirāman Kātibīn, they know all that you do." (82:10-12)

meaning, ‘indeed there are noble guardian angels over you, so do not meet them with evil deeds, because they write down all that you do.’

[[1]] Fath Al-Bāri 9:351, and Muslim 2:1137.
13. Verily, the Abrār (the righteous believers) will be in Delight.

14. And verily, the wicked will be in the blazing Fire (Hell).

15. Therein they will enter, and taste its burning flame on the Day of Recompense.

16. And they will not be absent therefrom.

17. And what will make you know what the Day of Recompense is?

18. Again, what will make you know what the Day of Recompense is?

19. (It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allāh.

The Reward of the Righteous and the Sinners

Allāh informs of what the righteous will receive of delight. They are those who obeyed Allāh and did not meet Him with disobedience (sins). Then He mentions that the evildoers will be in Hell and eternal torment. Due to this He says,

\[
\text{Therein they will enter, and taste its burning flame on the Day of Recompense,}\]

meaning, the Day of Reckoning, Recompense, and Judgement.

\[
\text{And they will not be absent therefrom.}\]

meaning, they will not be absent for even one hour from the torment. The torment will not be lightened from them, nor will they be granted the death that they will be requesting, or any rest – not even for a single day. Allāh then says,

\[
\text{And what will make you know what the Day of Recompense is?}\]
This is a magnification of the affair of the Day of Judgement. Then Allâh affirms it by saying,

«إِنِّي مَا أذَّرْتُكَ مَا يَرمُيُّ الْيَتِمُّ»

«Again, what will make you know what the Day of Recompense is?»

Then He explains this by saying,

«يَوْمًا لَا تُذْكَرُونَ فِيهِ نَفْسًا سَيْتَا»

«(It will be) the Day when no person shall have power for another,»

meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allâh gives permission to whomever He wishes and is pleased with. We will mention here a Hadîth (where the Prophet ﷺ said),

«وَأَلْبَسْنَا الْأَشْهَابَ أَلْبَاسَهُمْ مِنَ النَّارِ لَا أَمَلَكُ لَكُمْ مِنَ اللَّهِ شَيْئًا»

«O children of Hâshim! Save yourselves from the Fire, for I have no power to cause you any benefit from Allâh.»[1]

This has been mentioned previously at the end of the Tafsîr of Sûrat Ash-Shu‘â’râ’ (see 26:214). Thus, Allâh says,

«وَالآمرُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

«and the Decision, that Day, will be with Allâh.»

This is similar to Allâh’s statement,

«مَنِيَ الْمَلَكُ يَوْمَ الْقِيَامَةِ»

«Whose is the kingdom this Day? It is Allâh’s, the One, the Irresistible.» (40:16)

It is also similar to His statement,

«الْمَلَكُ يَوْمَ الْقِيَامَةِ إِلَيْهِ الْحَقُّ الْكَيْلَامُ»

«The true sovereignty on that Day will be for the Most Gracious» (25:26)

It is also similar to His saying;

«The only Owner of the Day of Recompense.» (1:4)

Qatādah said,

«(It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allāh.»

"By Allāh, the Decision is for Allāh today (now), but on that Day no one will try to dispute with Him about it."

This is the end of the Tafsīr of Sūrat Al-İnfitār. All praise and blessings are due to Allāh, and He is the Giver of success and freedom from error.
The **Tafsîr of Sûrat Al-Muṭaffifîn**  
(Chapter - 83)

Which was revealed in Al-Madînah

\[
{\text{ۚیَمُسُّ اَلْمَّلِّکَ اَلْحَمِیَّةُ}}
\]

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

\[
\text{ۚوَبَلْ لِلْسَكَّٰنِينِ أَنَّ الْمَلِیۡکَ، إِذَا أُكَالَا عَلَى أَلَابِسِهِمْ بِمَسْتَوْعَرٍ، رَأَى كَلِیٕ مُّكَشَّرٍ أَوْ مَزْوَدُهُمْ بِبَعْضٍ مَّكْشَرٍ أَلَّا بَلَّ أَنَّهُمْ مُّقَتَّلُونَ، لَيَمَّا عَلَّمُونَ مَكَّاً مَّعْلُومٍ أَلَّا بَلَّ أَقَامُوا اِنْتِشَارٍ أَنَّهُمْ أَنَفَقُّونَ مِنْ مَالِهِمُّ.}
\]

1. Woe to Al-Muṭaffifîn.  
2. Those who, when they have to receive by measure from men, demand full measure,  
3. And when they have to give by measure or weight to men, give less than due,  
4. Do they not think that they will be resurrected,  
5. On a Great Day?  
6. The Day when (all) mankind will stand before the Lord of all that exists?

**Increasing and decreasing in the Measure and Weight will be a Cause for Regret and Loss**

An-Nasâ’î and Ibn Mājah both recorded from Ibn ‘Abbâs that he said, “When the Prophet ﷺ came to Al-Madînah, the people of Al-Madînah were the most terrible people in giving measurement (i.e., they used to cheat). Thus, Allâh revealed,

\[
{\text{ۚوَبَلْ لِلْسَكَّٰنِينِ}}
\]

\*Woe to Al-Muṭaffifîn.* After this, they began to give good measure.*[1] The meaning of the word Tatfîf here is to be stingy

---

with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt. Thus, Allāh explains that the Mutaffifin – those whom He has promised loss and destruction, whom are meant by “Woe” – are

آتين إنا أكفارًا على الناس

Those who, when they have to receive by measure from men,
meaning, from among the people.

క్ష్రియంతరునన

(demand full measure,) meaning, they take their right by demanding full measure and extra as well.

زروا كأولهم أو زروا ضربون

(And when they have to give by measure or weight to (other) men, give less than due.)
meaning, they decrease.
Verily, Allāh commanded that the measure and weight should be given in full. He says in another Āyah,

والنفوس السليمة إذا كنتم رحمة بالمساكين السليمة فإنكم سبب وأحسن نزولكم

(And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end.) (17:35)

Allāh also says,

وزرحا السكين والبركات بالبركات لا تكون نصف إلا رسمكم

(And give full measure and full weight with justice. We burden not any person, but with that which he can bear.) (6:152)

and He says,

وزرحا الورث والفروض ولا تخسروا اليمان

(And observe the weight with equity and do not make the balance deficient.) (55:9)

Allāh destroyed the people of Shu‘ayb and wiped them out because of their cheating in weights and measurements.
 Threatening the *Mutaffifin* with standing before the Lord of all that exists

Then Allah says as a threat to them,

«Do they not think that they will be resurrected, on a Great Day?»

meaning, do these people not fear the resurrection and standing before He Who knows the hidden matters and the innermost secrets, on a Day that contains great horror and tremendous fright? Whoever loses on this Day will be made to enter into a blazing fire. Then Allah says,

«The Day when (all) mankind will stand before the Lord of all that exists?»

meaning, they will stand barefooted, naked and uncircumcised at a station that will be difficult, hard, and distressful for the criminals. They will be covered by the command from Allah, and it will be that, which the strength and the senses will not be able to bare.

Imam Malik reported from Nafi’ who reported from Ibn ‘Umar that the Prophet said,

«This will be the Day that mankind will stand before the Lord of all that exists, until one of them will sink up to the middle of his ears in sweat.»

Al-Bukhari recorded this Hadith from Malik and ‘Abdullah bin ‘Awn, both of whom reported it from Nafi’. [1] Muslim also recorded it from two routes. [2]

Another Hadith: Imam Ahmad recorded from Al-Miqdad, who was Ibn Al-Aswad Al-Kindi, that he heard the Messenger of Allah saying,

إذا كان يوم الفيامه أذنيب الشمس من الباب حتى تكون قدر ميل أو ميلين - قال


On the Day of Judgement, the sun will draw near the servants until it is a mile or two away from them. Then the sun will burn them, and they will be submersed in sweat based upon the amount of their deeds. From among them there will be those whose sweat will come up to their two heels. From among them there will be those whose sweat will come up to their two knees. From among them there will be those whose sweat will come up to their groins. From among them there will be those who will be bridled in sweat (up to their necks).

This Ḥadīth was recorded by Muslim and At-Tirmidhi.\(^{[1]}\)

In Sunan Abu Dāwud it is recorded that the Messenger of Allāh ﷺ used to seek refuge with Allāh from the hardship of standing on the Day of Judgement.\(^{[2]}\) It has been reported from Ibn Masʿūd that they will be standing for forty years with their heads raised toward the sky. No one will speak to them, and the righteous and wicked among them will all be bridled in sweat.\(^{[3]}\) It has been reported from Ibn ‘Umar that they will be standing for one hundred years. Both of these statements have been recorded by Ibn Jarīr.\(^{[4]}\) In the Sunans of Abu Dāwud, An-Nasā’ī, and Ibn Mājih, it is recorded from ‘Ā’ishah that the Messenger of Allāh ﷺ used to begin his late night prayer by declaring Allāh’s greatness ten times, praising Allāh ten times, glorifying Allāh ten times, and seeking Allāh’s forgiveness ten times. Then he would say,

"O Allāh! Forgive me, guide me, provide for me, and protect me."

Then he would seek refuge from the hardship of the standing

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\(^{[1]}\) Ahmad 6:3, Muslim 2864, and Tuḥfat Al-Ahwādhi 7:89.

\(^{[2]}\) Abu Dāwud 1:487.

\(^{[3]}\) At-Ṭabarî 24:281.

\(^{[4]}\) At-Ṭabarî 24:280.

\begin{quote}
فألا إن كتب الفجادر لى سبيلين: وما أنزل ما سبيلين: كتب مفادكم دخل فنابه، إنما ينابه اللدائن.
\end{quote}

\begin{verse}
7. Nay! Truly, the Record of the wicked is in Sijjīn.
\end{verse}

\begin{verse}
8. And what will make you know what Sijjīn is?
\end{verse}

\begin{verse}
9. A Register inscribed.
\end{verse}

\begin{verse}
\end{verse}

\begin{verse}
11. Those who deny the Day of Recompense.
\end{verse}

\begin{verse}
12. And none can deny it except every transgressor beyond bounds, the sinner!
\end{verse}

\begin{verse}
13. When Our Ayāt are recited to him, he says: "Tales of the ancients!"
\end{verse}

\begin{verse}
14. Nay! But on their hearts is the Rān (covering) which they used to earn.
\end{verse}

\begin{verse}
15. Nay! Surely, they will be veiled from seeing their Lord that Day.
\end{verse}

\begin{verse}
16. Then verily, they will indeed enter the burning flame of Hell.
\end{verse}

\begin{verse}
17. Then, it will be said to them: "This is what you used to deny!"
\end{verse}

The Record of the Wicked and some of what happens to Them

Allāh says truly,

\begin{quote}
فألا إن كتب الفجادر لى سبيلين: وما أنزل ما سبيلين: كتب مفادكم دخل فنابه، إنما ينابه اللدائن.
\end{quote}

\begin{verse}
Nay! Truly, the Record of the wicked is in Sijjīn.
\end{verse}

meaning, that their final destination and their abode will be in Sijjīn, which is derived from the word prison (Sijn), and here it means straitened circumstances. Thus, Allāh expresses the
greatness of this matter, saying:

\[\text{And what will make you know what Sijjîn is?}\]

meaning, it is a great matter, an eternal prison, and a painful torment. Some have said that it is beneath the seventh earth. It has been mentioned previously in the lengthy Hadîth of Al-Barâ' bin 'Azib that the Prophet ﷺ said,

\[\text{Yâqûl Allâh 'Azûz 'Alîr fi Rûhî l-Îkîfîr 'Akkâbâ 'Kûfârâ fi Sijînî. 'Abîjîn Hîm Nîhth l-'Ardîl al-Sabî'î.}\]

\[\text{Allâh says concerning the soul of the disbeliever, 'Record his book in Sijjîn.' And Sijjîn is beneath the seventh earth.}^{[1]}\]

it is known that the destination of the wicked people will be Hell, and it is the lowest of the low. For Allâh says,

\[\text{Bîn rûdths na'id sīyînî. 'Alîm mânâta wâblîl 'asîîni.}\]

\[\text{Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds.} (95:5-6)\]

Here Allâh says,

\[\text{Fâlâ lîn qînîb l-lîmâr qîn Sijînî. 'Abîjîn hîm nîhth l-'asîî.}\]

\[\text{Nay! Truly, the Record of the wicked is in Sijjîn. And what will make you know what Sijjîn is?}\]

and it is full of hardship and misery. Allâh says,

\[\text{Wâjîn 'Arîwâ wa mânâta ummamîn 'Aqâbîn 'Aqâbîn. 'Abîjîn hîm nîhth l-'asîî.}\]

\[\text{And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.} (25:13)\]

Then Allâh says,

\[\text{A Register inscribed.} \text{ This is not an explanation of His statement,}\]

\[\text{Wâjîn 'Arîwâ ma 'sîyînî.}\]

\[\text{Aţ-Tîwâl of Aţ-Tabarâni 238, and similar with Al-Ḥâkim 1:37.}\]
And what will make you know what Sijjīn is?

It is only an explanation of the destination that will be recorded for them, which is Sijjīn. Meaning, it is inscribed, written, and completed. No one can add to it and no one can remove anything from it. This was said by Muḥammad bin Kaʿb Al-Qurāzī.[1] Then Allāh said,

"Woe, that Day, to those who deny."

meaning, when they come to the imprisonment, Allāh threatened them with, on the Day of Judgement, and the disgraceful torment. The statement, “Woe,” has already been discussed previously and there is no need to repeat it here. Basically, it means destruction and devastation. This is like what is said, “Woe to so-and-so.” This is similar to what has been recorded in the Musnad and the Sunan collections on the authority of Bahz bin Ḥakīm bin Muʿāwiyyah bin Ḥaydah, who reported from his father, who reported from his grandfather that the Messenger of Allāh ﷺ said,

"Woe unto whoever speaks, and lies in order to make the people laugh. Woe unto him, woe unto him."[2]

Then Allāh says, in explaining who are the wicked, disbelieving deniers,

"Those who deny the Day of Recompense."

meaning, they do not believe it will happen, and they do not believe in its existence. Thus, they consider it a matter that is farfetched. Allāh then says,

"And none can deny it except every transgressor, sinner."

meaning, transgressive in his actions by doing that which is forbidden and exceeding the limits when acquiring the

permissible. He is a sinner in his statements, because he lies whenever he speaks, he breaks his promises whenever he makes them, and he behaves in an abusive and wicked manner whenever he argues. Concerning Allāh's statement,

\[
\text{When Our Āyāt are recited to him, he says: "Tales of the ancients!"}
\]

meaning, whenever he hears the Words of Allāh from the Messenger ﷺ, he denies it and has ill thoughts about it. Thus, he believes that it is a collection gathered from the books of the ancients. This is as Allāh says,

\[
\text{(And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the men of old!" (16:24)}
\]

Similarly Allāh says,

\[
\text{(And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon." (25:5)}
\]

Then Allāh continues saying,

\[
\text{(Nay! But on their hearts is the Rān (covering) which they used to earn.)}
\]

meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'ān is tales of the ancients." Rather, it is the Word of Allāh, His inspiration and His revelation to His Messenger ﷺ. The only thing that blocked their hearts from believing in it is the dark covering cast over it from the many sins and wrong they committed that has covered up their hearts. Thus, Allāh says,

\[
\text{(Nay! But on their hearts is the Rān (covering) which they used to earn.)}
\]

This dark covering known as Rayn overcomes the hearts of the
disbelievers, the covering of Ghaym is for the righteous, and the covering of Ghayn is for those who are near to Allāh.

Ibn Jarīr, At-Tirmidhi, An-Nisā’ī, and Ibn Mājah all recorded from Abu Hurayrah that the Prophet ﷺ said,

"Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to increase. That is the statement of Allāh: «Nay! But on their hearts is the Rān (covering) which they used to earn.»

At-Tirmidhi said, “Hasan Ṣaḥīh.” The wording of An-Nasā’ī says,

"Whenever the servant commits a wrong, a black spot is put in his heart. So, if he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns to the sin, the spot will increase until it overcomes his (entire) heart, and this is the Rān that Allāh mentions when He says: «Nay, but on their hearts is the Rān (covering) which they used to earn.»

Concerning Allāh’s statement,

«Nay! Surely, they will be veiled from seeing their Lord that Day.»

meaning, they will have a place on the Day of Judgement, and lodging in Sijjīn. Along with this they will be veiled from seeing their Lord and Creator on the Day of Judgement. Imām Abu ‘Abdullāh Ash-Shāfi‘ī said, “In this Āyah is a proof that the believers will see Him (Allāh), the Mighty and Sublime, on that Day.”

Concerning Allah's statement,

"Then verily, they will indeed enter the burning flame of Hell."

meaning, along with this being prevented from seeing the Most Gracious, they will also be among the people of the Fire.

"Then, it will be said to them: 'This is what you used to deny!'" (83:17)

meaning, this will be said to them by way of scolding, rebuking, belittling, and humiliation.

18. Nay! Verily, the Record of Al-Abrâr (the righteous believers) is (preserved) in 'Illiyyîn.

19. And what will make you know what 'Illiyyîn is?

20. A Register inscribed,

21. To which bear witness those nearest.

22. Verily, Al-Abrâr (the righteous believers) will be in Delight.
23. On thrones, looking.
24. You will recognize in their faces the brightness of delight.
25. They will be given to drink of pure sealed Rahiq.
26. Sealed with musk, and for this let those strive who want to strive.
27. It will be mixed with Tasnim:
28. A spring whereof drink those nearest to Allah.

The Record Book of the Righteous and Their Reward

Allah says that truly,

به، تاکنین

Verily, the Record of Al-Abrar (the righteous believers)

These people are in a situation that is the opposite of the wicked people.

(is in 'Iliyyin.) meaning, their final destination is 'Iliyyin, which is the opposite of Sijjin. It has been reported from Hilaal bin Yasaf that Ibn 'Abbâs asked Ka'b about Sijjin while he was present, and Ka'b said, "It is the seventh earth and in it are the souls of the disbelievers." Then Ibn 'Abbâs asked him about 'Iliyyin, so he said, "It is the seventh heaven and it contains the souls of the believers."[1] This statement – that it is the seventh heaven – has been said by others as well.[2] 'Ali bin Abi Talhah reported that Ibn 'Abbâs said concerning Allah's statement,


(Nay! Verily, the Record of Al-Abrar (the righteous believers) is in 'Iliyyin.)

"This means Paradise."[3] Others besides him have said,

"`Illiyin is located at Sidrat Al-Muntahā."

The obvious meaning is that the word `Illiyin is taken from the word 'Uluw, which means highness. The more something ascends and rises, the more it becomes greater and increases. Thus, Allāh magnifies its affair and extols its matter by saying,

\[
\text{And what will make you know what `Illiyin is?}
\]

Then He says by way of affirming what will be written for them,

\[
\text{A Register inscribed. To which bear witness those nearest.}
\]

They are the angels. This was stated by Qatādah. Al-‘Awwfī reported from Ibn ‘Abbās that he said, "Those nearest to Allāh in each heaven will witness it." Then Allāh says,

\[
\text{Verily, Al-Abrār (the righteous believers) will be in Delight.}
\]

meaning, on the Day of Judgement they will be in eternal pleasure and gardens that contain comprehensive bounties.

\[
\text{On thrones, these are thrones beneath canopies from which they will be gazing. It has been said, "This means that they will be gazing at their kingdom and what Allāh has given them of good and bounties that will not end or perish. It has also been said,}
\]

\[
\text{On thrones, looking. "This means that they will be looking at Allāh, the Mighty and Sublime." This is the opposite of what those wicked people have been described with,}
\]

---

[1] At-Ṭabari 24:292. Sidrat Al-Muntahā is the lote tree at the utmost boundary of the seventh heaven beyond which none can pass.


Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day. (83:15)

Thus, it has been mentioned that these (righteous people) will be allowed to look at Allâh while they are upon their thrones and elevated couches.

Concerning Allâh’s statement,

“You will recognize in their faces the brightness of delight.”

meaning, ‘you will notice a glow of delight in their faces when you look at them.’ This is a description of opulence, decorum, happiness, composure, and authority that they will be experiencing from this great delight.

Concerning Allâh’s statement,

“They will be given to drink of pure sealed Rahîq.”

meaning, they will be given drink from the wine of Paradise. Ar-Rahîq is one of the names of the wine (in Paradise). Ibn Mas‘ûd, Ibn ‘Abbâs, Mujâhid, Al-Ḥasan, Qatâdah and Ibn Zayd all said this.[1]

Ibn Mas‘ûd said concerning Allâh’s statement,

“Sealed with musk,” “This means it will be mixed with musk.”[2] Al-‘Awfî reported from Ibn ‘Abbâs that he said, “Allâh will make the wine have a pleasant aroma for them, so the last thing that He will place in it will be musk. Thus, it will be sealed with musk.”[3] Qatâdah and Aḍ-Ḍâḥhâk both said the same.[4]

Then Allâh says,

“and for this let (all) those strive who want to strive.”

meaning, for a situation like this, let the boasters boast, compete, and strive to gain more. Let the competitors compete and race toward the likes of this. This is similar to Allāh’s statement,

\[
\text{\textit{For the like of this let the workers work.}} \quad (37:61)
\]

Allāh then says,

\[
\text{\textit{It will be mixed with Tasnīm.}}
\]

meaning, this wine that is being described is mixed with \textit{Tasnīm}. This refers to a drink called \textit{Tasnīm}, and it is the most excellent and exalted drink of the people of Paradise. This was said by Abu Šāliḥ and Aḍ-\textit{Daḥḥāk}.\textsuperscript{[1]} Thus, Allāh says,

\[
\text{\textit{A spring whereof drink those nearest to Allāh.}} \quad (83:28)
\]

meaning, those who are near to Allāh, will drink from it as they wish, and the companions of the right hand will be given a drink that is mixed with it. This has been said by Ibn Mas‘ūd, Ibn ‘Abbās, Masrūq, Qatādah and others.\textsuperscript{[2]}

\[
\text{\textit{If Allāh’s servants were asked: \textit{Willingly would we be killed?}}}
\]

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\text{\textit{And if we were asked: \textit{Willingly would we be killed?}}}
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\text{\textit{And if we were asked: \textit{Willingly would we be killed?}}}
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\text{\textit{And if we were asked: \textit{Willingly would we be killed?}}}
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\text{\textit{And if we were asked: \textit{Willingly would we be killed?}}}
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\[
\text{\textit{Almost surely, those who committed crimes used to laugh at those who believed.}}
\]

\[
\text{\textit{And, whenever they passed by them, used to wink one to another.}}
\]

\[
\text{\textit{And when they returned to their own people, they would return jesting;}}
\]

\[
\text{\textit{And when they saw them, they said: \textquote{Verily, these have}}}
\]

\textsuperscript{[1]} Aṭ-Ṭabari 24:301.

\textsuperscript{[2]} Aṭ-Ṭabari 24:300, 301.
The Wicked Behavior of the Criminals and Their mocking of the Believers

Allāh informs that the criminals used to laugh at the believers in the worldly life. In other words, they would mock them and despise them. Whenever they would pass by the believers, they would wink at each other about them, meaning in contempt of them.

meaning, when these criminals turn back, or return to their homes, they go back pleased. This means that whatever they request, they find it. Yet, with this, they still are not grateful for Allāh’s favor upon them. Rather they busy themselves with despising and envying the believers.

meaning, ‘because they are upon a religion other than their own religion.’

Allāh then says,

meaning, these criminals have not been sent as guardians over the deeds and statements of these believers. These wrongdoers have not been made responsible for them. So, why are they so concerned with them, and why have they made them the focus of their attention? This is as Allāh says,
Thus, Allah says here,

\[\text{\textit{But this Day}}\text{ meaning, the Day of Judgement.}\]

\[\text{\textit{those who believe will laugh at the disbelievers}}\text{ meaning, as retribution for how those people laughed at them.}\]

\[\text{\textit{On thrones, looking.}}\text{ meaning, looking at Allah as reward for bearing the false claims against them that they were misguided. They were not misguided at all. Rather they were the close Awdiya’ of Allah, who will be looking at their Lord in the place of His honor.}\]

Concerning Allah’s statement,

\[\text{\textit{Are not the disbelievers paid for what they used to do?}}\text{ meaning, ‘will the disbelievers be recompensed for their mockery and belittlement against the believers, or not?’ This means that they surely will be paid in full, completely and perfectly (for their behavior).}\]

This is the end of the Tafsir of Sūrat Al-Muṭaffifīn, and all praise and thanks are due to Allah.
The Tafsīr of Sūrat Al-Inshiqaq
(Chapter - 84)
Which was revealed in Makkah

The Prostration of Recitation in Sūrat Al-Inshiqaq

It is reported from Abu Salamah that while leading them in prayer, Abu Hurayrah recited,

(When the heaven is split asunder.) and he prostrated during its recitation. Then when he completed the prayer, he informed them that the Messenger of Allāh ﷺ prostrated during its recitation. This was recorded by Muslim and An-Nasā‘ī on the authority of Mālik.\[1\]

Al-Bukhārī recorded from Abu Rāfī’ that he prayed the Night prayer with Abu Hurayrah, and he (Abu Hurayrah) recited,

(When the heaven is split asunder.) then he prostrated. So Abu Rāfī’ said something to him about it (questioning it). Abu Hurayrah replied, “I prostrated behind Abul-Qāsim (the Prophet ﷺ), and I will never cease prostrating during its recitation until I meet him.”\[2\]

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

When the heaven is split asunder,

And listens to and obeys its Lord – and it must do so.

And when the earth is stretched forth,

And has cast out all that was in it and became empty.

And listens to and obeys its Lord – and it must do so.

O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning, and you will meet.

Then as for him who will be given his Record in his right hand,

He surely will receive an easy reckoning.

And will return to his family Masrūr (in joy!)

But whosoever is given his Record behind his back,

He will invoke destruction,

And he shall enter a blazing Fire, and made to taste its burning.

Verily, he was among his people in joy!

Verily, he thought that he would never return!

Yes! Verily, his Lord has been ever beholding him!

Splitting the Heavens asunder and stretching the Earth forth on the Day of Resurrection

Allāh says,

When the heaven is split asunder, This refers to the Day of Judgement.

And listens to and obeys its Lord meaning, it listens to its Lord and obeys His command to split apart. This will occur on the Day of Judgement.

and it must do so. meaning, it is right for it to obey the command of its Lord, because it is great and cannot be rejected,
nor overcome. Rather it overpowers everything and everything is submissive to it. Then Allāh says,

-spot 3-

«And when the earth is stretched forth,» meaning, when the earth is expanded, spread out and extended.

Then He says,

-spot 3-

«And has cast out all that was in it and became empty.» meaning, it throws out the dead inside of it, and it empties itself of them. This was said by Mujāhid, Sa'īd, and Qatādah.\(^1\)

-spot 3-

«And listens to and obeys its Lord, and it must do so.»

The explanation of this is the same as what has preceded.

The Recompense for Deeds is True

Allāh says,

-spot 3-

«O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning.» meaning, ‘verily you are hastening to your Lord and working deeds.’

-spot 3-

«and you will meet.» Then you will meet that which you did of good or evil.’ A proof for this is what Abu Dāwud At-Ṭayālīsī recorded from Jābir, that the Messenger of Allāh ﷺ said,

-spot 3-

«Jibrīl said, “O Muhammad! Live how you wish, for verily you will die; love what you wish, for verily you will part with it; and do what you wish, for verily you will meet it (your deed).”\(^2\)

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\(^1\) At-Ṭabari 24:310.

\(^2\) Musnad At-Ṭayālīsī no. 242.
There are some people who refer the pronoun back to the statement “your Lord.” Thus, they hold the Ayah to mean, “and you will meet your Lord.” This means that He will reward you for your work, and pay you for your efforts. Therefore, both of these two views are connected. Al-'Awfi recorded from Ibn ‘Abbās that he said explaining,

«O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,»

“Whatever deed you do, you will meet Allāh with it, whether it is good or bad.»[1]

**The Presentation and the Discussion that will take place during the Reckoning**

Then Allāh says,

«Fā'la mā an-‘ārim kānīn yāsimūna. Qurratu bimāshţa hajjā bīyārakā.»

«Then as for him who will be given his Record in his right hand, he surely, will receive an easy reckoning,» (84:7-8)

meaning, easy without any difficulty. This means that he will not be investigated for all the minute details of his deeds. For verily, whoever is reckoned like that, he will certainly be destroyed.

Imām Ahmad recorded from ‘Ā’ishah that the Messenger of Allāh ﷺ said,

«Waqi’at al-jihāb ‘adīl.»

«Whoever is interrogated during the reckoning, then he will be punished.»

‘Ā’ishah then said, “But didn’t Allāh say,

«Qurratu bimāshţa hajjā bīyārakā.»

«He surely will receive an easy reckoning,»?”

The Prophet ﷺ replied,

«Alīs dāri al-jihāb, wālīkin wālīkin al-farzūn, min nūwqat al-jihāb baym al-fātima ‘adīl.»

"That is not during to the Reckoning, rather it is referring to the presentation. Whoever is interrogated during the Reckoning on the Day of Judgement, then he will be punished."[1]

This Ḥadith has also been recorded by Al-Bukhārī, Muslim, At-Tirmidhi, An-Nasāʿī and Ibn Jarir.[2]

In reference to Allāh’s statement,

«وَهُدِّيَ لِلْبَيْتِ إِلَى أُهْلِهِ مَسْرَعًا»

«And will return to his family Masrūr!»

This means that he will return to his family in Paradise. This was said by Qatādah and Ad-Ḍahḥāk. They also said, “Masrūr means happy and delighted by what Allāh has given him.”[3]

Allāh said;

«وَأُنْصِرْنَا كَاذِبًا وَأُنْصِرْنَا مُحِيطًا»

«(But whosoever is given his Record behind his back,) meaning, he will be given his Book in his left hand, behind his back, while his hand is bent behind him.

«وَعَسْفَى نَحْوًا بِيَوْمِ»

«(He will invoke destruction,) meaning, loss and destruction.

«وَوَكَّلَ سَيْغَرًا إِنَّمَا كَانَ فِي أُهْلِهِ مَسْرَعًا»

«(And he shall enter a blazing Fire, and made to taste its burning. Verily, he was among his people in joy!) meaning, happy. He did not think about the consequences, nor feared what (future) was in front of him. His light happiness will be followed by long grief.

«إِنَّمَا حَمَّسَ أَنَّ أَنُحْوَرُ»

«(Verily, he thought that he would never return!) meaning, he used to believe that he would not return to Allāh, nor would Allāh bring him back (to life) after his death. This was said by Ibn ‘Abbās, Qatādah and others.»[4]

Allāh then says,

Yes! Verily, his Lord has been ever beholding him!

meaning, certainly Allah will repeat his creation just as he began his creation, and He will reward him based upon his deeds, whether they were good or bad. He was ever watchful of him, meaning All-Knowing and All-Aware.

16. But no! I swear by Ash-Shafaq;

17. And the night and what it Wasaqa,

18. And the moon when it Ittasaq.

19. You shall certainly travel from stage to stage.

20. What is the matter with them, that they believe not?

21. And when the Qur'an is recited to them, they fall not prostrate.

22. Nay, those who disbelieve deny.

23. And Allah knows best what they gather,

24. So, announce to them a painful torment.
25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end.

Swearing by the Various Stages of Man's Journey

It has been reported from 'Ali, Ibn 'Abbās, 'Ubādah bin Aṣ-Ṣāmit, Abu Hurayrah, Shaddād bin Aws, Ibn 'Umar, Muḥammad bin 'Ali bin Al-Ḥusayn, Makhūl, Bakr bin 'Abdullāh Al-Muzani, Bukāyr bin Al-Ashāj, Mālik, Ibn Abī Dhi'b, and 'Abdul-'Azīz bin Abi Salamah Al-Mājishūn, they all said, "Ash-Shafāq is the redness [in the sky]."[1]

'Abdur-Razzāq recorded from Abu Hurayrah that he said, "Ash-Shafāq is the whiteness."

So Ash-Shafāq is the redness of the horizon, either before sunset, as Mujāhid[3] said or after sunset, as is well known with the scholars of the Arabic Language.

Al-Khalil bin Aḥmad said, "Ash-Shafāq is the redness that appears from the setting of sun until the time of the last 'Ishā' (when it is completely dark). When that redness goes away, it is said, 'Ash-Shafāq has disappeared.' "[4]

Al-Jawhari said, "Ash-Shafāq is the remaining light of the sun and its redness at the beginning of the night until it is close to actual nighttime (darkness)." Ikrīmah made a similar statement when he said, "Ash-Shafāq is that what is between Al-Maghrib and Al-‘Isha’.

In the Sahih of Muslim, it is recorded from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said,

"The time of Al-Maghrib is as long as Ash-Shafāq has not disappeared."[5]

In all of this, there is a proof that Ash-Shafāq is as Al-Jawhari and Al-Khalil have said.

Ibn ‘Abbās, Mujāhid, Al-Ḥasan and Qatādah, all said that,

«وَرَفَّوْا رَسَّاقٍ»

«And what it Wasaqa» means “What it gathers.”[1] Qatādah said, “The stars and animals it gathers.”[2]

‘Ikrimah said,

«وَذَلِكَ رَفَّوْا رَسَّاقٍ»

«And by the night and what it Wasaqa.»

“What it drives into due to its darkness, because when it is nighttime everything goes to its home.”[3] Concerning Allāh’s statement,

«وَذَلِكَ إِذَا أَنْتَ أَشْتَمَلْتَ مَّيْسَرًا»

«And by the moon when it Ittasqa.» Ibn ‘Abbās said, “When it comes together and becomes complete.”[4] Al-Ḥasan said, “When it comes together and becomes full.”[5]

Qatādah said, “When it completes its cycle.”[6] These statements refer to its light when it is completed and becomes full, as the idea was initiated with “The night and what it gathers.” Allāh said,

«تَزَكَّيْنَ ۚ عَنْ طَيْبَيْنِ»

«You shall certainly travel from stage to stage.»

Al-Bukhāri recorded from Mujāhid that Ibn ‘Abbās said,

«تَزَكَّيْنَ ۚ عَنْ طَيْبَيْنِ»

«You shall certainly travel from stage to stage.»

“Stage after stage. Your Prophet ﷺ has said this.” Al-Bukhāri recorded this statement with this wording.[7]

‘Ikrimah said,

«عَنْ طَيْبَيْنِ»

“Stage after stage.”[1] Weaned after he was breast feeding, and an old man after he was a young man.” Al-Ḥasan Al-Baṣrī said,

“Stage after stage.”[2] Ease after difficulty, difficulty after ease, wealth after poverty, poverty after wealth, health after sickness, and sickness after health.”

The Disapproval of Their Lack of Faith, giving Them Tidings of the Torment, and that the Ultimate Pleasure will be for the Believers

Allāh said,

“What is the matter with them, that they believe not? And when the Qur’ān is recited to them, they fall not prostrate.”

meaning, what prevents them from believing in Allāh, His Messenger ﷺ and the Last Day, and what is wrong with them that when Allāh’s Āyāt and His Words are recited to them they do not prostrate due to awe, respect and reverence? Concerning Allāh’s statement,

“Nay, those who disbelieve deny.” meaning, from their mannerism is rejection, obstinacy, and opposition to the truth.

“And Allāh knows best what they gather.” Mujahid and Qatādah both said, “What they conceal in their chests.”[3]

“So, announce to them a painful torment.”

meaning, ‘inform them, O Muḥammad, that Allāh has prepared for them a painful torment.’

Then Allāh says,

Save those who believe and do righteous good deeds.\(^1\)

This is a clear exception meaning, ‘but those who believe.’ This refers to those who believe in their hearts. Then the statement, “and do righteous good deeds,” is referring to that which they do with their limbs.

\(\text{فَلَمْ تَعْتُمُّوا} \)\(^2\)

\(<\text{for them is a reward}>\) meaning, in the abode of the Hereafter.

\(<\text{that will never come to an end.}>\) Ibn ‘Abbâs said, “Without being decreased.”\(^3\) Mujâhid and Aq-Dâhâk both said, “Without measure.”\(^4\) The result of their statements is that it (the reward) is without end. This is as Allâh says,

\(<\text{A gift without an end.}>\) (11:108) As-Suddi said, “Some of them have said that this means without end and without decrease.”

This is the end of the Tafsîr of Sûrat Al-Inshiqaq. All praise and thanks are due to Allâh, and He is the giver of success and freedom from error.

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\(^1\) A-Tâbarî 24:327.

\(^2\) A-Tâbarî 24:327.
The **Tafsîr of Sûrat Al-Burûj**  
*(Chapter - 85)*

Which was revealed in Makkah

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

۱. "By the heaven holding the Burûj.*

۲. "And by the Promised Day.*

۳. "And by the Witness and by the Witnessed.*

۴. "Cursed were the People of the Ditch.*

۵. "Of fire fed with fuel.*

۶. "When they sat by it.*

۷. "And they witnessed what they were doing against the
believers.

8. And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!

9. To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.

10. Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.

The Interpretation of the Word Burūj

Allāh swears by the heaven and its Burūj. The Burūj are the giant stars, as Allāh says,

{ثُمَّ تَكُونَ الْطَّلَاطَالْسَمَاءَ وَيَكُونُ مِنْهَا نَافَاءَ} ({25:61})

{Blessed is He Who has placed in the heaven Burūj, and has placed therein a great lamp (the sun), and a moon giving light.}

Ibn ‘Abbās, Mujāhid, Aḍ-Ḍahhāk, Al-Ḥasan, Qatādah and As-Suddi, all said, “Al-Burūj are the stars.”[1] Al-Minhāl bin ‘Amr said,

{وَالْبَرْقَاءَ ذَاتَ الْبَرْقِ} (23:52)

{By the heaven holding the Burūj.} “The beautiful creation.”[2] Ibn Jarir chose the view that it means the positions of the sun and the moon, which are twelve Burūj. The sun travels through each one of these “Burj” (singular of Burūj) in one month. The moon travels through each one of these Burj in two-and-a-third days, which makes a total of twenty-eight positions, and it is hidden for two nights.[3]

The Explanation of the Promised Day and the Witness and the Witnessed

Allāh says,

And by the Promised Day. And by the Witness, and by the Witnessed.

Ibn Abī Hāṭim recorded from Abū Hurayrah that the Messenger of Allāh ﷺ said,

And by the Promised Day. This refers to the Day of Judgement. And by the Witness. This refers to Friday, and the sun does not rise or set on a day that is better than Friday. During it there is an hour that no Muslim servant catches while asking Allāh from some good except that Allāh will give it to him. He does not seek refuge from any evil in it except that Allāh will protect him. And by the Witnessed. This refers to the day of ‘Arafah. \(^{[1]}\)

Ibn Khuzaymah also recorded the same Ḥadīth. It has also been recorded as a statement of Abū Hurayrah and it is similar (to this Ḥadīth). \(^{[2]}\)

It has been reported from Abū Hurayrah, Ibn ‘Abbās, Al-Ḥasan bin ‘Ali, Al-Ḥasan Al-Baṣri, Saīd bin Al-Muṣayyib, Mujaḥid, Ṭākimah and Ad-Ḍahḥāk that they all said that here the Witnessed refers to the Day of Judgement. Al-Baghawi said, “The majority considers the Witness to be Friday, and the Witnessed to be the day of ‘Arafah.” \(^{[3]}\)

The Oppression of the People of the Ditch against the Muslims

Concerning Allāh’s statement,

Cursed were (Qūtīla) the People of the Ditch (Ukhdūd).

\(^{[1]}\) At-Ṭabari 24:332.
\(^{[2]}\) Ibn Khuzaymah 3:116.
\(^{[3]}\) Al-Baghawi 4:466.
meaning, the companions of the *Ukhdūd* were cursed. The plural of *Ukhdūd* is *Akhādīd*, which means ditches in the ground.

This is information about a group of people who were among the disbelievers. They went after those among them who believed in Allāh and they attempted to force them to give up their religion. However, the believers refused to recant, so they dug a ditch for them in the ground. Then they lit a fire in it and prepared some fuel for it in order to keep it ablaze. Then they tried to convince them (the believers) to apostate from their religion (again), but they still refused them. So they threw them into the fire. Thus, Allāh says,

\[
\text{Cursed were the People of the Ditch. Of fire fed with fuel.} \\
\text{When they sat by it. And they witnessed what they were doing} \\
\text{against the believers.}\]

meaning, they were witnesses to what was done to these believers. Allāh said,

\[
\text{And they had no fault except that they believed in Allāh, the} \\
\text{Almighty, Worthy of all praise!}\]

meaning, they did not commit any sin according to these people, except for their faith in Allāh the Almighty, Who does not treat unjustly those who desire to be with Him. He is the Most Mighty and Most Praiseworthy in all of His statements, actions, legislation, and decrees. He decreed what happened to these servants of His at the hands of the disbelievers - and He is the Most Mighty, the Most Praiseworthy - even though the reason for this decree is unknown to many people.

Then Allāh says,

\[
\text{To Whom belongs the dominion of the heavens and the earth!}\]

Among His perfect Attributes is that He is the Owner of all of the heavens, the earth, whatever is in them, and whatever is between them.
meaning, nothing is concealed from Him in all of the heavens and the earth, nor is anything hidden from Him.

The Story of the Sorcerer, the Monk, the Boy and Those Who were forced to enter the Ditch

Imâm Ahmad recorded from Šuhayb that the Messenger of Allâh ﷺ said,

فَكَانَ فِي مَنَانَ كَانَ قَبَّلاً لَا يَكُونُ وَعْلَمُهُ الْأَعْلَمُ، قَلَّمَا أَتَى الْكَافِرُ قَالَ: إِنَّ ذَٰلِكَ

And Allâh is Witness over everything.

“Among the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king, ‘I have become old and my time is nearly over, so please send me a boy whom I can teach magic.’ So, he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his speech and admired him. So, when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting the sorcerer the latter would thrash him. So, the boy complained about this to the monk. The monk said to him, ‘Whenever you are afraid of the sorcerer, say to him: ‘My people kept me busy.’ And whenever you are afraid of your people, say to them: ‘The sorcerer kept me busy.’” So the boy
The boy came to the monk and informed him about it. The monk said to him, “O my son! Today you are better than I, and you have achieved what I see! You will be put to trial. And in case you are put to trial, do not inform (them) about me.” The boy used to treat the people suffering from congenital blindness, leprosy, and other diseases. There was a courtier of the king who had become blind and he heard about the boy. He came and brought a number of gifts for the boy and said, “All these gifts are for you on the condition that you cure me.” The boy said, “I do not cure anybody; it is only Allâh who cures people. So, if you believe in Allâh and supplicate to Him, He will cure you.” So, he believed in and supplicated to Allâh, and Allâh cured him.
Later, the courtier came to the king and sat at the place where he used to sit before. The king said, "Who gave you back your sight?" The courtier replied, "My Lord." The king then said, "I did?" The courtier said, "No, my Lord and your Lord - Allāh." The king said, "Do you have another Lord beside me?" The courtier said, "Yes, your Lord and my Lord is Allāh." The king tortured him and did not stop until he told him about the boy. So, the boy was brought to the king and he said to him, "O boy! Has your magic reached to the extent that you cure congenital blindness, leprosy and other diseases?" He said, "I do not cure anyone. Only Allāh can cure." The king said, "Me?"[1] The boy replied, "No." The king asked, "Do you have another Lord besides me?" The boy answered, "My Lord and your Lord is Allāh." So, he tortured him also until he told about the monk. Then the monk was brought to him and the king said to him, "Abandon your religion." The monk refused and so the king ordered a saw to be brought which was placed in the middle of his head and he fell, sawn in two. Then it was said to the man who used to be blind, "Abandon your religion." He refused to do so, and so a saw was brought and placed in the middle of his head and he fell, sawn in two. Then the boy was brought and it was said to him, "Abandon your religion." He refused and so the king sent him to the top of such and such mountain with some people. He told the people, "Ascend up the mountain with him till you reach its peak, then

[1] This statement of the king is only in the version with Ahmad.
see if he abandons his religion; otherwise throw him from the top." They took him and when they ascended to the top, he said, "O Allah! Save me from them by any means that You wish." So, the mountain shook and they all fell down and the boy came back walking to the king. The king said, "What did your companions (the people I sent with you) do?" The boy said, "Allah saved me from them." So, the king ordered some people to take the boy on a boat to the middle of the sea, saying, "If he renounces his religion (well and good), but if he refuses, drown him." So, they took him out to sea and he said, "O Allah! Save me from them by any means that you wish." So they were all drowned in the sea.

Then the boy returned to the king and the king said, "What did your companions do?" The boy replied, "Allah, saved me from them." Then he said to the king, "You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me." The king asked, "And what is that?" The boy said, "Gather the people in one elevated place and tie me to the trunk of a tree; then take an arrow from my quiver and say: 'In the Name of Allah, the Lord of the boy.' If you do this, you will be able to kill me." So he did this, and
placing an arrow in the bow, he shot it, saying, "In the Name of Allah, the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed, "We believe in the Lord of the boy!" Then it was said to the king, "Do you see what has happened? That which you feared has taken place. By Allah, all the people have believed (in the Lord of the boy)." So he ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said, "Whoever abandons his religion, let him go, and whoever does not, throw him into the fire." They were struggling and scuffling in the fire, until a woman and her baby whom she was breast feeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her, "Be patient mother! For verily, you are following the truth!"[^1]

Muslim also recorded this Hadith at the end of the Sahih.[^2] Muhammad bin Ishâq bin Yasâr related this story in his book of Surah in another way that has some differences from that which has just been related.

Then, after Ibn Ishâq explained that the people of Najrân began following the religion of the boy after his murder, which was the religion of Christianity, he said, "Then (the king) Dhū Nuwâs came to them with his army and called them to Judaism. He gave them a choice to either accept Judaism or be killed, so they chose death. Thus, he had a ditch dug and burned (some of them) in the fire (in the ditch), while others he killed with the sword. He made an example of them (by slaughtering them) until he had killed almost twenty thousand of them. It was about Dhū Nuwâs and his army that Allah revealed to His Messenger ﷺ:

> قَدْ حَيَّنَ أَن نَوْمَتْ الْقَلَدَةُ مُحَارِيَّةَ الدُّودَةِ يَدُ وَقُلُبُ، وَمَعَهُ مَعْلُوْمَ
> عَلَى الْقُلُوبِ بِالْمَعِينِ شَهَدَةٌ وَمَا قَرَأْنَا مِنْ أَنْبَاتُ اللّٮٰهِ الْمُنِيبِيَّةِ عَلَى مَلَكٍ

> ﴿Cursed were the People of the Ditch. Of fire fed with fuel.﴾

[^1]: Ahmad 6:16.
[^2]: Muslim 4:2299. It was also recorded by At-Tirmidhi in the Book of Tafstr.
When they sat by it. And they witnessed what they were doing against the believers. And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise! To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything." (85:4-9)

This is what Muḥammad bin Ishāq said in his book of Sūrah— that the one who killed the People of the Ditch was Dhū Nuwās, and his name was Zur'ah. In the time of his kingdom he was called Yūsuf. He was the son of Tubān As'ad Abi Karib, who was the Tubba' who invaded Al-Madinah and put the covering over the Ka'bah. He kept two rabbis with him from the Jews of Al-Madinah. After this some of the people of Yemen accepted Judaism at the hands of these two rabbis, as Ibn Ishāq mentions at length.

So Dhū Nuwās killed twenty thousand people in one morning in the Ditch. Only one man among them escaped. He was known as Daws Dhū Tha'labān. He escaped on a horse and they set out after him, but they were unable to catch him. He went to Caesar, the emperor of Ash-Shām. So, Caesar wrote to An-Najāshi, the King of Abyssinia. So, he sent with him an army of Abyssinian Christians, who were lead by Ayyāt and Abrahah. They rescued Yemen from the hands of the Jews. Dhū Nuwās tried to flee but eventually fell into the sea and drowned. After this, the kingdom of Abyssinia remained under Christian power for seventy years. Then the power was divested from the Christians by Sayf bin Dhi Yazin Al-Ḥīmyari when Kisrā, the king of Persia sent an army there (to Yemen). He (the king) sent with him (Sayf Al-Ḥīmyari) those people who were in the prisons, and they were close to seven hundred in number. So, he (Sayf Al-Ḥīmyari) conquered Yemen with them and returned the kingdom back to the people of Himyar (Yemenis). We will mention a portion of this— if Allāh wills— when we discuss the Tafsīr of the Sūrah:

†(Allāh, surely You are the All-Glorious, the All-Beneficent, the All-Knowing.)*

〈Have you not seen how your Lord dealt with the Owners of the Elephant?〉 [2] (105:1)

---


The Punishment of the People of the Ditch

Allāh said,

"Verily, those who put into trial the believing men and believing women,"

meaning, they burned (them). This was said by Ibn ‘Abbās, Mujāhid, Qatādah, Ad-Ḍahhāk, and Ibn Abzā.[1]

(and then do not turn in repentance,)

meaning, 'they do not cease from what they are doing, and do not regret what they had done before.'

then they will have the torment of Hell, and they will have the punishment of the burning Fire.

This is because the recompense is based upon the type of deed performed. Al-Ḥasan Al-Ḥārī said, "Look at this generosity and kindness. These people killed Allāh’s Auwliyā’ and He still invites them to make repentance and seek forgiveness."

11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow. That is the supreme success.

12. Verily, the punishment of your Lord is severe and painful.

13. Verily, He it is Who begins and repeats.

14. And He is Oft-Forgiving, Al-Wadūd.

15. Owner of the Throne, Al-Majīd (the Glorious).

17. Has the story reached you of the hosts.
18. Of Fir'aun and Thamūd?
19. Nay! The disbelievers (persisted) in denying.
20. And Allāh encompasses them from behind!
21. Nay! This is a Glorious Qur'ān,
22. In Al-Lawḥ Al-Mahfūz!

The Reward of the Righteous, and the Harsh Seizing of the Disbelieving Enemies of Allāh

Allāh informs about His believing servants that

«هم بنين من خلقتها الأدنى»

«for them will be Gardens under which rivers flow.»

This is the opposite of what he has prepared for His enemies of Fire and Hell. Thus, He says,

«ذکّة الفیض الكبير»

«That is the supreme success.» Then Allāh says,

«إذ بعل بالرید السبید»

«Verily, the punishment of your Lord is severe and painful.»

meaning, indeed His punishment and His vengeance upon His enemies, who have rejected His Messengers, and opposed His command, is severe, great and strong. For verily, He is the Owner of power, Most Strong. He is the One that whatever He wants, then it will be however He wants it to be, in the matter of a blinking of an eye, or even swifter. Thus, Allāh says,

«إِنَّمَا هُوَ الْبَيْخَةُ وَالْمَيِّدَ»

«Verily, He it is Who begins and repeats.»

meaning, from His perfect strength and power is that He begins the creation, and He repeats it just as He began it, without opposition or resistance.

«وَذَٰلِكَ الْبَيْخَةُ الْمَيِّدَ»

«And He is Oft-Forgiving, Al-Wadūd.» meaning, He forgives the sin of whoever repents to Him and humbles himself before Him,
no matter what the sin may be. Ibn ʿAbbās and others have said about the name Al-Wadūd, “It means Al-Ḥabīb (the Loving).”[1]

Owner of the Throne, meaning, the Owner of the Mighty Throne that is above all of the creation. Then He says,

Al-Majīd (the Glorious). This word has been recited in two different ways: either with a Dhammah over its last letter (Al-Majīdu), which is an attribute of the Lord, or with a Kasrah under its last letter (Al-Majīd), which is a description of the Throne. Nevertheless, both meanings are correct.

Doer of what He intends. meaning, whatever He wants He does it, and there is no one who can counter His ruling. He is not asked about what He does due to His greatness, His power, His wisdom and His justice. This is as we have related previously from Abu Bakr Aṣ-Ṣiddīq, that it was said to him during the illness of (his) death, “Has a doctor seen you?” He replied, “Yes.” They said, “What did he say to you?” He replied, “He said, I am the Doer of whatever I intend.”[2]

Concerning Allāh’s statement,

Has the story reached you of the hosts. Of Fir‘awn and Thamūd? meaning, has the news reached you of what Allāh caused to befall them of torment, and that He sent down upon them the punishment that no one was able to ward off from them? This is the affirmation of His statement,

Verily, the punishment of your Lord is severe and painful. meaning, when He seizes the wrongdoer, He seizes him with a

severe and painful punishment. It is the seizing punishment of One Most Mighty, and Most Powerful. Then Allah says,

\textit{\textbf{Nay! The disbelievers (persisted) in denying.}}

meaning, they are in doubt, suspicion, disbelief and rebellion.

\textit{\textbf{And Allah encompasses them from behind!}}

meaning, He has power over them, and is able to compel them. They cannot escape Him or evade Him.

\textit{\textbf{Nay! This is a Glorious Qur’an.}}

meaning, magnificent and noble.

\textit{\textbf{In Al-Lawh Al-Mahfuz!}}

meaning, among the most high gathering, guarded from any increase, decrease, distortion, or change.

This is the end of the Tafsir of Sūrat Al-Burūj, and all praise and blessings are due to Allah.
The **Tafsīr of Sūrat Aṭ-Ṭāriq**

*(Chapter - 86)*

Which was revealed in Makkah

**The Virtues of Sūrat Aṭ-Ṭāriq**

An-Nasā'i recorded that Jābir said, "Mu‘ādh lead the Maghrib prayer and he recited Al-Baqarah and An-Nisā’. So the Prophetinus said,

وَنَعْرَاهَا؟

"Are you putting the people to trial O Mu‘ādh?! Was it not sufficient for you to recite As-Samā‘i waṭ-Ṭāriq, and Ash-Shamsi wa Ḍuhāha, and something like them?"[1]

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

«1. By the heaven, and Aṭ-Ṭāriq;»

«2. And what will make you to know what Aṭ-Ṭāriq is?»

«3. The star, Ath-Thāqib.»

«4. There is no human being but has a protector over him.»

«5. So, let man see from what he is created!»

«6. He is created from a water gushing forth,»

«7. Proceeding from between the backbone and the ribs.»

«8. Verily, He is Able to bring him back!»

---

9. The Day when all the secrets will be examined.
10. Then he will have no power, nor any helper.

Swearing by the Existence of Humanity surrounded by the Organized System of Allah

Allah swears by the heaven and what He has placed in it of radiant stars. Thus, He says,

{ "By the heaven, and Al-Tariq;" Then He says,

{ "And what will make you to know what Al-Tariq is?"

Then He explains it by His saying,

{ "The star of Ath-Thaqib."

Qatadah and others have said, “The star has been named Tariq because it is only seen at night and it is hidden during the day.”[1] His view is supported by what has been mentioned in the authentic Hadith that prohibits a man to come to his family Taris. This means that he comes to them unexpectedly at nighttime.[2]

Concerning Allah’s statement,

{ "Ath-Thaqib."

Ibn ‘Abbas said, “The illuminating.”[3] Ikrimah said, “It is illuminating and it burns the Shaytan.”

Then Allah says,

{ "There is no human being but has a protector over him."

meaning, every soul has a guardian over it from Allah that protects it from the calamities. This is as Allah says,

For Him, there are angels in succession, before and behind him. They guard him by the command of Allah. (13:11)

How Man is created is a Proof of Allah's Ability to Return Him to Him

Allah says,

"So, let man see from what he is created! This is alerting man to the weakness of his origin from which he was created. The intent of it is to guide man to accept (the reality of) the Hereafter, because whoever is able to begin the creation then he is also able to repeat it in the same way. This is as Allah says,

"And He it is Who originates the creation, then He will repeat it; and this is easier for Him." (30:27)

Then Allah says,

"He is created from a water gushing forth." meaning, the sexual fluid that comes out bursting forth from the man and the woman. Thus, the child is produced from both of them by the permission of Allah. Due to this Allah says,

"Proceeding from between the backbone and the ribs."

meaning, the backbone (or loins) of the man and the ribs of the woman, which is referring to her chest. Shabīb bin Bishr reported from ‘Ikrimah who narrated from Ibn ‘Abbās that he said,

"Proceeding from between the backbone and the ribs."

"The backbone of the man and the ribs of the woman. It (the fluid) is yellow and fine in texture. The child will not be born except from both of them (i.e., their sexual fluids)."[1]

Concerning Allāh’s statement,
\[
\begin{array}{c}
\text{إِنَّهُ عَن رَسُولِ ۖ لَدَيْنَا}
\end{array}
\]
\[\{\text{Verily, He is Able to bring him back (to life)!}\}\]
This means that He is able to return this man that is created from fluid gushed forth. In other words, He is able to repeat his creation and resurrect him to the final abode. This is clearly possible, because whoever is able to begin the creation then he surely is able to repeat it. Indeed Allāh has mentioned this proof in more than one place in the Qur’ān.

On the Day of Judgement, Man will have no Power or Assistance

In this regard Allāh says,
\[
\begin{array}{c}
\text{يَوْمَ يُنَبِّئُكُم مِّنَ الْأَخْبَارِ}
\end{array}
\]
\[\{\text{The Day when all the secrets will be examined.}\}\]
meaning, on the Day of Judgement the secrets will be tested. This means that they will be exposed and made manifest. Thus, the secret will be made open and that which is concealed will be well known. It is confirmed in the Two Sahīhs on the authority of Ibn ‘Umar that the Messenger of Allāh ﷺ said,
\[
\text{فُرْضُنَ لِكُلِّ غَادِرٍ لَّوۡلَاةٍ عَندَ اسْتِرَءِ يُبَالِٰٓ: هَذِهِ عَدْرَةُ فَلَانِ بْنِ فَاذِنَٰٓ}.
\]
\[\{\text{Every betrayer will have a flag raised for him behind his back, and it will be said, ‘This is the betrayal of so-and-so, the son of so-and-so.’}\}\]

Concerning Allāh’s statement,
\[
\begin{array}{c}
\text{نَّزِرُ}
\end{array}
\]
\[\{\text{Then he will have no}\}\]
meaning, man on the Day of Judgement.
\[
\begin{array}{c}
\text{يَغُرُّ}
\end{array}
\]
\[\{\text{any power}\}\]
meaning, within himself.
\[
\begin{array}{c}
\text{وَلَا كَأِسَرُ}
\end{array}
\]

\[1\] Al-Bukhārī no. 6177, 6178, and Muslim 3:1359.
11. By the sky which gives rain, again and again.
12. And the earth which splits.
13. Verily, this is the Word that separates.
14. And it is not a thing for amusement.
15. Verily, they are but plotting a plot.
16. And I am planning a plan.
17. So, give a respite to the disbelievers; deal gently with them for a while.

Swearing to the Truthfulness of the Qur’an and the Failure of Those Who oppose it

Ibn ‘Abbās said, “Ar-raj’ means rain.”\(^1\) It has also been narrated from him that he said, “It means the clouds that contain rain.” He also said,

\[^1\] At-Ṭabari 24:360.
By the sky (having rain clouds) which gives rain, again and again.

“This means that it rains and then it rains (again).” Qatādah said, “It returns the sustenance of the servants (creatures) every year. Were it not for this, they would all be destroyed and so would their cattle.”[1]

And the earth which splits. Ibn ‘Abbās said, “Splitting to bring forth plant growths.”[2] This was also said by Sa‘īd bin Jubayr, ‘Ikrimah, Abu Mālik, Ad-Dahhāk, Al-Ḥasan, Qatādah, As-Suddi and others.[3] Concerning Allāh’s statement,

Verily, this is the Word that separates.

Ibn ‘Abbās said (Faṣl is), “True.”[4] Qatādah also said the same. Someone else said, “A just ruling.”

And it is not a thing for amusement.

meaning, rather it is serious and true. Then Allāh informs about the disbelievers saying that they reject Him and hinder others from His path. Allāh says,

Verily, they are but plotting a plot.

meaning, they plot against the people in their calling them to oppose the Qur’ān. Then Allāh says,

So, give a respite to the disbelievers; meaning, wait for them and do not be in haste concerning them.

deal gently with them for a while; meaning, a little while. This

means that you will see what befalls them of torment, punishment and destruction. This is as Allāh says,

\[
\text{\textit{We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.}} \quad (31:24)
\]

This is the end of the Tafsīr Sūrat At-Ṭāriq, and unto Allāh is all praise and thanks.
The Tafsīr of Sūrah Sabbih[1]
(Chapter - 87)

Which was revealed in Makkah

The Virtues of Sūrat Al-A‘lā

This Sūrah was revealed in Makkah before the migration to Al-
Madīnah. The proof of this is what Al-Bukhārī recorded from
Al-Bara‘ bin ‘Āzib, that he said, “The first people to come to us
(in Al-Madīnah) from the Companions of the Prophet were
Muṣ‘ab bin 'Umayr and Ibn Umm Maktūm, who taught us the
Qur‘ān; then ‘Ammār, Bilāl and Sa‘d came. Then 'Umar bin Al-
Khaṭṭāb came with a group of twenty people, after which the
Prophet came. I have not seen the people of Al-Madīnah
happier with anything more than their happiness with his
coming (to Al-Madīnah). This was reached to such an extent
that I saw the children and little ones saying, ‘This is the
Messenger of Allāh who has come.’ Thus, he came, but he did
not come until after I had already recited (i.e., learned how to
recite)

«سنَّجَ اسْمَ رَبِّ الْأَلْلَهِ»

«Glorify the Name of your Lord, the Most High.» (87:1)

as well as other Sūrahs similar to it.”[2]

It has been confirmed in the Two Sahīhs that the Messenger
of Allāh said to Mu‘ādh,

«هَلَّا صَلَّتَنِي فَلَا تَصَلِّي إِنَّ اسْمَ أَسْمَ رَبِّ الْأَلْلَهِ يَوْمَئِذٍ»

“Why didn’t you recite “Glorify the Name of your Lord, the
Most High,”; “By the sun and its brightness,” and “By the
night when it envelopes.””[3]

[1] This Sūrah is more commonly called Sūrat Al-A‘lā.
Imām Aḥmad recorded from An-Nu‘mān bin Bashīr that the Messenger of Allāh ﷺ recited

Surat Al-'A'lā (chapter 87) and Surat Al-Ghāshiyh (chapter 88) in the two ‘Īd prayers. If the ‘Īd prayer fell on Friday, he would recite them in both prayers (‘Īd and Šalāt Al-Jumu‘ah).[1] Muslim also recorded this in his Šāhīh, as well as Abu Dāwūd, At-Tirmidhi, An-Nasā‘ī and Ibn Mājah. The wording of Muslim and the Sunan compilers says, “He used to recite

Surat Al-'A'lā (chapter 87) and Surat Al-Ghāshiyh (chapter 88) for the two ‘Īds and Jumu‘ah. If they occurred on the same day, he would recite them in both of them.”

In his Musnad, Imām Aḥmad recorded on the authority of Ubayy bin Ka‘b, Abdullah bin ‘Abbās, ‘Abdūr-Rahmān bin Abzā, and the Mother of the believers, ‘A‘īshah, that the Messenger of Allāh ﷺ used to recite

‘Glorify the Name of your Lord, the Most High.’ and ‘Say: ‘O you who disbelieve.’ and ‘Say: ‘He is Allāh, the One.’ ‘A‘īshah added in her version that he would also recite the Mu‘awwidhatayn (Al-Falaq and An-Nās).[2]

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

1. Glorify the Name of your Lord, the Most High.

2. Who has created, and then proportioned it.
3. And Who has measured; and then guided.
4. And Who brings out the pasturage.
5. And then makes it dark stubble.
6. We shall make you recite, so you shall not forget.
7. Except what Allah may will. He knows what is apparent and what is hidden.
8. And We shall make easy for you the easy.
9. Therefore remind in case the reminder profits.
10. The reminder will be received by him who fears.
11. But it will be avoided by the wretched.
12. Who will enter the great Fire.
13. There he will neither die nor live.

The Command to pronounce Tasbih and its Response

Imam Ahmad recorded from Ibn ‘Abbas that whenever the Messenger of Allah ﷺ would recite

⟨وص'Iح الله العلي نعمة⟩

⟨Glorify the Name of your Lord, the Most High.⟩

he would say,

⟨سبحان ربي الأعلى⟩

⟨Glory to my Lord, the Most High.⟩

Ibn Jarir recorded from Ibn Ishaq Al-Hamdani that whenever Ibn ‘Abbas would recite

⟨وص'Iح الله العلي نعمة⟩

⟨Glorify the Name of your Lord, the Most High.⟩

he would say, “Glory to my Lord, the Most High,” and whenever he would recite

⟨أنا أصمم في يوم القيامة⟩

⟨I swear by the Day of Resurrection.⟩ (75:1)

and then reach the end of it

َهُوَ الَّذِي خَلَقَ ٍ فَصَنَّعَ / (Is not He able to give life to the dead?) (75:40)

he would say, “Glory to You, of course.”\(^1\) Qatādah said,

َسَبِّحُ الْمَلَائِكَةِ َالْأَعْلَى / "Glorify the Name of your Lord, the Most High."

“It has been mentioned to us that whenever the Prophet of Allāh ﷺ used to recite it he would say,

َسَبِّحُ رَبِّيِّ الْأَعْلَى / "Glory to my Lord, the Most High."\(^2\)

The Creation, the Decree, and the bringing forth of Vegetation

Allāh says,

َمَنْ خَلَقَ وَنَظَرَ / (Who has created, and then proportioned it.)

meaning, He created that which has been created, and He fashioned every creation in the best of forms. Then Allāh says,

َوَأَلْقَى فِي مَقَارِنَ / (And Who has measured; and then guided.) Mujāhid said, “He guided man to distress and happiness, and he guided the cattle to their pastures.”\(^3\) This Āyāh is similar to what Allāh has said about Mūsā’s statement to Fir‘awn,

َرَبِّيِّ الْأَرْضِ أَنَّكَ أَنْصَلُ ُكُلَّ طَوْفَانٍ عَلَّمْتُكَ مُنَبِّئًا / (Our Lord is He Who gave to each thing its form and nature, then guided it aright.) (20:50)

meaning, He decreed a set measure and guided the creation to it. This is just as is confirmed in Ṣaḥīḥ Muslim on the

\(^1\) Aṭ-Ṭabari 24:367.

\(^2\) Aṭ-Ṭabari 24:368. This is based upon the narration of Ibn ‘Abbās above.

\(^3\) Aṭ-Ṭabari 24:369.
authority of ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said,

 وإن الله قَدْرَ مَقابِيرِ الخَلَائِيْنِ فَلْيُنَّ أَنْ يَخْلَقَ السَّمَوَاتُ وَالأَرْضَ بِحَمْسِينَ أَلْفَ سَنَةٍ
وَكَانَ عَزْزُهُ عَلَى النَّانِئِ

«Verily, Allāh ordained the measure of all creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»[1]

Concerning Allāh’s statement,

\[\text{ٌذَاۡلَّآۡ أَخْبَرُ الْأَنْثَىٌۡ.}\]

«And Who brings out the pasturage,» meaning, all types of vegetation and crops.

\[\text{ٌفَخَصَّيۡلَ الْحَمْطَةٌ أَنْبَغَيۡنِ.}\]

«And then makes it dark stubble.» Ibn ‘Abbās said, “Dried up and altered.”[2] It has been narrated that Mujāhid, Qatādah and Ibn Zayd, all made similar statements.[3]

**The Prophet ﷺ does not forget the Revelation**

Allāh says,

\[\text{ٌسَنۡرِدُكُونَۡ.}\]

«We shall make you to recite,» meaning, ‘O Muḥammad.’

\[\text{ٌنَّلَيۡكُمَا تَكۡفِيرَۡ.}\]

«so you shall not forget (it),» This is Allāh informing and promising him (the Prophet ﷺ) that He will teach him a recitation that he will not forget.

\[\text{ٌإِلَّا مَا أَنْزَاۡهَا.}\]

«Except what Allāh may will.» Qatādah said, “The Prophet ﷺ did not forget anything except what Allāh willed.” It has been said that the meaning of Allāh’s statement,

\[\text{ٌتَكُونُ.}\]

---

So you shall not forget, is, “do not forget” and that which would be abrogated, is merely an exception to this. Meaning, ‘do not forget what We teach you to recite, except what Allah wills, which He removes and there is no sin on your leaving it off (not retaining it).’ Concerning Allah’s statement,

He knows what is apparent and what is hidden meaning, He knows what the creatures do openly and what they hide, whether it be statements or deeds. None of that is hidden from Him. Then Allah says,

And We shall make easy for you the easy meaning, ‘We will make good deeds and statements easy for you, and We will legislate such Law for you that is easy, tolerant, straight and just, with no crookedness, difficulty or hardship in it.’

The Command to remind

Allah then says,

Therefore remind in case the reminder profits meaning, remind where reminding is beneficial.

From here we get the etiquette of spreading knowledge, that it should not be wasted upon those who are not suitable or worthy of it. The Commander of the believers, ‘Ali said, “You do not tell people any statement that their intellects do not grasp except that it will be a Fitnah (trial) for some of them.” He also said, “Tell people that which they know. Would you like for Allah and His Messenger to be rejected?”

Allah said:

The reminder will be received by him who fears meaning, ‘he whose heart fears Allah and who knows that he is going to meet Him, will receive admonition from what you convey to him, O Muhammad.’
But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.

meaning, he will not die and thus be allowed to rest, nor will he live a life that is beneficial to him. Instead, his life will be harmful to him, because it will be the cause of his feeling of the pain of torment and various types of punishments what he is being punished with.

Imām Aḥmad recorded from Abu Saʿīd that the Messenger of Allāh ﷺ said,

أَمَّمُ أُهْلَ الْكَارَ الْكَبِيرَ هُمُ أُهْلُهَا لَا يَمُوتُونَ وَلَا يَخْيَوُنَّ، وَأَمَّا أُهْلُ الْبَعْضُ فَيُرْمِيُّهُمُ الْجَهَّلُ عَلَىٰهُمُ الْحُجْرَةَ تَأَخَذُّ الْرِّجَالُ الْصَّباَرَةَ تَيَبَّنُهُمْ - أَوْ قَالَ: يُخْيَوُنَّ فِي نَهْرِ الْحِيَابَةِ، أَوْ قَالَ: الْحِيَابَةِ أَوْ قَالَ: نَهْرُ الْجَلَّةِ - يَتَمُّونَ تُبَاتِ الْجَلَّةِ فِي حَيْبِلِ الْكِبْلَةِ

"Concerning the people of the Fire who are deserving of it, they will not die nor will they live. Regarding the people that Allāh wants mercy for, He will cause them to die in the Fire. Then He will allow the intercessors to come to them, and a man will take his groups of supporters and plant them (or he said they will be planted) in the River of Al-Ḥayā (or he said Al-Ḥayāh, or Al-Ḥayawān, or Nahr Al-Jannah). Then they will sprout up like the sprouting of the seed on the moist bank of a flowing stream."

Then the Prophet ﷺ said,

أَمَّا تُوْزُونَ الْمَجْرَةَ تَكُونُ حَضْرَاءَ، لَمْ تُكُونُ صَفْرَاءَ، لَمْ تُكُونَ خَضْرَاءَ؟

"Haven’t you all seen the tree that is green, then it turns yellow, then it turns green (again)?"

Abu Saʿīd then said that some of those present said, “It is as if the Prophet ﷺ used to live in the desert wilderness (i.e., due to his parables of nature).”

Aḥmad also recorded from Abu Saʿīd that the Messenger of Allāh ﷺ said,

أَمَّمُ أُهْلَ الْكَارَ الْصَّليْنَ هُمُ أُهْلُهَا فِئَاتُهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَخْيَوُنَّ، وَلَكِنَّ أُهْلُهَا

أَوْ كَمَا قَالَ: يَتَمُّونُ الْكَارَ يَتَمُّونُ الْكَارَ - أَوْ قَالَ: يَخْيَوُنَّ فِئَاتُهُمْ - يَتَمُّونُ إِمَامًا حَتَّى إِذًا

Concerning the people of the Fire who will be dwellers of it, they will not die in it nor will they live. However, there will be a group of people - or as he said - whom the Fire will burn due to their sins - or he said - their wrongdoings. So, He will cause them to die until they become burnt coal. Then the intercession will be allowed and they will be brought group after group, and they will be scattered over the rivers of Paradise. Then it will be said: "O people of Paradise! Pour down upon them." Then they will sprout like the growing of the seed that is upon the moist bank of the flowing stream."

Then, a man from among the people present said, "It is as if the Messenger of Allāh ﷺ used to live in the desert wilderness."[1] Muslim also recorded this Hadith.[2]

\[
\text{14. Indeed whosoever purifies himself shall achieve success.}
\]

\[
\text{15. And remembers the Name of his Lord, and performs \text{Ṣalāh}.}
\]

\[
\text{16. Rather you prefer the life of this world.}
\]

\[
\text{17. Although the Hereafter is better and more lasting.}
\]

\[
\text{18. Verily, this is in the former Scriptures}
\]

\[
\text{19. The Scriptures of Ibrāhīm and Mūsā.}
\]

A Statement concerning the People of Success

Allāh says,

\[
\text{14. Indeed whosoever purifies himself shall achieve success.}
\]

meaning, he purifies himself from despised characteristics and he follows what Allāh has revealed to the Messenger ﷺ.


And remembers the Name of his Lord, and performs Ṣalāh.

meaning, he establishes the prayer in its appointed time, seeking the pleasure of Allah, obedience to His command, and implementation of His Law. We have already reported from the Commander of the believers, 'Umar bin 'Abdul-'Azīz, that he used to command the people to give the Ṣadaqat Al-Fiṭr, and he would recite this Ayah:

Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.

Abu Al-Ĥwās said, "If someone comes to any of you begging, and he wants to pray, then he should give charity (Zakāh) before he prays. For verily, Allah the Exalted says,

Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.

Qatādah said concerning this Ayah,

Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh (Faṣallā).

"He purifies his wealth and pleases his Creator."

This World is Worthless in Comparison to the Hereafter

Then Allah says,

Rather you prefer the life of this world.

meaning, you give it precedence over the matter of the Hereafter, and you prefer it because of what it contains of

usefulness and benefit for you in livelihood, and your returns (i.e., income, profitable gain)."

\[ \text{Although the Hereafter is better and more lasting.} \]

meaning, the reward of the final abode is better than the worldly life, and it is more lasting. For indeed, this worldly life is lowly and temporal, whereas the Hereafter is noble and eternal. Thus, how can an intelligent person prefer that which is short-lived over that which is eternal. How can he give importance to that which will soon pass away from him, while ignoring the importance of the abode of eternity and infinity.

Imām Aḥmad recorded from Abu Mūsā Al-Ash'ārī that the Messenger of Allāh ﷺ said,

\[ 
\text{سُنَّةُ أَحَدَّتَهُ مَن أَحَبَّ دُنْيَتَكَ أَحَبَّ أَحْيَاهُ، وَمَن أَحَبَّ أَحْيَاهُ أَحْيَاهُ دُنْيَتَكَ، فَأَيْضًا ما يَقْبَلُ عَلَى مَا يَقْبَلُ عِنْدَهُ.} 
\]

\[ 
\text{Whoever loves his worldly life, will suffer in his Hereafter, and whoever loves his Hereafter, will suffer in his worldly life. Therefore, chose that which is everlasting over that which is temporal.} \]

Aḥmad was alone in recording this Ḥadīth.\[1\]

**The Scriptures of Ibrāhīm and Mūsā**

Allāh then says,

\[ 
\text{إِنَّ هَذَا نَبِيُّ الْشَّعْبِ الْأَوْلِيَاءِ صُدُقَ إِزَاهُمَّ وَمَعْنَى} 
\]

\[ 
\text{Verily, this is in the former Scriptures – the Scriptures of Ibrāhīm and Mūsā.} \]

This Āyah is similar to Allāh’s statement in Sūrat An-Najm,

\[ 
\text{لَمْ تَأْتَنِي بِمَا فِي سَمْحَتِ مِنْ سَمّحَةٍ وَلَمْ تَأْتَنِي مِنْ ذَكْرِي وَلَّا تَأْتَنِي مِنْ نَزْوَةٍ وَلَّا تَأْتَنِي مِنْ وَصْعَةٍ} 
\]

\[ 
\text{لَوْلَا أَيُّضُرُّ لِلَّهِ إِلاَّ مَا سَوَى وَلَوْلَا أَيُّضُرُّ لَمْ يَذْهَبْ بَيْنَيْنَ} 
\]

\[ 
\text{إِلَّا رَجَعُ الْمَسْتَنَبِّيَّ} 
\]

\[ 
\text{Or is he not informed with what is in the Scriptures of Mūsā.} \]

---

\[1\] Ahmad 4:412. This Ḥadīth has a deficiency in the chain of narration.
And of Ibrāhīm who fulfilled (or conveyed) all that (Allāh ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything). 53:36-42

And so forth, until the end of these Ayāt. Abu ‘Aliyah said, “The story of this Sūrah is in the earlier Scriptures.”[1] Ibn Jarīr preferred the view that the meaning of Allāh’s statement,

〈Verily, this〉 is referring to His previous statement,

〈 condolence 〉

〈Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Ṣalāh. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.〉

Then Allāh says,

〈 inning 〉

〈Verily, this〉 meaning, the content of this discussion,

〈the former Scriptures, the Scriptures of Ibrāhīm and Mūsā. 〉[2]

This view that he (Aṭ-Ṭabari) has chosen is good and strong. Similar to it has been reported from Qatādah and Ibn Zayd.[3] And Allāh knows best.

This is the end of the Tafsīr of Sūrat Al-A‘lā (Sabīh). All praise and blessings are due to Allāh, and He is the Giver of success and protection from error.

The *Tafsīr* of *Ṣūrat Al-Ghāshiyah*

*(Chapter - 88)*

Which was revealed in Makkah

Reciting *Ṣūrat Al-A‘lā* and *Al-Ghāshiyah* in the Friday Prayer

It has already been mentioned on the authority of An-Nu‘mān bin Bashīr that the Messenger of Allāh ﷺ used to recite *Ṣūrat Al-A‘lā* (87) and *Al-Ghāshiyah* in the ‘Īd and Friday prayers.[1] Imām Mālik recorded that Ad-Ḍahḥāk bin Qays asked An-Nu‘mān bin Bashīr, “What else did the Messenger of Allāh ﷺ recite on Friday along with *Ṣūrat Al-Jumu‘ah*?” An-Nu‘mān replied, “*Al-Ghāshiyah* (88).”[2] This narration has been recorded by Abu Dāwud, An-Nasā‘ī, Muslim and Ibn Mājah.[3]

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

}}كل آنئك سهية التنشيصة ووجه بوكبع ختمعة عاليه كليسة ضع نار سهية

{{نفتي بن ستٌ مانومٌ آينس نم طمام إلا من نفتي و난 ننمن ونا دي نجوم

1. Has there come to you the narration of Al-Ghāshiyah (the overwhelming)?

2. Some faces that Day will be Khāshi‘ah.

3. Laboring, weary.

4. They will enter into Fire, Ḥāmiyah.

5. They will be given to drink from a boiling (Āniyah) spring,

6. No food will there be for them but from Ḍari‘,

The Day of Judgement and what will happen to the People of the Fire during it

*Al-Ghāshiyah* is one of the names of the Day of Judgement. This was said by Ibn ‘Abbās, Qatādah and Ibn Zayd.\(^1\) It has been called this because it will overwhelm the people and overcome them. Allāh then says,

\[ 
\text{Some faces that Day will be Khāshi’ah.}
\]

meaning, humiliated. This was said by Qatādah.\(^2\) Ibn ‘Abbās said, “They will be humble but this action will be of no benefit to them.” Then Allāh says,

\[ 
\text{Laboring, weary. They will enter into Fire, Ḥāmiyah.}
\]

meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgement. Al-Hāfīz Abu Bakr Al-Burqānī narrated from Abu ‘Imrān Al-Jawni that he said, “‘Umar bin Al-Khaṭṭāb passed by the monastery of a monk and he said: ‘O monk!’ Then the monk came out, and ‘Umar looked at him and began to weep. Then it was said to him: ‘O Commander of the faithful! Why are you weeping?’ He replied: ‘I remembered the statement of Allāh, the Mighty and Majestic, in His Book,

\[ 
\text{Laboring, weary. They will enter into Fire, Ḥāmiyah.}
\]

So that is what has made me cry.’ ”\(^3\) Al-Bukhārī recorded that Ibn ‘Abbās said,

\[ 
\text{Laboring, weary. The Christians.}
\]

It is narrated that ‘Ikrimah and As-Suddi both said, “Laboring in the worldly life with disobedience, and weariness in the Fire from torment and

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\(^1\) At-Tabari 24:381.

\(^2\) At-Tabari 24:382.


\(^4\) *Fath Al-Bārī* 8:570.
perdition.” Ibn ‘Abbās, Al-Ḥasan, and Qatādah all said,

“They will enter into Fire, Ḥāmiyah” meaning, hot with intense heat.

“They will be given to drink from a boiling (Āniyah) spring.” meaning, its heat has reached its maximum limit and boiling point. This was said by Ibn ‘Abbās, Mujāhid, Al-Ḥasan and As-Suddi. Concerning Allāh’s statement,

“No food will there be for them but from Ḍarī’,”

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās that he said, “A tree from the Hellfire.” Ibn ‘Abbās, Mujāhid, ‘Ikrimah, Abu Al-Jawzā’ and Qatādah, all said, “It is Ash-Shibriq (a type of plant).” Qatādah said, “The Quraysh called it Ash-Shabraq in the spring and Ad-Ḍarī’ in the summer.” ‘Ikrimah said, “It is a thorny tree which reaches down to the ground.” Al-Bukhārī related that Mujāhid said, “Ad-Ḍarī’ is a plant that is called Ash-Shibriq. The people of the Hijāz call it Ad-Ḍarī’ when it dries, and it is poisonous.” Ma‘mar narrated that Qatādah said,

“No food will there be for them but from Ḍarī’,”

“This is Ash-Shibriq. When it dries it is called Ad-Ḍarī’.” Sa‘īd narrated from Qatādah that he said,

“No food will there be for them but Ḍarī’,”

“This is of the worst, most disgusting and loathsome of foods.” Concerning Allāh’s statement,

\[\text{Which will neither nourish nor avail against hunger.}\]

This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

\[\text{8. Faces that Day will be joyful.}\]
\[\text{9. Glad with their endeavor.}\]
\[\text{10. In a lofty Paradise.}\]

\[\text{11. Where they shall neither hear harmful speech nor falsehood.}\]
\[\text{12. Therein will be a running spring.}\]
\[\text{13. Therein will be thrones raised high.}\]
\[\text{14. And cups set at hand.}\]
\[\text{15. And Namāriq, set in rows.}\]
\[\text{16. And Zarābi, spread out (Mabthūthah).}\]

**The Condition of the People of Paradise on the Day of Judgement**

After mentioning the situation of the wretched people, Allāh changes the discussion to mention those who will be happy. He says,
\( \text{Faces that Day.} \) meaning, on the Day of Judgement.

\( \text{will be joyful,} \) meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving. Sufyān said,

\( \text{Glad with their endeavor.} \) "They will be pleased with their deeds." Then Allāh says,

\( \text{In a lofty Paradise.} \) meaning, elevated and brilliant, secure in their dwellings.

\( \text{Where they shall neither hear harmful speech nor falsehood.} \) meaning, they will not hear in the Paradise that they will be in, any foolish word. This is as Allāh says,

\( \text{They shall not hear therein any Laghw, but only Salām.} \) (19:62)

Allāh also says,

\( \text{Free from any Laghw, and free from sin.} \) (52:23)

and He says,

\( \text{No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salām! Salām!"} \) (56:25-26)

Then Allāh continues,

\[ \text{[1] Vain, useless, false, sinful speech.} \]
Therein will be a running spring. meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs.

Ibn Abi Ḥātim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,


The rivers of Paradise spring forth from beneath hills – or mountains – of musk.\(^1\)

Therein will be thrones raised high. meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allāh wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

And cups set at hand. meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

And Namāriq set in rows. Ibn ‘Abbās said, “An-Namāriq are pillows.”\(^2\) This was also said by Ťikrimah, Qatādah, Aḏ-Ḏaḥḥāk, As-Suddi, Ath-Thawri and others. Concerning Allāh’s statement,

And Zarābi, spread out (Mabthūthah). Ibn ‘Abbās said, “Az-Zarābi are carpets.” This was also said by Aḏ-Ḏaḥḥāk and others. Here the word Mabthūthah means placed here and there for whoever would like to sit upon them.

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\(^1\) Ibn Ḥibbān no. 2622. See Mawārid Az-Zamān.

\(^2\) Aṯ-Ṭabarī 24:387.
17. Do they not look at the camels, how they are created?
18. And at the heaven, how it is raised?
19. And at the mountains, how they are rooted?
20. And at the earth, how it is outspread?
21. So remind them – you are only one who reminds.
22. You are not a Muṣayṭir over them.
23. Save the one who turns away and disbelieves.
24. Then Allâh will punish him with the greatest punishment.
25. Verily, to Us will be their return;
26. Then verily, for Us will be their reckoning.

The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth

Allâh commands His servants to look at His creations that prove His power and greatness. He says,

"Do they not look at the camels, how they are created?"

Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayh Al-Qâdî used to say, “Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised.” Meaning, how Allâh raised it in such magnificence above the ground. This is as Allâh says,

"Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it?" (50:6)
Then Allâh says,

\(<\text{And at the mountains, how they are rooted?}\>\)

meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

\(<\text{And at the earth, how it is outspread?}\>\)

meaning, how it has been spread out, extended and made smooth. Thus, He directs the bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

The Story of Dimâm bin Thâ'labah

These are the things Dimâm swore by after questioning the Messenger of Allâh ﷺ. This can be seen in what Imâm Ahmad recorded from Thâbit, who reported that Anas said, "We were prohibited from asking the Messenger of Allâh ﷺ anything. Thus, it used to amaze us when an intelligent man from the people of the desert (bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert came and said, 'O Muḥammad! Verily, your messenger has come to us and he claims that you claim that Allâh sent you.' He (the Prophet ﷺ) said,

\(<\text{He told the truth.}\>\) The man said, 'Who created the heaven?' He (the Prophet ﷺ) replied, \("\text{Allâh}, \text{Allâh}\). The man said, 'Who created the earth?' He (the Prophet ﷺ) replied, \("\text{Allâh}, \text{Allâh}\).

The man said, 'Who erected these mountains and placed in them whatever is in them?' He (the Prophet ﷺ) replied, \("\text{Allâh}, \text{Allâh}\).
Then the man said, ‘By the One Who created the heaven, the earth, and erected these mountains, did Allah send you?’ He (the Prophet ﷺ) said,

«ذَٰلِكَ»

“Yes,” The man then said, ‘Your messenger claims that we are obligated to pray five prayers during our day and night.’ He (the Prophet ﷺ) said,

«سَمِيتُ»

“He told the truth.” The man then said, ‘By He Who has sent you, did Allah command you with this?’ He (the Prophet ﷺ) replied,

«ذَٰلِكَ»

“Yes,” The man then said, ‘Your messenger also claims that we are obligated to give charity from our wealth.’ He (the Prophet ﷺ) said,

«سَمِيتُ»

“He told the truth.” Then the man said, ‘By He Who has sent you, did Allah command you with this?’ He (the Prophet ﷺ) replied,

«ذَٰلِكَ»

“Yes,” The man then said, ‘Your messenger claims that we are obligated to perform pilgrimage (Hajj) to the House (the Ka‘bah), for whoever is able to find a way there.’ He (the Prophet ﷺ) said,

«سَمِيتُ»

“He told the truth.”

Then the man turned away to leave while saying, ‘By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.’ The Prophet ﷺ then said,

إِنِّي أَعْلَمُ ابْنَيْنِيْنَ الْجَنَّةَ

“If he has spoken truthfully, he will certainly enter Paradise.”[1]

This Hadith was recorded by Al-Bukhāri, Muslim, Abu Dāwūd, At-Tirmidhi, An-Nasā‘ī and Ibn Mājah.¹

The Messenger is only charged with delivering the Message

Allāh says,

\( 
\text{"So remind them – you are only one who reminds. You are not a Muṣayṭīr over them."} 
\)

meaning, “O Muḥammad! Remind the people with what you have been sent with to them.”

\( 
\text{"your duty is only to convey (the Message) and on Us is the reckoning."} \) (13:40)

Then Allāh says,

\( 
\text{"You are not a Muṣayṭīr over them."} 
\)

Ibn ‘Abbās, Mujāhid and others said, “You are not a dictator over them.”² This means that you cannot create faith in their hearts. Ibn Zayd said, “You are not the one who can force them to have faith.”³ Imam Aḥmad recorded from Jābir that the Messenger of Allāh said,

ابْرِئَلَّ أَنَّ أَقَالَ الْمَنْسَ حَتَّى يَقُولُوْاَ: لَّا إِلَّا اللَّهُ إِنَّ فَأْلُوْمَةٌ عَصُمُوا مَنِيَ دُمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا يَبْقَىَهُمْ وَجَسَاهُمْ عَلَى اللَّهِ غَرْبَ الْجَلَّالِ

“I have been commanded to fight the people until they say La ilāha illallāh (none has the right to be worshipped except Allāh). So if they say that, they have safeguarded their blood and wealth from me - except for what is rightfully due from it - and their reckoning is with Allāh, the Mighty and Majestic.”


² At-Ṭabarī 24:390.

³ At-Ṭabarī 24:390.
Then he recited,

\[
\text{ذَٰلِكَ رِزْقُكُمُ ۖ أَنْ تَعَلَّمُوا مِنْهُ مَعَظْمَهُ.}
\]

\(<\text{So remind them - you are only one who reminds. You are not a dictator over them -}^1>\text{>}

This is how Muslim recorded this Ḥadīth in his Book of Faith, and At-Tirmidhi and An-Nasāʾī also recorded it in their Sunans in the Books of Tafsīr.\(^2\) This Ḥadīth can be found in both of the Two slaughts.\(^3\)

**The Threat for Whoever turns away from the Truth**

Concerning Allāh’s statement,

\[
\text{إِنِّي لَا سَبِيلٌ مَّرْحَمَٰنَ.}
\]

\(<\text{Save the one who turns away and disbelieves.>}

meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue. This is similar to Allāh’s statement,

\[
\text{سَنَنَذَّرُهُمْ وَيَدْعُونَ عَلَىٰ حَرَقٍ.}
\]

\(<\text{So he neither believed nor prayed! But on the contrary, he believed and turn away!> (75:31-32)}\>

Thus, Allāh says,

\[
\text{فَإِذَا كَانَ بَاطِلٌ فَأَيُّضَعُونَ.}
\]

\(<\text{Then Allāh will punish him with the greatest punishment.>}

Allāh then says,

\[
\text{وَإِنِّي لَا عِلْمَ مَعَهُمُ.}
\]

\(<\text{Verily, to Us will be their return;> meaning, their place of return and their resort.}

\[
\text{وَإِنِّي لَا عِلْمَ مَعَهُمُ.}
\]

\(<\text{Then verily, for Us will be their reckoning.> meaning, We will}

---

\(^1\) Aḥmad 3:300.


\(^3\) Fath Al-Bāri 1:95, from Ibn ʿUmar, and Muslim 1:52.
reckon their deeds for them and requite them for those deeds. If they did good, they will receive good, and if they did evil, they will receive evil.

This is the end of the Tafsîr of Sûrat Al-Ghâshiyah, and all praise and thanks are due to Allâh.
The Tafsir of Sūrat Al-Fajr

(Chapter - 89)

Which was revealed in Makkah

Recitation of Sūrat Al-Fajr in the Prayer

An-Nasā’ī recorded a narration from Jābir that Mu‘ādh prayed a prayer and a man came and joined him in the prayer. Mu‘ādh made the prayer long, so the man went and prayed (alone) at the side of the Masjid, and then left. When Mu‘ādh was informed of this he said, “(He is) a hypocrite.” He (Mu‘ādh) then informed the Messenger of Allah صلّی الله علیه وآله وسلم of what happened. The Prophet صلّی الله علیه وآله وسلم then asked the young man (about it) and he replied, “O Messenger of Allah! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the Masjid. Then I went to feed my she-camel.” The Messenger of Allah صلّی الله علیه وآله وسلم then said,

«أَيُّنَا يَا مُعَاذُ? إِنّي أَنْتَ بِهِ كُلِّ شَيْءٍ تَبَيَّنَتْ إِنْ أَنتَ رَبّيٌّ مَحْيِيَ»

«وَإِنَّ اذِىٓ أَنْتَ تَأْتِنِي﴾

«Are you causing trouble Mu‘ādh? Why don’t you recite ‘Glorify the Name of your Lord the Most High’, ‘By the sun and its brightness’, ‘By the dawn’, and ‘By the night as it envelops’?»[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

1. By the dawn;

2. And by the ten nights;

3. And by the even and the odd;

4. And by the night when it departs;

5. Is there (not) in them sufficient proofs for men of understanding!

6. Saw you not how your Lord dealt with ‘Ād?

7. Iram of the pillars;

8. The like of which were not created in the land?

9. And Thamūd, who hewed out rocks in the valley?

10. And Fir’awn with Al-Awtād?

11. Who did transgress beyond bounds in the lands.

12. And made therein much mischief.

13. So, your Lord poured on them different kinds of severe torment.

14. Verily, your Lord is Ever Watchful.

The Explanation of Al-Fajr and what comes after it

Concerning Al-Fajr, it is well known that it is the morning. This was said by ‘Ali, Ibn ‘Abbās, ‘Ikrimah, Mujāhid and As-Suddi.\textsuperscript{[1]}

It has been reported from Masrūq and Muḥammad bin Ka‘b that Al-Fajr refers to the day of Sacrifice (An-Naḥr) in particular, and it is the last of the ten nights.\textsuperscript{[2]} The ten nights’ refers to the (first) ten days of Dhul-Ḥijjah. This was said by Ibn ‘Abbās, Ibn Zubayr, Mujāhid and others among the Salaf and the latter generations.\textsuperscript{[3]} It has been confirmed in Ṣaḥīḥ Al-Bukhārī from Ibn ‘Abbās that the Prophet ﷺ said,

\begin{quote}
ما من أَيَاةٍ العَمُّل الصالِحٍ أَعَبَّ إِلَى اللَّهِ فِيهِ مِن هَذِهِ الأَيَاتِ?
\end{quote}

'There are no days in which righteous deeds are more beloved to Allah than these days.'

\textsuperscript{[1]} Aḥ-Ṭabari 24:395, and Al-Baghawi 4:481.

\textsuperscript{[2]} Al-Qurṭubi 20:39.

\textsuperscript{[3]} Aḥ-Ṭabari 24:396.
meaning the ten days of Dhul-Ḥijjah. They said, “Not even fighting Jihād in the way of Allāh?” He replied,


‘Not even Jihād in the way of Allāh; except for a man who goes out (for Jihād) with his self and his wealth, and he does not return with any of that.’[1]

Allāh then says,


‘And by the even and the odd.’

It has been mentioned in a Ḥadīth that Al-Watr (the odd) is the day of ‘Arafah because it falls on the ninth, and Ash-Shafī‘ (the even) is the day of An-Naḥr (sacrifice) because it falls on the tenth day.[2] This was also said by Ibn ‘Abbās, ʿIkrimah and Ad-Dāḥḥāk.[3] There are also other opinions about the explanation of these two words.

Explanation of Night

Concerning Allāh’s statement,


‘And by the night when it departs.’ Al-ʿAwfi reported from Ibn ‘Abbās that he said, “When it goes away.”[4] ‘Abdullāh bin Zubayr said,


‘And by the night when it departs.’ “As some parts of it remove other parts of it.”[5] Mujāhid, Abu Al-ʿĀliyah, Qatādah, and Mālik who reported it from Zayd bin Aslam and Ibn Zayd, they all said;

(And by the night when it departs.) “When it moves along.”[1]

Concerning Allah’s statement,

(Take these men as a guide.)

(There is indeed in them sufficient proofs for men with Hijr!) meaning, for he who possesses intellect, sound reasoning, understanding and religious discernment. The intellect has only been called Hijr because it prevents the person from doing that which is not befitting of him of actions and statement. From this we see the meaning of Hijr Al-Bayt[2] because it prevents the person performing Tawâf from clinging the wall facing Ash-Shâm. Also the term Hijr Al-Yamâmah (the cage of the pigeon) is derived from this meaning (i.e., prevention). It is said, “Hajara Al-Âkîm so-and-so (The judge passed a judgement preventing so-and-so),” when his judgement prevents the person from his liberty (i.e., of freely utilizing his wealth). Allah says,

(And they will say: “Hijr Mahjûr.”) (25:22)

All of these examples are different cases but their meanings are quite similar. The oath that is referred to here is about the times of worship and the acts of worship themselves, such as Hajj, Salah and other acts of worship that Allah’s pious, obedient, servants who fear Him and are humble before Him, seeking His Noble Face, perform in order to draw nearer to Him.

Mentioning the Destruction of ‘Ad

After mentioning these people, and their worship and obedience, Allah says,

(Saw you not how your Lord dealt with ‘Ad?)

[2] The area on the northern side of the Ka’bah that is a walled-in precinct.
These were people who were rebellious, disobedient, arrogant, outside of His obedience, deniers of His Messengers and rejectors of His Scriptures. Thus, Allāh mentions how He destroyed them, annihilated them and made them legends to be spoken of and an exemplary lesson of warning. He says,

\[\text{Saw you not how your Lord dealt with Ād? Iram of the pillars.}\]

These were the first people of Ād. They were the descendants of Ād bin Iram bin ʿAwš bin Sām bin Nūḥ. This was said by Ibn Ishaq.\[^1\] They are those to whom Allāh sent His Messenger Ḥūd. However, they rejected and opposed him. Therefore, Allāh saved him and those who believed with him from among them, and He destroyed others with a furious, violent wind.

\[\text{Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them?} (69:7-8)\]

Allāh mentioned their story in the Qur’ān in more than one place, so that the believers may learn a lesson from their demise. Allāh then says,

\[\text{Iram of the pillars.} \]

This is an additional explanation that adds clarification who they actually were. Concerning His saying,

\[\text{of the pillars.} \]

is because they used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were the mightiest people in power. Thus, Ḥūd reminded them of this

\[^1\] At-Ṭabari 24:404.
blessing, and he directed them to use this power in the obedience of their Lord Who had created them. He said,

\[
\text{And remember that He made you successors after the people of Nūh and increased you amply in stature. So remember the graces from Allāh so that you may be successful.} \quad (7:69)
\]

Allāh also said,

\[
\text{As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them.} \quad (41:15)
\]

And Allāh says here,

\[
\text{The like of which were not created in the land?}
\]

meaning, there had been none created like them in their land, due to their strength, power and their great physical stature. Mujāhid said, “Iram was an ancient nation who were the first people of ‘Ād.” Qatādah bin Di‘āmah and As-Suddi both said, “Verily, Iram refers to the House of the kingdom of ‘Ād.” This latter statement is good and strong.

Concerning Allāh’s statement,

\[
\text{The like of which were not created in the land?}
\]

Ibn Zayd considered the pronoun of discussion here to refer to the pillars, due to their loftiness. He said, “They built pillars among the hills, the likes of which had not been constructed in their land before.”\footnote{At-Ṭabari 24:406.} However, Qatādah and Ibn Jarir
considered the pronoun of discussion to refer to the tribe (of 'Ād), meaning that there was no tribe that had been created like this tribe in the land - meaning during their time.\[1\] And this latter view is the correct position.

The saying of Ibn Zayd and those who follow his view is a weak one, because if He intended that, He would have said "The like of which were not produced in the land." But He said:

\[
\text{And Thamūd, who hewed (Jābū) rocks in the valley?}
\]

meaning, they cut the rocks in the valley. Ibn 'Abbās said, "They carved them and they hewed them."\[2\] This was also said by Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd.\[3\] From this terminology it is said (in the Arabic language), "the hewing of leopard skin" when it is torn, and "The hewing of a garment" when it is opened. The word 'Jayb' (pocket or opening in a garment) also comes from Jābū. Allāh says,

\[
\text{And you hew in the mountains, houses with great skill.\[26:149\]}
\]

A Mention of Fir‘awn

Allāh then says,

\[
\text{And Fir‘awn with Al-Awtād?}
\]

Al-'Awfi reported from Ibn 'Abbās that he said, "Al-Awtād are

\[1\] Aṭ-Ṭabari 24:406.
\[2\] Aṭ-Ṭabari 24:408.
\[3\] Aṭ-Ṭabari 24:408.
the armies who enforced his commands for him.”[1] It has also been said that Fir‘awn used to nail their hands and their feet into pegs (Awṭād) of iron that he would hang them from. A similar statement was made by Mujāhid when he said, “He used to nail the people (up) on pegs.”[2] Sa‘īd bin Jubayr, Al-Ḥasan and As-Suddī all said the same thing.[3]

Allāh said,

«Who did transgress beyond bounds in the lands. And made therein much mischief.»

meaning, they rebelled, were arrogant, and went about making corruption in the land, and harming the people.

«So, your Lord poured on them different kinds of severe torment.»

meaning, He sent down a torment upon them from the sky and caused them to be overcome by a punishment that could not be repelled from the people who were criminals.

**The Lord is Ever Watchful**

Concerning Allāh’s statement,

«Verily, your Lord is Ever Watchful.»

Ibn ‘Abbās said, “He hears and He sees.”[4] This means that He watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of them strove for. He will bring all of the creation before Him and He will judge them with justice. He will requit each of them with that which he deserves, for He is far removed from injustice and tyranny.

---

15. As for man, when his Lord tries him by giving him honor and bounties, then he says: "My Lord has honored me."

16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

17. But no! But you treat not the orphans with kindness and generosity!

18. And urge not one another on the feeding of the Miskin!

19. And you devour the Turáth - devouring with greed.

20. And you love wealth with love Jamma.

Wealth and Poverty are both a Test and Honor or Disgrace for the Servant

Alláh refutes man in his belief that if Alláh gives Him abundant provisions to test him with it, it is out of His honor for him. But this is not the case, rather it is a trial and a test, as Alláh says,
Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.  

(23:55-56)

Likewise, from another angle, if Allah tests him and tries him by curtailing his sustenance, he believes that is because Allah is humiliating him. As Allah says,

But no! meaning, the matter is not as he claims, neither in this nor in that. For indeed Allah gives wealth to those whom He loves as well as those whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love. The point is that Allah should be obeyed in either circumstance. If one is wealthy, he should thank Allah for that, and if he is poor, he should exercise patience.

From the Evil that the Servant does regarding Wealth

Allah said,

But you treat not the orphans with kindness and generosity!

This contains the command to honor him (the orphan). Abu Dawud recorded from Sahl bin Sa'id that the Messenger of Allah  said,

The guardian of the orphan and I will be like these two in Paradise. And he put his two fingers together - the middle finger and the index finger.\[1]\n
And urge not one another on the feeding of the Miskin!

meaning, they do not command that the poor and the needy be treated with kindness, nor do they encourage each other to do so.

\[1\] Abu Dawud 5:356, similar with Muslim no. 2983.
And you devour the Turāth meaning, the inheritance.

devouring with greed meaning, however they can get it, whether lawful or forbidden.

And you love wealth with love Jamma meaning, in abundance. This increases some of them in their wickedness.

21. Nay! When the earth is flaten, Dakkan Dakka.
22. And your Lord comes with the angels in rows.
23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him?
24. He will say: "Alas! Would that I had sent forth for my life!"
25. So on that Day none will punish as He will punish.
26. And none will bind as He will bind.
27. "O tranquil soul!"
28. "Come back to your Lord, well-pleased and well-pleasing!"
29. "Enter then among My servants,"
30. "And enter My Paradise!"

On the Day of Judgement Everyone will be recompensed according to what He did of Good or Evil

Allāh informs of what will happen on the Day of Judgement of the great horrors. He says,
\textit{Nay!} meaning, truly.

\textit{When the earth is flattened, Dakkan Dakka.} meaning, the earth and the mountains will be flattened, leveled and made even, and the creatures will rise from their graves for their Lord.

\textit{And your Lord comes} meaning, for the session of Judgement between His creatures. This is after they requested the best of the Sons of Âdam – Muḥammad ﷺ – to intercede with Allāh. This will occur only after they have requested the other great Messengers, one after another. Yet, all of them will say, “I cannot do that for you.” This will continue until the beseeching of the men reaches Muḥammad ﷺ, and he will say, “I will do it, I will do it.” So he will go and seek to intercede with Allāh as the session of Judgement will have come, and Allāh will allow him to intercede for that (the Judgement).\footnote{Aḥmad 1:282.}

This will be the first of the intercessions, and it is the praiseworthy station that has already been discussed in \textit{Ṣūrat Subḥān} (Al-Isrā). So Allāh will come for the session of Judgement as He wills, and the angels will also come, lined up in rows upon rows before Him.

Then Allāh says,

\textit{And Hell will be brought near that Day.} In his \textit{Ṣahīh}, Imām Muslim bin Al-Ḥajjāj recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

\begin{align*}
\text{‘} &\text{Hell will be brought near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it.}^{[2]}
\end{align*}

At-Tirmidhī also recorded the same narration.\footnote{Tuhfat Al-Ḥawdhi 7:294.} Allāh said:

\footnote{[1]} Aḥmad 1:282.
\footnote{[2]} Muslim 4:2184.
\footnote{[3]} Tuhfat Al-Ḥawdhi 7:294.
On that Day will man remember, meaning, his deeds, and what he did before in his past and recent times.

but how will that remembrance avail him? meaning, how can remembrance then benefit him?

He will say: "Alas! Would that I had sent forth for my life!" meaning, if he was a disobedient person, he will be sorry for the acts of disobedience he committed. If he was an obedient person, he will wish that he performed more acts of obedience.

This is similar to what Imām Aḥmad bin Hanbal recorded from Muḥammad bin Abi ‘Amīrah, who was one of the Companions of the Messenger of Allāh ﷺ. He said, "If a servant fell down on his face (in prostration) from the day that he was born until the day he died as an old man, in obedience to Allāh, he would scorn this act on the Day of Judgement. He would wish to be returned to this life so that he could earn more reward and compensation."[1]

Allāh then says,

So on that Day none will punish as He will punish. meaning, there is no one more severely punished than those whom Allāh punishes for disobeying Him.

And none will bind as He will bind. meaning, there is no one who is more severely punished and bound than those the Az-Zabāniyyah punish[2] the disbelievers in their Lord. This is for the criminals and the wrongdoers among the creatures. In reference to the pure and tranquil soul – which is always at rest


[2] These are the angels of punishment in the Hellfire. See Sūrat Al-‘Ālaq.
and abiding by the truth – it will be said to it,

اِنْتَامِهَا الْقُدْسُ الْمُمْلَكَةُ وَلَمْ تَرََّىِّ ِّيٓاُ نَجَآيْنَِّ إِلَّا رَبَّكَّ

«O tranquil soul! Come back to your Lord.»

meaning, to His company, His reward and what He has prepared for His servants in His Paradise.

رَأْيِٓبَ١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١
The *Tafsir* of *Sūrat Al-Balad*

(Chapter - 90)

Which was revealed in Makkah

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

"Nay! I swear by this city;"

"And you are free in this city."

"And by the begetter and that which he begot."

"Verily, We have created man in Kabad."

"Does he think that none can overcome him?"

"He says: "I have wasted wealth in abundance!"

"Does he think that none sees him?"

"Have We not made for him two eyes?"

"And a tongue and two lips?"

"And shown him the two ways?"

Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship

Here Allāh has sworn by Makkah, the Mother of the Towns, addressing its resident (during the non-sacred months,) free in this city in order to draw his attention to the significance of its sanctity when its people are in the state of sanctity. Khuṣayf reported from Mujāhid;

"Nay! I swear by this city;" "The word "La" (Nay) refers to the
reputation against them (Quraish). I swear by this city."[1] Shabib bin Bishr narrated from 'Ikrimah, from Ibn 'Abbâs that he said,

<Address><br>
Nay! I swear by this city; "This means Makkah." Concerning the Ayah:

<Address><br>
And you are free in this city," he (Ibn 'Abbâs) said, "O Muhammad! It is permissible for you to fight in it."[2]

Similar was reported from Sa'id bin Jubayr, Abu Sâlih, 'Âtiyâh, Ad-Dâhâk, Qatâdah, As-Suddi and Ibn Zayd.[3] Al-Hasan Al-Baqrî said, "Allâh made it lawful (to fight in) for him (the Prophet ﷺ) for one hour of a day."[4] The meaning of what they have said was mentioned in a Hadîth that is agreed-upon as being authentic. In it the Prophet ﷺ said,

Verily, Allâh made this city sacred on the Day that He created the heavens and the earth. Therefore, it is sacred by the sanctity of Allâh until the Day of Judgement. Its trees should not be uprooted, and its bushes and grasses should not be removed. And it was only made lawful for me (to fight in) for one hour of a day. Today its sanctity has been restored just as it was sacred yesterday. So, let the one who is present inform those who are absent.[5]

In another wording of this Hadîth, he said,

So, if anyone tries to use the fighting of the Messenger (to

conquer Makkah) as an excuse (to fight there), then tell him that Allah permitted it for His Messenger and He has not permitted it for you.  

Concerning Allah’s statement,

\[
\text{\textasciitilde And by the begetter and that which he begot.} \text{\textasciitilde}
\]

Mujahid, Abu Sali\'h, Qat\'adah, A\'d-\'Daf\'hak, Sufy\'an Ath-Thawri, Sa\'id bin Jubayr, As-Suddi, Al-\'Hasan Al-\'Ba\'radi, Khu\'ayf, Shura\'bih bin Sa\'d and others have said, “Meaning, by the begetter, Adam, and that which he begot is his children.”  

This view that Mujahid and his companions have chosen is good and strong.

This is supported by the fact that Allah swears by the Mother of the Towns, which are dwellings. Then after it He swears by the dwellers therein, who is Adam, the father of mankind, and his children. Abu \'Imr\'an Al-Jawni said, “It refers to Ibr\'ahim and his progeny.” Ibn Jarir recorded this statement\(^3\) as did Ibn Abi \'Hatim. Ibn Jarir preferred the view that it is general and it refers to every father and his children. This meaning is also acceptable.\(^4\)

Allah then says,

\[
\text{\textasciitilde Verily, We have created man in Kabad.} \text{\textasciitilde}
\]

Ibn Abi Najih and Jurayj reported from 'A\'t\'a, from Ibn 'Abb\'as concerning the phrase ‘in Kabad’, “He was created while in hardship. Don't you see him?” Then he mentioned his birth and the sprouting of his teeth.\(^5\)

Mujahid said,

\[
\text{\textasciitilde in Kabad.} \text{\textasciitilde “A drop of sperm, then a clot, then a lump of flesh, enduring in his creation.” Mujahid then said, “This is similar to Allah’s statement,

\(^{[1]}\) Fath Al-Bari 1:238.

\(^{[2]}\) Al-Qur\'ubi 20:61, Ad-Durr Al-Manthur 8:519, and At-\'Tabari 24:432.

\(^{[3]}\) At-\'Tabari 24:433.

\(^{[4]}\) At-\'Tabari 24:433.

\(^{[5]}\) At-\'Tabari 24:434.
"His mother bears him with hardship. And she brings him forth with hardship." (46:15)

and she breast-feeds him with hardship, and his livelihood is a hardship. So he endures all of this.” Sa’īd bin Jubayr said,

"Verily, We have created man in Kabad." "In hardship and seeking livelihood." Ikrimah said, "In hardship and long-suffering."[1]

Qatādah said, "In difficulty."[2] It is reported from Al-Ḥasan that he said, "Enduring the hardships of the world by life and the severity of the Hereafter."

**Man is encompassed by Allāh and His Bounties**

Allāh says,

"Does he think that none can overcome him?"

Al-Ḥasan Al-Baṣrī said,

"Does he think that none can overcome him?" "Meaning no one is able to take his wealth."

Qatādah said,

"Does he think that none can overcome him?"

“The Son of Ādam thinks that he will not be asked about this wealth of his – how he earned and how he spent it.”[3] Allāh said:

"He says: "I have wasted wealth in abundance!"

---

This means, the Son of Ādām says, "I spent an abundance of wealth." Mujāhid, Al-Ḥasan, Qatādah, As-Suddī and others have said this.\[1\]

"Does he think that none sees him?" Mujāhid said, "Does he think that Allāh, the Mighty and Majestic, does not see him." Others among the Salāf have said similar to this.

Allāh said;

"Have We not made for him two eyes?" meaning, for him to see with them.

"And a tongue" meaning, for him to speak with, and so that he can express that which is inside of him.

"And two lips?" In order to help him with speaking, eating food, and beautifying his face and his mouth.

The Ability to distinguish between Good and Evil is also a Blessing

"And shown him the two ways?" This refers to the two paths. Sufyān Ath-Thawrī narrated from ‘Āṣim, from Zīr, from ‘Abdul-lāh bin Mas‘ūd that he said,

"And shown him the two ways?" "The good and the evil."\[2\] Similar to this has been reported from ‘Ali, Ibn ‘Abbās, Mujāhid, ‘Ikrimah, Abu Wā’il, Abu Ṣāliḥ, Muḥammad bin Ka‘b, ʿAd-Dāhḥāk, and ‘Aṭā’ Al-Khurāsānī among others.\[3\] Similar to this Āyah is Allāh’s statement,

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\[1\] Aţ-Ṭabāri 24:436.

\[2\] Aţ-Ṭabāri 24:437.

Verily, We have created man from Nutfah Amshâj, in order to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful.

(76:2-3)

11. But he has not attempted to pass on the path that is steep.

12. And what will make you know the path that is steep?

13. Freeing a neck

14. Or giving food in a day full of Masghabah,

15. To an orphan near of kin.

16. Or to a Mâskîn cleaving to dust.

17. Then he became one of those who believed and recommended one another to patience, and recommended one another to compassion.
18. They are those on the Right.

19. But those who disbelieved in Our Ayāt, they are those on the Left.

20. Upon them Fire will Muṣādah.

The Encouragement to traverse upon the Path of Goodness

Ibn Zayd said,

«But he has not attempted to pass on the path that is steep.»

“This means, will he not traverse upon the path which contains salvation and good? Then He explains this path by his saying,

«And what will make you know the path that is steep? Freeing a neck, or giving food.»1

Imām Aḥmad recorded from Sa‘īd bin Marjānah that he heard Abu Hurayrah saying that the Messenger of Allāh Ṣallallāhu ‘alaihi wa sallam said,

امَنْ أَعْطَى رَبِّي مُؤْمِنَةً أَعْطَى اللهُ بِكُلِّ إِبْ - أيُّ عضوٍ - بِهَا إِبْ - معْنَا مِنَ الْتَأْرِخِ حَتَّى

إِنَّهُ لَيُعْطِي الْيَدَ، وَالْرَّجُلَ الرَّجُلَ، وَالْفَرْجَ الفَرْجَ.

«Whoever frees a believing slave, Allāh will free for every limb (of the slave) one of his limbs from the Fire. This is to such an extent that He (Allāh) will free a hand for a hand, a leg for a leg, and a private part for a private part.»2

‘Alī bin Al-Ḥusayn then said (to Sa‘īd), “Did you hear this from Abu Hurayrah?” Sa‘īd replied, “Yes.” Then ‘Alī bin Al-Ḥusayn said to a slave boy that he owned who was the swiftest of his servants, “Call Muṭarrif!” So when the slave was brought before him he said, “Go, for you are free for the Face of Allāh.”3 Al-Bukhārī, Muslim, At-Tirmidhi, An-Nāṣārī, all recorded this Ḥadīth from Sa‘īd bin Marjānah.

Imām Ahmad recorded from 'Amr bin 'Abasah that the Prophet ﷺ said,

«Whoever builds a Masjid so that Allāh may be remembered in it, Allāh will build a house for him in Paradise; and whoever frees a Muslim person, then it will be his ransom from Hell; and whoever grows grey in Islam, then it will be a light for him on the Day of Judgement.»[1]

According to another route of transmission, Ahmad recorded from Abu Umāmah, who reported from 'Amr bin 'Abasah that As-Sulami said to him, “Narrate a Hadīth to us that you heard from the Messenger of Allāh ﷺ, without any deficiency or mistakes.” He (‘Amr) said, “I heard him saying,

«Whoever has three children born to him in Islam, and they die before reaching the age of puberty, Allāh will enter him into Paradise by virtue of His mercy to them. And whoever grows gray in the way of Allāh (fighting Jihād), then it will be a light for him on the Day of Judgement. And whoever shoots an arrow in the way of Allāh (fighting Jihād) that reaches the enemy, whether it hits or misses, he will get the reward of freeing a slave. And whoever frees a believing slave, then Allāh will free each of his limbs from the Fire for every limb that the slave has. And whoever equipped two riding animals in the way of Allāh (for fighting Jihād), then indeed Paradise has eight gates, and Allāh will allow him to enter any of them he chooses.»[2]
Ahmad recorded this Hadith from different routes of transmission that are good and strong, and all praise is due to Allah.

Allah said,

«Or giving food in a day full of Masghabah,» Ibn 'Abbás said, “Of hunger.”[1] ‘Ikrimah, Mujāhid, Ad-Ḍaḥḥāk, Qatādah and others all said the same.[2] The word ‘Saghb’ means hunger. Then Allah says,

«Yisma.»

“To an orphan» meaning, he gives food on a day like this to an orphan.

«Dā Maqrūb.» meaning, who is related to him. Ibn ‘Abbás, ‘Ikrimah, Al-Ḥasan, Ad-Ḍaḥḥāk and As-Suddi all said this.[3] This is similar to what was related in a Hadith that was collected by Imam Ahmad on the authority of Salmān bin ‘Āmir who said that he heard the Messenger of Allah ﷺ say,

«Charity given to the poor person is counted as one charity, while if it is given to a relative it is counted as two: charity and connecting the ties (of kinship).»[4]

At-Tirmidhi and An-Nasā’ī[5] both recorded this Hadith and its chain of narration is authentic. Then Allah says,

«Or to a Miskīn cleaving to dust (Dhā Matrabah).» meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution. Ibn ‘Abbās said, “Dhā Matrabah is that who

is dejected in the street and who has no house or anything else to protect him against the dirt."[1]

Allâh said;

«Then he became one of those who believed» meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allâh. This is as Allâh says,

«وَهُوَ مَنْ آتَى الْخَيْرَةَ وَسَنَّ مَنْ مُسَانِيحاً وَهُوَ مُؤْمِنٌ أَوْلَّادُكَ حَسَانٌ مُسْتَكْرَمٌ»

«And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is believer, then such are the ones whose striving shall be appreciated.» (17:19)

Allâh also says,

«وَهُوَ مَنْ عَمِلَ صَدِيقًا بِنَفْسِهِ»

«Whoever works righteousness – whether male or female – while being a true believer...» (16:97)

Allâh says,

«وَوَاتَأْنَا وَآتَأْنَا لِلْمُسْلِمِينَ»

«and recommended one another to patience, and recommended one another to compassion.»

meaning, he was from the believers who worked righteous deeds, and advised each other to be patient with the harms of the people, and to be merciful with them. This is similar to what has been related in the noble Hadîth,

«الرَّجُولُانِ يَرُحُمُونَ الرَّحْمَنَ، ارْحَمُوا مِنْ فِي الأَرْضِ يَرْحَمُ مِنْ فِي السَّمَاءِ»

«The merciful people will be treated with mercy by the Most Merciful (Allâh). Be merciful to those who are on the earth and He Who is above the heavens will be merciful to you.»[2]

In another Hadîth he said,

«لَا يَرُحُمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسِ»

«Allāh will not be merciful with whoever is not merciful with the people.»[1]

Abū Dāwūd recorded from ‘Abdullāh bin ‘Amr that he narrated (from the Prophet ﷺ),

«من لم يرحم ضيفنا ويبعرف حق عينينا فليس منا.»

«Whoever does not show mercy to our children, nor does he recognize the right of our elders, then he is not of us.»[2]

Then Allāh says,

«أَلَيْكَ أَنْ تَعْبِدَ الْكُفَّارَ ؟»

«They are those on the Right,» meaning, those who have these characteristics are the companions of the Right Hand.

The Companions of the Left Hand and Their Recompense

Then Allāh says,

«وَلَيْكَ كَفْرًا بِبَاتِيِّنِي هُمْ أُحْبَبُ الْمَشْهُودُ»

«But those who disbelieved in Our Āyāt, they are those on the Left.»

meaning, the companions of the Left Hand.

«سَمِّنَوْنَاهُمْ نِّعُومًا»

«Upon them Fire will Muṣadah.»

meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out. Abū Hurayrah, Ibn ‘Abbās, ʿIrāqī, Sāʿīd bin Jubayr, Mujāhid, Muḥammad bin Kaʿb Al-Qarāzī, ʿĀṭiyah Al-ʿAwfī, Al-Ḥasan, Qatādah and As-Suddi, all said,

«مَسَّنِّهِمْ»

«Muṣadah.» “This means shut.”[3] Ibn ʿAbbās said, “Its doors will be closed.”[4] Ad-Ḍaḥḥāk said,

“It will be sealed over them and it will have no door.” Qatādah said,

“It will be shut and there will be no light in it, no crevice (escape), and no way out of it forever.”[1]

This is the end of the Tafsīr of Sūrat Al-Balad, and all praise and blessings are due to Allāh.

The *Tafsīr of Sūrah Wash-Shams wa Ḫūḥāhā*

*(Chapter - 91)*

Which was revealed in Makkah

Recitation of *Sūrah Ash-Shams wa Ḫūḥāhā* in the ‘Ishā’ Prayer

The Ḥadīth of Jābir which was recorded in the Two Ṣahīḥs has already been mentioned. In it the Messenger of Allāh ﷺ said to Mu‘ādh,

«Why didn’t you pray with (the recitation of) «Glorify the Name of your Lord the Most High» (87), «By the sun and Ḫūḥāhā» (91), and «By the night as it envelops» (92)"?»

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

«وَاللَّهُ ‏ُهَٰذِهِ‏ رَبِّيَ‏ لَتَنفَرُ‏ وَلَتَنفَرُ إِنّيَ‏ لَهُ ﷺ‏ أَنْتَ ﷺ ﷺ ﷺ وَلَتَنفَرُ إِنّيَ‏ لَهُ ﷺ ﷺ ﷺ وَلَتَنفَرُ إِنّيَ‏ لَهُ ﷺ ﷺ ﷺ وَلَتَنفَرُ إِنّيَ‏ لَهُ ﷺ ﷺ ﷺ وَلَتَنفَرُ إِنّيَ‏ لَهُ ﷺ ﷺ ﷺ وَلَتَنفَرُ إِنّيَ‏ لَهُ ﷺ ﷺ ﷺ وَلَتَنفَرُ إِنّيَ‏ لَهُ ﷺ ﷺ ﷺ»

«1. By the sun and Ḫūḥāhā.»
«2. By the moon as it Talāhā.»
«3. By the day as it Jallāhā.»
«4. By the night as it Yaghshāhā.»
«5. By the heaven and Mā Bahāhā.»
«6. By the earth and Mā Ṭahhāhā.»
«7. By Nafs, and Mā Sawwāhā (Who apportioned it).»

8. Then He showed it its Fūjūr and its Taqwā.
9. Indeed he succeeds who purifies it.
10. And indeed he fails who Dassāhā.

Allāh swears by His Creation that the Person Who purifies Himself will be Successful and the Person Who corrupts Himself will fail

Mujāhid said,

(By the sun and Ḍuḥāhā.) “This means, by its light.”[1] Qatādah said,

(wa Ḍuḥāhā.) “The whole day.”[2] Ibn Jarīr said, “The correct view is what has been said, ‘Allāh swears by the sun and its daytime, because the clear light of the sun is daytime.’”

(By the moon as it Talāhā.) Mujāhid said, “It follows it (the sun).”[3] Al-ʿAwfī reported from Ibn ʿAbbās that he said,

(By the moon as it Talāhā.) “It follows the day.”[4] Qatādah said, “as it Talāhā (follows it)” is referring to the night of the Hilāl (the new crescent moon). When the sun goes down, the Hilāl is visible.[5] Concerning Allāh’s statement,

(By the day as it Jallāhā.) Mujāhid said, “When it illuminates.”[6] Thus, Mujāhid said,

By the day as it Jallāhā. “This is similar to Allāh’s statement,

By the day as it Tajallā. (92:2)”

And they have said concerning Allāh’s statement,

By the night as it Yaghshāhā. meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark.

Concerning Allāh’s statement,

By the heaven and Mā Banāhā. The meaning here could be for descriptive purposes, meaning “By the heaven and its construction.” This was said by Qatādah. It could also mean “By the heaven and its Constructor.” This was stated by Mujāhid.¹¹ Both views are interrelated, and construction means raising. This is as Allāh says,

With Hands did We construct the heaven. (51:47) meaning, with strength.

Verily, We are able to extend the vastness of space thereof. And We have spread out the earth: how excellent a spreader are We! (51:47-48)

This is also similar to Allāh’s statement,

By the earth and Mā Ťahāhā. Mujāhid said, “Ťahāhā means He spread it out.”² Al-‘Awfi reported from Ibn ‘Abbās that he said,

and Mā Ťahāhā. “This means what He created in it.”³ ‘Ali bin

¹¹ At-Tabari 24:453.
² At-Tabari 24:454.
³ At-Tabari 24:453.
Abi Talghah reported from Ibn ‘Abbās that he said, “Ṭahāhā means that He proportioned it.”[1] Mujāhid, Qatādah, Ad-Ḍāhīk, As-Suddi, Ath-Thawri, Abu Ṣāliḥ and Ibn Zayd all said that

"Ṭahāhā" means, He spread it out.[2]

Allāh then says,

By Nafs, and Mā Sawwāhā (Who apportioned it.)

meaning, He created it sound and well-proportioned upon the correct nature (Al-Fitrah). This is as Allāh says,

So set you your face towards the religion, Hanīf. Allāh’s Fitrah with which He has created mankind. No change let there be in the Khalqillāh. (30:30)

The Messenger of Allāh ῾l said,

Every child that is born, is born upon the Fitrah, but his parents make him a Jew, a Christian, or a Zoroastrian. This is just as the animal is born, complete with all of its parts. Do you notice any mutilation in it?

Both Al-Bukhārī and Muslim recorded this Ḥadīth from Abu Hurayrah.[3] In Šaḥīh Muslim, it has been narrated from Iyāḍ bin Ḥimār Al-Mujāshi’ī that the Messenger of Allāh ῾l said,

Verily I created My servants Ḥunafā’ (as monotheists), but then the devils came to

them and distracted them from their religion.\[1\]

Then Allāh says,

«Then He showed it its Fujūr and its Taqwā.»

meaning, He showed him to his transgression and his Taqwā. This means that He clarified that for it and He guided it to what has been ordained for him. Ibn 'Abbās said,

«Then He showed it its Fujūr and its Taqwā.»

“He explained the good and the evil to it (the soul).”\[2\]

Mujahid, Qatādah, Ad-Dāḥāk and Ath-Thawri all said the same.\[3\] Sa'īd bin Jubayr said, “He gave him inspiration (to see what was) good and evil.” Ibn Zayd said, “He made its Fujūr and its Taqwā inside of it.”\[4\]

Ibn Jarir recorded from Abul-Aswad Ad-Dīlî that he said, “Imlān bin Ḥuṣayn said to me, ‘Do you think that what the people do, and what they strive for is a thing that is pre-ordained and predestined for them, or is it a thing which is only written after the Message comes to them from the Prophet ﷺ, when there will be an evidence against them?’ I said, ‘Rather it is something preordained upon them.’ Then he said, ‘Is that an injustice?’ Then I became extremely frightened of him (due to what he was saying), and I said to him, ‘There is nothing except that He (Allāh) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.’ He (Imlān) then said, ‘May Allāh guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allāh’s Messenger ﷺ and asked him:

“O Messenger of Allāh! Do you consider the actions of mankind and their struggles to be preordained for them and written for them from Qadr, or something written for them

\[1\] Muslim 4 :2197.
\[2\] Aṭ-Ṭabari 24 :454.
\[3\] Aṭ-Ṭabari 24 :455.
\[4\] Aṭ-Ṭabari 24 :455.
only after the Message came to them from their Prophet, when there will be an evidence against them?” He (the Prophet ﷺ) replied:

" قال شبيه قد قضي عليهم:"

"Rather it is something preordained for them."  

So the man said, “Then what is the point of our actions?” The Prophet ﷺ replied,

"من كان الله خليفة إلا إحدى المستويين يقيه لما، وتضيف ذلك في كتاب الله تعالى:"

"وقد قومنا سنة قومه قاتلها غزية وقومتها.

"Whoever Allāh created for one of the two positions (Paradise or Hell), He makes it easy for him (to attain). The proof of that is in the Book of Allāh ﴿By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fujūr and its Taqwā﴾."

Ahmad and Muslim both recorded this Hadīth.[2]

Allāh then says,

"قد أفلح من ركبتها وقد فشل من دشمتها.

"Indeed he succeeds who purifies it. And indeed he fails who Dassāhā."

This could mean that whoever purifies himself by obedience to Allāh, then he will be successful. This is as Qatādah said, “He cleanses it from the lowly and despicable characteristics.”

Similar to this has been reported from Mujāhid, ‘Ikrimah and Sa‘īd bin Jubayr.

"وقد فشل من دشمتها.

"And indeed he fails who Dassāhā. meaning, to conceal it. This means that he makes it dull, and he disregards it by neglecting to allow it to receive guidance. He treats it in this manner until he performs acts of disobedience and he abandons obedience of Allāh.

It also could mean that he is indeed successful whose soul Allāh purifies, and he has failed whose soul Allāh corrupts.

This is like what was reported by Al-‘Awfi and ‘Ali bin Abi Ṭalḥah from Ibn ‘Abbās.\[1\]

At-Ṭabarānī recorded that Ibn ‘Abbās said, "The Messenger of Allāh ﷺ used to stop whenever he recited this Āyah,

«By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fujūr and its Taqwā.»

Then he would say,

«O Allāh! Give my soul its good. You are its Guardian and Master, and the best to purify it.»[2]

Another Ḥadīth

Imām Ahmad recorded that Zayd bin Arqam said that the Messenger of Allāh ﷺ said,

«O Allāh! Verily, I seek refuge with You from weakness, laziness, senility (of old age), cowardliness, stinginess and the torment of the grave. O Allāh! Give my soul its good and purify it, for You are the best to purify it. You are its Guardian and Master. O Allāh! Verily, I seek refuge with You from a heart that is not humble, a soul that is not satisfied, knowledge that does not benefit and a supplication that is not answered.»

Zayd then said, "The Messenger of Allāh ﷺ used to teach us these (words) and we now teach them to you."[3] Muslim also recorded this Ḥadīth.[4]

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The Rejection of Thamūd and Allāh’s Destruction of Them

Allāh informs that Thamūd rejected their Messenger because of the injustice and transgression they practiced. This was said by Mujāhid, Qatādah and others.[1] Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with.

[When their most wicked went forth.]
meaning, the most wicked person of the tribe, and he was Qudār bin Sālīf, the one who killed the she-camel. He was leader of the tribe of Thamūd, and he is the one whom Allāh refers to in His saying,

\[
\text{But they called their comrade and he took (a sword) and killed (her).} \quad (54:29)
\]

This man was mighty and respected among his people. He was of noble lineage and a leader who was obeyed. This is just as Imām Ahmad recorded from 'Abdullāh bin Zam'ah. He said that the Messenger of Allāh ﷺ gave a sermon in which he mentioned the she-camel and he mentioned the man who killed her. Then he said,

\[
\text{When their most wicked went forth.} \quad \text{A strong and mighty man who was invincible among his tribe, like Abu Zam'ah, went forth to her.}^{[1]}
\]

This Ḥadīth was recorded by Al-Bukhārī in his Book of Tafsīr, and Muslim in his Book of the Description of the Hellfire. At-Tirmidhī and An-Nasā'ī both recorded it in their Sunans in their Books of Tafsīr.\(^{[2]}\)

The Story of Sālīh’s She-Camel

Allāh then says,

\[
\text{But the Messenger of Allāh said to them} \quad \text{referring to Sālīh.}
\]

\[
\text{That is the she-camel of Allāh!} \quad \text{meaning, ‘beware of touching the she-camel of Allāh with any harm.’}
\]

\[^{[1]}\] Ahmad 4:17.

<and its drink!> meaning, 'do not transgress against her in her drinking, for she has been allocated a day to drink and you have been allocated a day to drink, as is known to you.' Then Allāh says,

\[\text{وَكُلُّ نُكَذِّبُونَ مَنْ يَرْجِعُ مِنْهَا}
\]

<Then they denied him and they killed it.> which means they rejected what he came with. This resulted in them killing the she-camel that Allāh had brought out of the rock as a sign for them and a proof against them.

\[\text{فَذَٰلِكُمْ عَلَيْهِمْ رَبٌّ يَدُونُ}
\]

<So their Lord destroyed them because of their sin,> meaning, He became angry with them and He annihilated them.

\[\text{وَسَرَبَتْ}
\]

<Fasawwāhā!> meaning, He made the punishment descend upon them all equally.

Qatādah said, "It has reached us that the leader of tribe of Thamūd did not kill the she-camel until their youth, their elderly, their males and their females all pledged allegiance to him. So when the people cooperated in killing her, Allāh destroyed them all with the same punishment due to their sin."\(^1\) Allāh said,

\[\text{وَلَمْ يَفْرَأْ}
\]

<And He feared not> it has also been recited as

\[\text{فَلَا يَحْفَرْ}
\]

(So He feared not)

\[\text{عَنْهَا}
\]

<the consequences thereof.> Ibn 'Abbās said, "Allāh does not fear any consequences from anyone else."\(^2\) Mujāhid, Al-Ḥasan, Bakr bin 'Abdullāh Al-Muzani and others all said the same.\(^3\)

This is the end of the Tafsīr of Sūrat Ash-Shams, and all praise and thanks are due to Allāh.

\(^1\) Aṭ-Ṭabari 24:460.
\(^2\) Aṭ-Ṭabari 24:416.
\(^3\) Aṭ-Ṭabari 24:461.
The Tafsīr of Sūrat Al-Layl  
(Chapter - 92)

Which was revealed in Makkah

The Recitation of Sūrat Al-Layl in the ‘Ishā’ Prayer

The statement of the Prophet to Mu‘ādh has already preceded, where he said,

«Why did you not pray with (the recitation of) «Glorify the Name of your Lord the Most High» (87), and «By the sun and Duḥāḥā» (91), and «By the night as it envelops?» (92)»[1]

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

«1. By the night as it envelops.»

«2. By the day as it appears.»

«3. By Him Who created male and female.»

«4. Certainly, your efforts and deeds are diverse.»

«5. As for him who gives and has Taqwā,»

«6. And believes in Al-Ḥusnā.»

«7. We will make smooth for him the path of ease.»

«8. But he who is greedy and thinks himself self-sufficient,»

«9. And denies Al-Ḥusnā.»

«10. We will make smooth for him the path to evil.»

11. And what will his wealth avail him when he goes down (in destruction)?

Swearing by the Diversity of Mankind in Their Efforts and informing of the Different Results of that

Allâh swears by saying:

«Alâîr, lâ yânîn.»

«By the night as it envelops.» meaning, when it covers the creation with its darkness.

«Râânâr, lâ yubâ'alâ.»

«By the day as it appears.» meaning, with its light and its radiance.

«Râbî bânî Âd, râbî yârâbî.»

«By Him Who created male and female.» This is similar to Allâh’s saying,

«And We have created you in pairs.» (78:8)

It is also similar to His saying,

«And of everything We have created pairs.» (51:49)

And just as these things that are being sworn by are opposites, likewise that which this swearing is about are opposing things. This is why Allâh says,

«Wâli nîl fi Khallâ, râbî bârî.»

«Certainly, your efforts and deeds are diverse.»

meaning, the actions of the servants that they have performed are also opposites and diverse. Therefore, there are those who do good and there are those who do evil. Allâh then says,

«Autâlî yânî nîl, râfî yârî.»

«As for him who gives and has Taqwâ.»

meaning, he gives what he has been commanded to give and he fears Allâh in his affairs.
<And believes in Al-Husnā.> meaning, in the compensation for that. This was said by Qatādah.[1] Khuṣayf said, “In the reward.”
Then Allāh says,

<We will make smooth for him the path of ease.> Ibn ‘Abbās said, “Meaning for goodness.”[2] Thus, Allāh says,

<But he who is greedy> meaning, with that which he has.

<and thinks himself self-sufficient,> ‘Ikrimah reported that Ibn ‘Abbās said, “This means he is stingy with his wealth and considers himself to be in no need of his Lord, the Mighty and Majestic.”[3] This was recorded by Ibn Abī Ḥātim.

<And denies Al-Husnā.> meaning, the recompense in the abode of the Hereafter.

<We will make smooth for him the path to evil.>
meaning, the path of evil. This is as Allāh says,

<And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.> (6:110)

And there are many Āyāt with this meaning, proving that Allāh rewards those who intend good with success, while

whoever intends evil is abandoned, and all of this is in accordance with a preordained decree. There are also many Ḥadīths that prove this.

The Narration of Abu Bakr Aṣ-Ṣiddīq

Imām Ahmad recorded from Abu Bakr that he said to the Messenger of Allāh ﷺ, “O Messenger of Allāh! Do we act according to what has already been decided, or is the matter just beginning (i.e., still undecided)?” He replied,

َبَلْ عَلَى أَمْرٍ يَغْلَبُ مَبْتَغَهُ

(Indeed it is according to what has already been decided.)

Then Abu Bakr said, “Then what (good) are deeds, O Messenger of Allāh?” He replied,

كُلُّ مِّيَبَّرٍ لَّمَّا خُلِقَ لَّهُ

“Everyone will find it easy to do such deeds that will lead him to what he was created for.”[1]

The Narration of ‘Ali

Al-Bukhārī recorded from ‘Ali bin Abi Ṭālib that they (the Companions) were with the Messenger of Allāh ﷺ at the cemetery of Baqī‘ Al-Gharqad for a funeral, when the Prophet ﷺ said,

اَنَمَا يَنْتَخِبُ مِنْ أَحَدٍ إِلَّا وَقَدْ كَبَّرَ مَفْعُولُهُ مِنْ النَّجَّةِ وَمَفْعُولُهُ مِنَ النَّارِ

“There is none among you except that his place has already been written, a seat in Paradise and a seat in the Hellfire.”

They said, “O Messenger of Allāh! Should we depend on this?” He replied,

فَاعْمُلُوا ﻟَكُلُّ مِّيَبَّرٍ لَّمَّا خُلِقَ لَّهُ

(Perform deeds for everyone will have the deeds of what he was created for (Paradise or Hell) made easy for him.) Then he recited the Āyah

As for him who gives and has Taqwā, and believes in Al-Ḥusnā. We will make smooth for him the path of ease.»[1]

until the Āyah:

«لَّيْسَ كَذَٰلِكَ مَنْ أَخْبَرْتُ مِنْ أَهْلِ السَّعَادَةِ أَوْ مَنْ نَفَسَ مُفَصَّلٌ - إِلَّا كَبِيرُ مِكَانَهَا مِنَ الْجَيْحَةِ وَالثَّانِي، وَإِنَّا نَجَّيْنَاهُمْ مِنْ سُعْدَةٍ»

«There is not anyone among you – or is not a single soul (that has been created) – except that his place has been written in Paradise or in the Fire, and it has been written that he will be miserable or happy.»

A man said, “O Messenger of Allāh! Should we just depend on what has been written for us and give up performing deeds? For whoever of us is of the people of happiness then he will be of the people of happiness, and whoever among us is of the people of misery then he will be of the people of misery.” The Prophet ﷺ replied,

«أَنَا أُهْلُ السَّعَادَةِ فَيَسَرُّونَ لَعْمَلِ أُهْلِ السَّعَادَةِ، وَأَنَا أُهْلُ السَّعَاءِ فَيَسَرُّونَ إِلَى
عمَلِ أُهْلِ السَّعَاءِ، فَمَثَّلْتُ:»

«Those people who are the people of happiness, they will have the deeds of the people of happiness made easy for them. And those people who are the people of misery, they will have the deeds of the people of misery made easy for them.» Then he recited the Āyah:

«فَأَنَا مِنْ أُهْلِ السَّعَيْنِ وَسَدَىٰ بِإِنْسِيَةٍ، فَيَسَرُّونَ لَعْمَلِ أُهْلِ السَّعَيْنِ، وَأَنَا مِنْ أُهْلِ السَّعَاءِ وَسَدَىٰ بِإِنْسِيَةٍ، فَيَسَرُّونَ إِلَى»

As for him who gives and has Taqwā, and believes in Al-Ḥusnā. We will make smooth for him the path of ease (goodness). But he who is greedy and thinks himself self-sufficient, and belies Al-Ḥusnā. We will make smooth for him the path to evil.\[1\\]

The other compilers of the Group have also recorded this Ḥadīth.\[2\\]

The Narration of ‘Abdullāh bin ‘Umar

Imām Aḥmad recorded from Ibn ‘Umar that ‘Umar said, “O Messenger of Allāh! Do you think that the deeds that we do are a matter that is already predetermined or are they something just beginning or new?” The Prophet ﷺ replied,

فِيما قَدْ فَعَلْتُهُنَّ، فَاعْمَلْ بِاِنَّ الْخَطَابِ، إِفَّإِنْ كَلَا يَشَاءُ، أَمَّا مِنْ أَهْلِ السَّمَاعَةِ فَإِنَّهُ يَشَاءُ لِلسَّمَاعَةِ، وَأَمَّا مِنْ أَهْلِ الْيَقِينِ إِنَّهُ يَشَاءُ لِلْيَقِينِ

“It is something that has already been predetermined. Therefore, work deeds, O son of Al-Khaṭṭāb! For verily, each person will have things made easy for him. So whoever is from the people of happiness, then he will work deeds for happiness, and whoever is from the people of misery, then he will work deeds for misery.”\[3\\]

This Ḥadīth has been recorded by At-Tirmidhi in the Book of Al-Qadar and he said “Ḥasan Ṣaḥīḥ.”\[4\\]

Another Ḥadīth Narrated by Jābir

Ibn Jarīr recorded from Jābir bin ‘Abdullāh that he said, “O Messenger of Allāh! Are we performing deeds for something that has already been predetermined or is the matter based upon what we are just doing (now)?” The Prophet ﷺ replied,

الَّذِي قَدْ فَعَلْتُهُنَّ

"It is a matter that has been predetermined."

Then Surāqah said, "Then what is the purpose of deeds?" The Messenger of Allāh ﷺ then said,

٨٨١٠ َ١٨٠٢٢٥٠٣٢٠١٨٠٥٠٣٢

"Everyone who does deeds will have his deeds made easy for him."[1]

Muslim also recorded this Ḥadīth.[2]

Ibn Jarīr recorded from 'Āmir bin 'Abdullāh bin Az-Zubayr that he said, "Abu Bakr used to free servants upon their acceptance of Islām in Makkah. He used to free the elderly and the women when they accepted Islām. So his father said to him, 'O my son! I see that you are freeing people who are weak. But if you freed strong men they could stand with you, defend you and protect you.' Abu Bakr replied, 'O my father! I only want – and I think he said – what is with Allāh.' Some people of my family have told me this Āyāh was revealed about him:

٨٨١١ ٨٨١٢

"As for him who gives and has Taqwā, and believes in Al-Ḥusnā. We will make smooth for him the path of ease."[3]

Then Allāh says,

٨٨١٣

"And what will his wealth avail him when he goes down?"

Mujāhid said, "This means when he dies."[4] Abu Ṣāliḥ and Mālik said – narrating from Zayd bin Aslam, "When he goes down into the Fire."[5]

٨٨١٤

[3] Aṭ-Ṭabarī 24:473. There are some deficiencies in these narrations.
12. Truly, on Us is (to give) guidance. 

13. And truly, unto Us (belong) the last (Hereafter) and the first (this world). 

14. Therefore I have warned you of a Fire Talazzâ. 

15. None shall enter it save the most wretched. 


17. And those with Taqwâ will be far removed from it. 

18. He who gives of his wealth for self-purification. 

19. And who has (in mind) no favor from anyone to be paid back. 

20. Except to seek the Face of his Lord, the Most High. 

21. He, surely, will be pleased.

The Matter of Guidance and other than it is in the Hand of Allâh, and Allâh’s Warning about the Hellfire

Qatâdah said,

(1) "Truly, on Us is (to give) guidance."

"This means, We will explain what is lawful and what is prohibited." [1] Others have said that it means, “Whoever traverses upon the path of guidance, then he will reach Allâh (i.e., in the Hereafter).” They consider this Ãyâh like Allâh’s saying,

(2) "And upon Allâh is the responsibility to explain the Straight path." (16:9)

This has been mentioned by Ibn Jarîr. [2] Allâh said;

(3) "And truly, unto Us (belong) the last (Hereafter) and the first (this world)."

This means, ‘they both belong to Us and I (Allāh) am in complete control of them.’ Then Allāh says,

Therefore I have warned you of a Fire Talazzā.

Mujāhid said, "Blazing." \[1\] Imām Aḥmad recorded from Simāk bin Ḥarb that he heard An-Nu’mān bin Bashīr giving a sermon, in which he said, "I heard the Messenger of Allāh ﷺ giving a sermon, in which he said:

أَنْذَرُكُمُ الْنَّارَ

"I have warned you of the Fire."

And he said it in such a voice that if a man was in the marketplace he could hear it from where I am standing now. And he said it (with such force) that the garment that was on his shoulder fell down to his feet." \[2\]

Imām Aḥmad recorded from Abu Isḥāq that he heard An-Nu’mān bin Bashīr giving a sermon, in which he said, "I heard the Messenger of Allāh ﷺ saying,

إِنَّ أُحُورَ أُهْلِ الْنَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ نُوضَعَ فِي أَخْمَصِهِ قَدْمَاهُ جَمْرَانًا يَغْلِبُ

"Verily, the person to be punished lightest of the people of the Fire on the Day of Judgement will be a man who will have placed on the soles of his feet two coals that will cause his brain to boil." \[3\] Imām Al-Bukhārī also recorded this narration. \[4\]

Muslim recorded that Abu Isḥāq narrated from An-Nu’mān bin Bashīr that the Messenger of Allāh ﷺ said,

إِنَّ أُهْرَوَ أُهْلِ الْنَّارِ عَذَابًا مَنْ لَّهُ نَعْلَانَ وَبَيْرَاهِانَ مِنْ نَارٍ يَغْلِبُ يَدْمَغُهُ كَمَا يَغْلِبِ الْيَجْرَلَ، مَنْ يَزِّي أَنَّ أَحَدًا أَشْدَهُ عَذَابًا، وَإِلَيْهِ لَأَهْوَنُهُمْ عَذَابًا

"Verily, the lightest punishment received by the people of the

---

Hellfire will be a man who will have two sandals whose straps will be made of fire that will cause his brain to boil just as a cauldron boils. Yet he will not think that anyone is receiving a torment more severe than him, even though he will be receiving the lightest punishment of them.  

Allāh says,

\[
\text{لا بَصَادُنَّ إِلا الْأَنْفُسُ} \\
\text{None shall enter it save the most wretched.} \\
\text{meaning, none will enter surrounded by it on all sides except the most wretched.} \\
\text{Then Allāh explains who this (the most wretched) is by His saying,} \\
\text{أَلَّا تَكْفُرُونَ} \\
\text{Who denies} \\
\text{meaning, in his heart.} \\
\text{مَعَاهُو يُذْهَبُ} \\
\text{and turns away.} \\
\text{meaning, from acting with his limbs and performing deeds according to their pillars.} \\
\text{Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,} \\
\text{كُلُّ أُمَيْمِي يَدْخُلُ الْجَبَّةَ يُؤَمِّنُهُ الْقِيَامَةَ إِلاَّ مَنْ أَنْبَىٰ} \\
\text{All of my followers will enter Paradise on the Day of Judgement except for whoever refuses.} \\
\text{They (the Companions) said, “Who would refuse, O Messenger of Allāh?” He replied,} \\
\text{مَنْ أَطَاعَني دَخَلَ الْجَبَّةَ وَمَنْ غَصَانِي فَقَدْ أَنْبَىٰ} \\
\text{Whoever obeys me, he will enter Paradise, and whoever disobeys me, then he has refused.} \text{[2] Al-Bukhārī also recorded this Ḥadīth.} \text{[3]}

Allāh then says,

\[
\text{وَسَيُحْيِي الْأَنْفُسُ} \\
\text{[1] Muslim 1:196.} \\
\text{[2] Aḥmad 2:361.} \\
\text{[3] Fath Al-Bārī 13:263.}
And those with Taqwā will be far removed from it.

meaning, the righteous, pure, most pious person will be saved from the Fire. Then He explains who he is by His saying,

{He who gives of his wealth for self-purification.}

meaning, he spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allāh has bestowed upon him of religion and worldly things.

{And who has (in mind) no favor from anyone to be paid back.}

meaning, giving his wealth is not done so that he may gain some favor from someone wherein they return some good to him, and therefore he gives to get something in return. He only spends his wealth

{to seek the Face of his Lord, the Most High}

meaning, hoping to attain the blessing of seeing Him in the final abode in the Gardens of Paradise. Allāh then says,

{He, surely, will be pleased.}

meaning, indeed those with these characteristics will be pleased.

The Cause of this Revelation and the Virtue of Abu Bakr

Many of the scholars of Tafsīr have mentioned that these Ayāt were revealed about Abu Bakr Aṣ-Ṣiddīq. Some of them even mentioned that there is a consensus among the Qur’ānic commentators concerning this. There is no doubt that he is included in the meaning of these Ayāt, and that he is the most deserving of the Ummah to be described with these characteristics in general, for indeed, the wording of these Ayāt is general. As in Allāh’s saying,

{And those with Taqwā will be far removed from it. He who
gives of his wealth for self-purification. And who has (in mind)
no favor from anyone to be paid back.»

However, he (Abu Bakr) was the first and foremost of this
Ummah to have all of these characteristics and other
praiseworthy characteristics as well. For verily, he was
truthful, pious, generous, charitable, and he always spent his
wealth in obedience of His Master (Allah) and in aiding the
Messenger of Allah ﷺ. How many Dirhams and Dinars did he
spend seeking the Face of His Most Noble Lord. And did not
consider any of the people as owning him some favor that he
needed to get compensation for. Rather, his virtue and
kindness was even shown towards leaders and chiefs from all
the other tribes as well. This is why Urwah bin Mas'ud, who
was the chief of the Thaqif tribe, said to him on the day of the
Treaty of Ḥudaybiyyah, “By Allah, if I did not owe you a debt,
which I have not paid you back for, I would have responded to
you (i.e., your call to Islam).” Abu Bakr Aṣ-Ṣiddiq became
angry with him for saying such a thing (i.e., I owe you
something). So if this was his position with the chiefs of the
Arabs and the heads of the tribes, then what about those
other than them. Thus, Allah says,

«ومَ لَكُ مَ حَمْنَ أَنْ تَبْتَ عِنْدَ مِنْ شَيْءِ ثَلَثٍ (٦٠) إِلَّا أَنْ لَكَ حَمْنَ أَنْ تَبْتَ عِنْدَ مِنْ ثَلَثٍ (٦١) وَلَسْتُ رَضِيًّا ﷺ»

(And who has (in mind) no favor from anyone to be paid back.
Except to seek the Face of his Lord, the Most High. He, surely,
will be pleased.»

And in the Two Sahihs it is recorded that the Messenger of
Allah ﷺ said,

«وَمَنْ أَلْصَفَ زُوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ اللَّهُ خَرَّ نَجَاةً إِلَىٰهَهُ بِعَبْدِهِمْ هَذَا حَيَّرَ»

(Whoever equipped two riding animals in the way of Allah, the
Gatekeepers of Paradise will call to him saying, “O servant of
Allah! This is good.”)

So Abu Bakr said, “O Messenger of Allah! The one who is
called from them will not have any need. Will there be anyone
who will be called from all of them?” The Prophet ﷺ replied,

«نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»
"Yes, and I hope that you will be one of them."\textsuperscript{[1]}

This is the end of the Tafsîr of Sûrat Al-Layl, and all praise and thanks are due to Allâh.

\textsuperscript{[1] Fath Al-Bâri 7:23, and Muslim 2:712.}
The *Tafsir* of *Sūrat Aḍ-Ḍuḥā*  
(Chapter - 93)  

Which was revealed in Makkah

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

1. By the forenoon.  
2. By the night when it darkens.  
3. Your Lord has neither forsaken you nor hates you.  
4. And indeed the Hereafter is better for you than the present.  
5. And verily, your Lord will give you so that you shall be well-pleased.  
6. Did He not find you an orphan and gave you a refuge?
7. And He found you unaware and guided you?
8. And He found you poor and made you rich?
9. Therefore, treat not the orphan with oppression.
10. And repulse not the one who asks.
11. And proclaim the grace of your Lord.

The Reason for the Revelation of Sūrat Ad-Ḍuḥā

Imām Aḥmad recorded from Jundub that he said, “The Prophet ﷺ became ill, so he did not stand for prayer for a night or two. Then a woman came and said, ‘O Muḥammad! I think that your devil has finally left you.’ So Allāh revealed,

{وَاللَّهُ أَنَّا سَمِعْنَا مَا رَأَيْتَ رَبُّكَ رَبِّنَا فَلَمۡنَ أَسۡتَفۡعَرُ}  

{By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.}¹[1]

Al-Bukhārī, Muslim, At-Tirmidhi, An-Nasā’ī, Ibn Abī Ḥātim and Ibn Jarīr, all recorded this Ḥadīth.²[2] This Jundub (who narrated it) is Ibn ‘Abdullāh Al-Bajali Al-‘Alaqi. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibrīl was slow in coming to the Messenger of Allāh ﷺ. So the idolators said, “Muḥammad’s Lord has abandoned him.” So Allāh revealed,

{وَاللَّهُ أَنَّا سَمِعْنَا مَا رَأَيۡتَ رَبُّكَ رَبِّنَا فَلَمۡنَ أَسۡتَفۡعَرُ}  

{By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.}³[3]

{وَاللَّهُ أَنَّا سَمِعۡنَا مَا رَأَيۡتَ رَبُّكَ رَبِّنَا فَلَمۡنَ أَسۡتَفۡعَرُ}  

{By the forenoon. By the night when it darkens.}

Al-‘Awfi reported from Ibn ‘Abbās, “When the Qur’ān was revealed to the Messenger of Allāh ﷺ, Jibrīl was delayed from coming to him for a number of days (on one occasion).

Therefore, the Messenger of Allāh ﷺ was affected by this. Then the idolators began to say, 'His Lord has abandoned him and hates him.' So Allāh revealed,

«Wa ṭālakum rabbī wa ṭālakum fā'illī.»

«Your Lord has neither forsaken you nor hates you.»¹

In this, Allāh is swearing by the forenoon and the light that He has placed in it.

«Wa ṭālakum rabbī wa ṭālakum fā'illī.»

«By the night when it darkens (Sajā).»

meaning, it settles, darkens and overcomes them. This was said by Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, Ibn Zayd and others. This is a clear proof of the power of the Creator of this (light) and that (darkness). This is as Allāh says,

«Wa ṭālakum rabbī wa ṭālakum fā'illī.»

«By the night as it envelops. By the Day as it appears.» (92:1-2)

Allāh also says,

«Qānūn al-‘Ammal wa sūr al-‘Ammal wa fathum wa kifāya.»

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

(6:96)

Allāh then says,

«Wa ṭālakum rabbī wa ṭālakum fā'illī.»

«Your Lord has neither forsaken you» meaning, 'He has not abandoned you.'

«Wa ṭālakum rabbī wa ṭālakum fā'illī.»

«nor hates (Qalā) you.» meaning, 'He does not hate you.'

¹ At-Ṭabarî 24:484, and Al-Qurtubi 20:91. See the beginning of this book regarding narrations from Al-‘Awfi.
The Hereafter is Better Than This First Life

meaning, the abode of the Hereafter is better for you than this current abode. For this reason the Messenger of Allah used to be the most abstinent of the people concerning the worldly things, and he was the greatest of them in his disregard for worldly matters. This is well known by necessity from his biography. When the Prophet was given the choice at the end of his life between remaining in this life forever and then going to Paradise, or moving on to the company of Allah, he chose that which is with Allah over this lowly world.

Imám Ahmad recorded that ‘Abdulláh bin Mas‘úd said, “The Messenger of Allah was lying down on a straw mat and it left marks on his side. Then when he woke up he began to rub his side. So I said, ‘O Messenger of Allah! Will you allow us to spread something soft over this straw mat?’ He replied,

مالي ولدنتي، إنما مالي وقلت الدنيا كزاكى. قال: كلما نحت مغرة ثم زاح وتركتها.

“I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.”[1]

At-Tirmidhi and Ibn Májah both recorded this Hadíth by way of Al-Mas‘údi. At-Tirmidhi said, “Hasan Šáhi.”[2]

The Numerous Bounties of the Hereafter are waiting for the Messenger of Allah

Then Allah says,

وَلَسْوَرَ بِعَطَابٍ رَبَّكَ فَرَنَّتُهُ

“And verily, your Lord will give you so that you shall be well-pleased.”

meaning, in the final abode Allah will give him until He pleases him concerning his followers, and in that which He has prepared for him from His generosity. From this will be

the River of Al-Kawthar, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest fragrance of musk, as will be mentioned.

Imām Abu 'Amr Al-Awzā‘ī recorded that Ibn 'Abbās said, "The Messenger of Allāh ṣ.a.w. was shown that which his Ummah would be blessed with after him, treasure upon treasure. So he was pleased with that. Then Allāh revealed,

\[
\text{And verily, your Lord will give you so that you shall be well-pleased.}
\]

So, Allāh will give him in Paradise one million palaces, and each palace will contain whatever he wishes of wives and servants."

This was recorded by Ibn Jarīr and Ibn Abī Ḥātim from his route of transmission. This chain of narration is authentic to Ibn 'Abbās, and statements like this can only be said from that which is Tawqīf.

A Mention of some of Allāh’s Favors upon the Messenger

Enumerating His favors upon His Messenger, Muḥammad ṣ.a.w., Allāh says;

\[
\text{Did He not find you an orphan and gave you a refuge?}
\]

This refers to the fact that his father died while his mother was still pregnant with him, and his mother, Āminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, 'Abdul-Muṭṭalib, until he died when Muḥammad ṣ.a.w. was eight years old.

Then his uncle, Abu Ṣālih took responsibility for him and continued to protect him, assist him, elevate his status, honor him, and even restrain his people from harming him when he was forty years of age and Allāh commissioned him with the prophethood. Even with this, Abu Ṣālih continued to follow the religion of his people, worshipping idols.

All of this took place by the divine decree of Allâh and His decree is most excellent. Until Abu Tâlib died a short time before the Hijrah. After this (Abu Talib’s death) the foolish and ignorant people of the Quraysh began to attack him, so Allâh chose for him to migrate away from them to the city of Al-Aws and Al-Khazraj among those who helped him (in Al-Madînah). Allâh caused his Sunnah to be spread in the most perfect and complete manner. Then, when he arrived at their city, they gave him shelter, supported him, defended him and fought before him (against the enemies of Islâm) – may Allâh be pleased with all of them. All of this was from Allâh’s protection for him, guarding over him and caring for him.

Then Allâh says,

وَجَدَّكَ مَبْعَدًا فَهَّدَكَ

(He found you unaware and guided you?)

This is similar to Allâh’s saying,

وَذَلِكَ آيَاتُنَا إِلَيْكَ رَوَى مَن آمَنَ مَا كَتَبْنَهُ مَا أَكْتَبَهُ وَلَا لَتَعَلَّمَ ولَا جَعَلْنَا نُورًا

(And thus We have sent to you a Rûh from Our command. You knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of our servants We will…) (42:52)

Allâh says,

وَجَدَّكَ عَالِمًا فَاغْفِرْ

(And He found you poor and made you rich?)

meaning, ‘you were poor having dependents, so Allâh made you wealthy and independent of all others besides Him.’ Thus, Allâh combined for him the two positions: the one who is poor and patient, and the one who is wealthy and thankful. In the Two Sahîhs it has been recorded from Abu Hurayrah that the Messenger of Allâh ﷺ said,

قَلِّسِ الْفِيَنَى عَنْ كَثْرِ الرَّضِّ، وَلَكَنَّ الْفِيَنَى غَيْنِ الْقُسُسم

‘Wealth is not determined by abundance of possessions, but
wealth is the richness of the soul.\[^1\]

In \textit{Ṣaḥīh Muslim}, it is recorded from ‘Abdullāh bin ‘Amr that the Messenger of Allāh \( 	ext{saw } \) said,

\[ 	ext{"Whoever accepts Islām, is provided with his basic needs, and Allāh makes him content with what He has given him, then he will be successful."} \[^2\] \]

**How should this Bounty be responded to?**

Then Allāh says,

\[ 	ext{⟨Therefore, treat not the orphan with oppression.⟩} \]

meaning, ‘just as you were an orphan and Allāh sheltered you, then do not oppress the orphan.’ In other words, ‘do not humiliate him, scorn him or despise him. Rather, you should be kind and gentle to him.’ Qatādah said, “Be like a merciful father to the orphan.”\[^3\]

\[ 	ext{⟨And repulse not the one who asks.⟩} \]

meaning, ‘just as you were astray and Allāh guided you, then do not scorn the one who asks for knowledge seeking to be guided.’ Ibn Isḥāq said,

\[ 	ext{⟨And repulse not the one who asks.⟩} \]

“This means do not be oppressive, arrogant, wicked, or mean to the weak among Allāh’s servants.” Qatādah said, “This means respond to the poor with mercy and gentleness.”\[^4\]

\[ 	ext{⟨And proclalm the grace of your Lord.⟩} \]

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\[^1\] \textit{Fath Al-Bāri} 11:276, and \textit{Muslim} 2:726 with this chain of narration and another chain as well.

\[^2\] \textit{Muslim} 2:730.

\[^3\] \textit{Al-Qurṭubi} 20:100.

\[^4\] \textit{Al-Baghawi} 4:500.
meaning, 'just as you were poor and needy, and Allāh made you wealthy, then tell about Allāh’s favor upon you.'

Abu Dāwūd recorded from Abu Hurayrah that the Prophet ﷺ said,

وَلَا يَنْسُكُرُ اللَّهُ مَنْ لَا يَنْسُكُرُ الْأَشْهَرَٰ

*Whoever is not thankful to the people, then he is not thankful to Allāh.*[^1]

At-Tirmidhi also recorded this Ḥadīth and he said, "Ṣaḥīḥ"[^2]

Abu Dāwūd recorded from Jābir that the Prophet ﷺ said,

فَمَنْ أَحْلَى بَلَغَ فَذَكَرْهُ فَقَدْ شَكْرَهُ وَمَنْ كَنَّهَا فَقَدْ كَفَرَهُ

*Whoever overcomes some test (i.e., calamity) and mentions it (to others), then he is indeed thankful. And whoever conceals it, then indeed he was ungrateful.*[^3]

Abu Dāwūd was alone in recording this Ḥadīth.

This is the end of the Tafsīr of Sūrat Ad-Ḍuḥā, and unto Allāh is due all praise and thanks.

[^3]: Abu Dāwūd 5:159.
The Tafsir of Sūrah Alam Nashraḥ
(Sūrat Ash-Sharh)  
(Chapter - 94)

Which was revealed in Makkah

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

1. Have We not opened your breast for you?
2. And removed from you your burden.
3. Which weighed down your back?
4. And have We not raised high your fame?
5. Verily, along with every hardship is relief.
6. Verily, along with every hardship is relief.
7. So when you have finished, devote yourself to Allah’s worship.
8. And to your Lord turn intentions and hopes.

The Meaning of opening the Breast

Allah says,

Have We not opened your breast for you? meaning, ‘have We not opened your chest for you.’ This means, ‘We illuminated it, and We made it spacious, vast and wide.’ This is as Allah says,

And whomsoever Allah wills to guide, He opens his breast to
Islām (6:125)
And just as Allah expanded His chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

A Discussion of Allah's Favor upon His Messenger

Concerning Allah's statement,

«And removed from you your burden.» This means

«That Allah may forgive you your sins of the past and the future.» (48:2)

«Which weighed down your back?» Al-Inqād means the sound. And more than one of the Salaf has said concerning Allah's saying,

«Which weighed down your back?» meaning, 'its burden weighed heavy upon you.'

The Meaning of raising the Fame of the Prophet

Allah then said,

«And have We not raised high your fame?» Mujahid said, "I (Allah) am not remembered except that you are remembered with Me: I bear witness that there is no God worthy of worship except Allah, and that Mūhammad is the Messenger of Allah."[1]

Qatādah said, "Allah raised his fame in this life and in the Hereafter. There is no one who gives a sermon, declares the Testimony of Faith (Shahādah), or prays a prayer (Ṣalāh) except that he proclaims it: I bear witness that there is no God worthy of worship except Allah, and that Mūhammad is

the Messenger of Allāh.\[^{1}\]\n
**Ease after Difficulty**

Concerning Allāh’s saying,

\[
egin{align*}
&\text{Verily along with every hardship is relief. Verily along with every hardship is relief.}\;
\end{align*}
\]

Allāh informs that with difficulty there is ease, and then he reaffirms this information (by repeating it).

**The Command to remember Allāh during Spare Time**

Allāh says,

\[
egin{align*}
&\text{So when you have finished, devote yourself to Allāh’s worship.} \\
&\text{And to your Lord turn intentions and hopes.}\;
\end{align*}
\]

meaning, ‘when you have completed your worldly affairs and its tasks, and you have broken away from its routine, then get up to perform the worship, and stand for it with zeal, complete devotion and purify your intention and desire for your Lord.’

Similar to this is the Prophet’s statement in a Ḥadīth that is agreed-upon to be authentic,

\[
\text{There is no prayer when the food is served, nor when the two foul things (excrement and urine) are pressing a person.}\[^{2}\]
\]

The Prophet also said,

\[
\text{When the prayer has started and the dinner has been served, then begin with dinner.}\[^{3}\]
\]

Mujāhid said concerning this Āyah, “When you are free from the worldly affairs, and you have stood to pray, then stand up

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\[^{1}\] At-Ṭabari 24:494.

\[^{2}\] Muslim 1:393.

\[^{3}\] Fath Al-Bāri 9:498.
for your Lord."[1]

This is the end of the Tafsîr of Sûrah Alam Nashrâh and all praise and blessings are due to Allah.

The *Tafsîr* of Sûrah Wat-Tîn  
*waz-Zaytûn*  
**(Chapter - 95)**

Which was revealed in Makkah

**The Recitation of Sûrat At-Tîn in the Prayer while traveling**

Mâlik and Shu‘bah narrated from ‘Âdi bin Thâbit, who narrated that Al-Bara‘ bin ‘Azib said, “The Prophet ṣâhîh used to recite in one of his Rak‘âhs while traveling ‘At-Tîn waz-Zaytûn’ (Sûrat At-Tîn), and I have never heard anyone with a nicer voice or recitation than him.” The Group has recorded this Ḥadîth in their books."[1]


َنَسِمَ ٱلْٰلَٰلِ ٱلْمَغْفُورِ ٱلْمُتَّقِينِ

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

1. By At-Tîn and Az-Zaytûn.}
2. By Ţûr Sinîn.}
3. By this city of security.}
4. Verily, We created man in the best form.}
5. Then We reduced him to the lowest of the low.}
6. Save those who believe and do righteous deeds. Then they shall have a reward without end.}

---

7. Then what causes you to deny after this the Recompense?
8. Is not Allāh the best of judges?

The Explanation of At-Tīn and what comes after it

Al-‘Awfī reported from Ibn ‘Abbās that what is meant by At-Tīn is the Masjid of Nūḥ that was built upon Mount Al-Judī. Mujāhid said, “It is this fig that you have.”[1]

By Az-Zaytūn. Ka‘b Al-Aḥbār, Qatādah, Ibn Zayd and others have said, “It is the Masjid of Jerusalem (Bayt Al-Maqdis).” Mujāhid and ʿIrāmah said, “It is this olive which you press (to extract the oil).”[2]

By Ṭūr Sinīn. Ka‘b Al-Aḥbār and several others have said, “It is the mountain upon which Allāh spoke to Mūsā.”[3]

By this city of security. meaning Makkah. This was said by Ibn ‘Abbās, Mujāhid, ʿIrāmah, Al-Ḥasan, Ibrāhīm An-Nakha‘ī, Ibn Zayd and Ka‘b Al-Aḥbār.[4] There is no difference of opinion about this. Some of the Imāms have said that these are three different places, and that Allāh sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law.

The first place is that of the fig and the olive, which was Jerusalem, where Allāh sent Ḥisā bin Maryam. The second place is Mount Sinīn, which is Mount Sinai where Allāh spoke to Mūsā bin ʿImrān. The third place is Makkah, and it is the city of security where whoever enters is safe. It is also the city in which Muḥammad Ṣaw was sent.

They have said that these three places are mentioned at the end of the Tawrāh. The verse says, “Allāh has come from

Mount Sinai - meaning the one upon which Allāh spoke to Mūsā bin ʿImrān; and shined from Sāʾīr - meaning the mountain of Jerusalem from which Allāh sent ʿĪsa; and appeared from the mountains of Fārān - meaning the mountains of Makkah from which Allāh sent Muḥammad ﷺ.” Thus, He mentioned them in order to inform about them based upon their order of existence in time. This is why He swore by a noble place, then by a nobler place, and then by a place that is the nobler than both of them.

**Man becoming Lowly even though He was created in the Best Form and the Result of that**

Allāh says,

«Verily, We created man in the best form.» This is the subject being sworn about, and it is that Allāh created man in the best image and form, standing upright with straight limbs that He beautified.

«Then We reduced him to the lowest of the low.» meaning, to the Hellfire. This was said by Mujāhid, Abu Al-ʿĀliyah, Al-Ḥasan, Ibn Zayd and others.[1] Then after this attractiveness and beauty, their destination will be to the Hellfire if they disobey Allāh and belie the Messengers. This is why Allāh says,

«Save those who believe and do righteous deeds.»

Some have said,

«Then We reduced him to the lowest of the low.»

“This means decrepit old age.” This has been reported from Ibn ʿAbbās and ʿIkrimah. ʿIkrimah even said, “Whoever gathers the Qurʾān (i.e., he memorizes it all), then he will not be

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returned to decrepit old age."[1] Ibn Jarîr preferred this explanation.[2] Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allāh’s saying,

«وَالْخَلْقِ يَوْمَ الْقِيَامَةِ إِنَّ الْإِنسَانَ لَيْنَ خَيْرٌ مِّنِّهِمْ إِلَّا الَّذِينَ كَسَبَّوا وَكَذَّبُوا الرَّحْمَانَ»

«By Al-‘Āṣr. Verily man is in loss, except those who believe and perform righteous deeds.» (103:1-3)

Concerning Allāh’s statement,

«قَلْنَ أَيُّهَا الْجَهَّالُ الْمُبَرَّرُونَ»

«Then they shall have a reward without end.» meaning, that will not end, as we have mentioned previously.

Then Allāh says,

«فَمَنْ يَكْرَهُ إِنَّ اللَّهَ يَعْفٌفُ عَنِ الْمُكْرِهِينَ»

«Then what causes you to deny» meaning, ‘O Son of Ādam!’

«بَنَذِّي أَلَيْنَ»

«after this the Recompense?» meaning, ‘in the recompense that will take place in the Hereafter. For indeed you know the beginning, and you know that He Who is able to begin (the creation) is also able to repeat it which is easier. So what is it that makes you deny the final return in the Hereafter after you have known this?’ Then Allāh says,

«إِنَّ اللَّهَ الْعَلِيمُ الْعَظِيمُ»

«Is not the Allāh the best of judges?» meaning, ‘is He not the best of judges, Who does not oppress or do any injustice to anyone?’

And from His justice is that He will establish the Judgement, and He will give retribution to the person who was wronged in this life against whoever wronged him.

This is the end of the Tafsîr of Sūrat wat-Ṭīn waz-Zaytûn and all praise and thanks are due to Allāh.

The *Tafsīr* of Sūrah Iqra'
*(Sūrat Al-'Alaq)*
*(Chapter - 96)*

Which was revealed in Makkah

This was the First of the Qur'ān revealed

\[\text{In the Name of Allāh, the Most Gracious, the Most Merciful.}\]

1. Read! In the Name of your Lord Who created.
2. He has created man from a clot.
3. Read! And your Lord is the Most Generous.
4. Who has taught by the pen.
5. He has taught man that which he knew not.

The Beginning of the Prophethood of Muḥammad ﷺ and the First of the Qur’ān revealed

Imām Aḥmad recorded that ‘Ā’ishah said: The first thing that began happening with the Messenger of Allāh ﷺ from the revelation was dreams that he would see in his sleep that would come true. He would not see any dream except that it would come true just like the (clearness of) the daybreak in the morning. Then seclusion became beloved to him. So, he used to go to the cave of Ḥirā’ and devote himself to worship there for a number of nights, and he would bring provisions for that. Then he would return to Khadījah and replenish his provisions for a similar number of nights. This continued until the revelation suddenly came to him while he was in the cave of Ḥirā’.
The angel came to him while he was in the cave and said, "Read!" The Messenger of Allah ﷺ said,

"I replied: "I am not one who reads." Then he said, "So he (the angel) seized me and pressed me until I could no longer bear it. Then he released me and said: 'Read!' So I replied: 'I am not one who reads.' So, he pressed me a second time until I could no longer bear it. Then he released me and said: 'Read!' So I replied: 'I am not one who reads.' So, he pressed me a third time until I could no longer bear it.

Read in the Name of your Lord who has created.

That which he knew not."

So he returned with them (those Ayāt) and with his heart trembling until he came (home) to Khadijah, and he said,

Wrap me up, wrap me up!

So they wrapped him up until his fear went away. After that
he told Khadijah everything that had happened (and said),

"I fear that something may happen to me."

Khadijah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your relatives, you speak the truth, you help the poor and the destitute, you serve your guests generously, and you help the deserving, calamity afflicted people." Khadijah then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin 'Abdul-Uzza bin Quṣay, who, during the period of ignorance became a Christian and used to scribe the Scriptures in Arabic. He would write from the Injil in Hebrew as much as Allah willed for him to write. He was an old man and had lost his eyesight. Khadijah said to him, "O my cousin! Listen to the story of your nephew." Waraqah asked, "O my nephew! What have you seen?" Allah's Messenger (ﷺ) described what he saw. Waraqah said, "This is An-Namūs[1] whom Allah had sent to Mūsā. I wish I was young and could live until the time when your people would drive you out." Allah's Messenger (ﷺ) asked,

"Will they drive me out?"

Waraqah replied in the affirmative and said, "Anyone who came with something similar to what you have brought, was treated with hostility and enmity; and if I should remain alive till that day then I would firmly support you."

But Waraqah did not remain. He died and the revelation paused[2] until Allah's Messenger (ﷺ) became sad according to what we were told. Due to this grief he set out a number of times with the intent of throwing himself from the mountain tops. However, every time he would reach the peak of a mountain to throw himself from it, Jibril would appear to him and say, "O Muḥammad! You are truly the Messenger of Allah!" Therefore, his worry would be eased, his soul would be

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[2] From this part to the end of the narration is from Az-Zuhri as narrated by Ma'mar, as explained at length by Ibn Ḥajar in Fath Al-Bāri no. 6982.
settled and he would return (down from the mountain). Then, when the revelation did not come again for a long time, he set out as he had done before. So when he reached the peak of the mountain, Jibrīl appeared to him again and said to him the same as he had said before."[1]

This Hadīth has been recorded in the Two Sahīhs by way of Az-Zuhri.[2] We have already discussed this Hadīth’s chain of narration, its text and its meanings at length in the beginning of our explanation of Sahīh Al-Bukhārī. Therefore, whoever would like to read it, it is researched there, and all praise and blessings are due to Allāh.

So the first thing that was revealed of the Qur’ān were these noble and blessed Āyāt. They are the first mercy that Allāh bestowed upon His servants and the first bounty that Allāh favored them with.

**The Honor and Nobility of Man is in His Knowledge**

These Āyāt inform of the beginning of man’s creation from a dangling clot, and that out of Allāh’s generosity He taught man that which he did not know. Thus, Allāh exalted him and honored him by giving him knowledge, and it is the dignity that the Father of Humanity, Ādam, was distinguished with over the angels. Knowledge sometimes is in the mind, sometimes on the tongue, and sometimes in writing with the fingers. Thus, it may be intellectual, spoken and written. And while the last (written) necessitates the first two (intellectual and spoken), the reverse is not true. For this reason Allāh says,

«Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.»

There is a narration that states, “Record knowledge by writing.”[3] There is also a saying which states, “Whoever acts

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[3] This “narration” is an unauthentic Hadīth. See Al-Ḥākim 1:106. It is also attributed to a saying of ‘Umar with a weak chain of narration with Ibn Abi Shaybah (26418) and others.
according to what he knows, Allâh will make him inherit knowledge that he did not know.”\(^{[1]}\)

\([6.\text{ Nay! Verily, man does transgress.}]
\[7.\text{ Because he considers himself self-sufficient.}]
\[8.\text{ Surely, unto your Lord is the return.}]
\[9.\text{ Have you seen him who prevents}]
\[10.\text{ A servant when he prays?}]
\[11.\text{ Have you seen if he is on the guidance}]
\[12.\text{ Or enjoins Taqwâ?}]
\[13.\text{ Have you seen if he denies and turns away?}]
\[14.\text{ Knows he not that Allâh sees?}]
\[15.\text{ Nay! If he ceases not, We will scorch his forehead -}]
\[16.\text{ A lying, sinful forehead!}]
\[17.\text{ Then let him call upon his council.}]
\[18.\text{ We will call out the guards of Hell!}]
\[19.\text{ Nay! Do not obey him. Fall prostrate and draw near (to Allâh)!}]

The Threat against Man's Transgression for the sake of Wealth

Allâh informs that man is very pleased, most evil, scornful and transgressive when he considers himself self-sufficient and having an abundance of wealth. Then Allâh threatens, warns and admonishes him in His saying,

\(([7.\text{ Unseen, unknowable.}]\)

\(^{[1]}\text{This is a false Hadîth, and they also narrate it as a saying of Isâ, upon him be peace. It was recorded by Abu Nu'aym in Al-Hilyah 10:14-15. See Ad-Da'îyah no. 422.}\)
Surely, unto your Lord is the return. meaning, 'unto Allâh is the final destination and return, and He will hold you accountable for your wealth, as to where you obtained it from and how did you spend it.'

Scolding of Abu Jahl and the Threat of seizing Him

Then Allâh says,

\[
\text{أَرْبَتْ أَنَّهُ يَبْنُ حُجَّةٍ وَعَنَّهَا إِذَا سَلَّمَ}
\]

\text{Have you seen him who prevents. A servant when he prays?}

This was revealed about Abu Jahl, may Allâh curse him. He threatened the Prophet ﷺ for performing Salâh at the Ka'bah. Thus, Allâh firstly admonished him with that which was better by saying,

\[
\text{أَرْبَتْ أَنَّهُ إِنْ كَانَ عَلَى الْأُنْقَلَةِ}
\]

\text{Have you seen if he is on the guidance.} meaning, 'do you think this man whom you are preventing is upon the straight path in his action, or

\[
\text{أَرْبَتْ أَنَّهُ إِنْ كَانَ عَلَى الْأُنْقَلَةِ}
\]

\text{Or enjoins Taqwâ?} in his statements? Yet, you rebuke him and threaten him due to his prayer.' Thus, Allâh says,

\[
\text{أَرْبَتْ أَنَّهُ إِنْ كَانَ عَلَى الْأُنْقَلَةِ}
\]

\text{Knows he not that Allâh sees?}

meaning, doesn't this person who is preventing this man who is following correct guidance know that Allâh sees him and hears his words, and He will compensate him in full for what he has done? Then Allâh says by way of warning and threatening,

\[
\text{أَرْبَتْ أَنَّهُ إِنْ كَانَ عَلَى الْأُنْقَلَةِ}
\]

\text{Nay! If he ceases not,}

meaning, if he does not recant from his discord and obstinacy,

\[
\text{أَرْبَتْ أَنَّهُ إِنْ كَانَ عَلَى الْأُنْقَلَةِ}
\]

\text{We will scorch his forehead.} meaning, 'indeed We will make it extremely black on the Day of Judgement.' Then He says,
A lying, sinful forehead! meaning, the forehead of Abu Jahl is lying in its statements and sinful in its actions.

Then let him call upon his council. meaning, his people and his tribe. In other words, let him call them in order to seek help from them.

We will call out the guards of Hell! ‘And they are the angels of torment. This is so that he may know who will win – Our group or his group?’

Al-Bukhārī recorded that Ibn ‘Abbās said, ‘Abu Jahl said, ‘If I see Muḥammad praying at the Ka’bah, I will stomp on his neck.’ So this reached the Prophet ﷺ, who said,

If he does, he will be seized by the angels.¹

This Ḥadīth was also recorded by At-Tirmidhi and An-Nasā’ī in their Books of Tafsīr.² Likewise, it has been recorded by Ibn Jarīr.³ Aḥmad, At-Tirmidhi, An-Nasā’ī and Ibn Jarīr, all recorded it from Ibn ‘Abbās with the following wording: ‘The Messenger of Allāh ﷺ was praying at the Maqām (prayer station of Ibrāhīm) when Abu Jahl bin Hishām passed by him and said, ‘O Muḥammad! Haven’t I prevented you from this?’ He threatened the Prophet ﷺ and thus, the Messenger of Allāh ﷺ became angry with him and reprimanded him. Then he said, ‘O Muḥammad! What can you threaten me with? By Allāh, I have the most kinsmen of this valley with me in the large.’ Then Allāh revealed,

Then let him call upon his council. We will call out the guards of Hell!’

¹ Fāṭh Al-Bārī 8:595.
³ Aṭ-Ṭabarī 12:649.
Ibn 'Abbās then said, "If he had called his people, the angels of torment would have seized him at that very instant." At-Tirmidhi said, "Hasan Šahīḥ."[1]

Ibn Jarīr recorded from Abu Hurayrah that Abu Jahl said, "Does Muḥammad cover his face with dust (i.e., from prostration) while he is among you all?" They (the people) replied, "Yes." Then he said, "By Al-Lat and Al-ʾUzzā, if I see him praying like this, I will stomp on his neck, and I will certainly put his face in the dust." So the Messenger of Allāh Š came and he began praying, which made it possible for Abu Jahl to stomp on his neck. Then the people became surprised at him (Abu Jahl) because he began retreating on his heels and covering himself with his hands. Then it was said to him, "What's the matter with you?" He replied, "Verily, between me and him is a ditch of fire, monsters and wings." Then the Messenger of Allāh Š said,

"{Fīna dā bi bī ṭalāṣalatī tālāṣalatī qāṣā fāṣā ʾūṣā ḍūṣā.}"

"If he had come near me, the angels would have snatched him limb by limb."

The narrator added; "Allāh revealed an Āyah, but I do not know whether it is concerning the Ḥadīth of Abu Hurayrah or not:

{ثَلَاثٌ إِنَّ الْإِنسَ لَا تَمْسِكُهُ بِثَلَاثٍ}

{Nay! Verily, man does transgress.} to the end of the Sūrah."[2]

Imām Aḥmad bin Hanbal, Muslim, An-Nasāʾī and Ibn Abī Ḥātim all recorded this Ḥadīth.[3]

Amusement for the Prophet Š

Then Allāh says,

{لا لا ُتِلَّغِة}

{Nay! Do not obey him;} meaning, 'O Muḥammad! Do not obey

him in what he is forbidding from such as steadfastness in worship and performing worship in abundance. Pray wherever you wish and do not worry about him. For indeed Allāh will protect you and help you, and He will defend you against the people.'

\[ \text{"Fall prostrate and draw near (to Allāh)!"} \] This is just like what has been confirmed in the Ṣaḥīḥ of Muslim on the authority of Abu Šālih who reported from Abu Hurayrah that the Messenger of Allāh ﷺ said,

\[ \text{"أَقْرَبُ مَا يَكُونُ العُبْدُ مِنْ زَوْجِ وَحُرُّ سَاجِدٍ، فَأَقْلِمُوا الْدُعَا."} \]

\[ \text{"The closest that a servant can be to his Lord is when he is in prostration. Therefore, make abundant supplications (i.e., while prostrating)."}^{[1]} \]

It has also been mentioned previously that the Messenger of Allāh ﷺ used to prostrate when he recited

\[ \text{"When the heaven is split asunder."} \ (84:1) \] and

\[ \text{"Read! In the Name of your Lord Who has created."}^{[2]} \ (96:1) \]

This is the end of the Tafsīr of Sūrah Ḥiqra’ (Sūrat Al-‘Alaq). Unto Allāh is due all praise and thanks, and He is the Giver of success and protection against error.

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The Tafsīr of Sūrat Al-Qadr
(Chapter - 97)

Which was revealed in Makkah

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

1. Verily, We have sent it down in the Night of Al-Qadr.
2. And what will make you know what the Night of Al-Qadr is?
3. The Night of Al-Qadr is better than a thousand months.
4. Therein descend the angels and the Rūḥ by their Lord's permission with every matter.
5. There is peace until the appearance of dawn.

The Virtues of the Night of Al-Qadr (the Decree)

Allāh informs that He sent the Qurʻān down during the Night of Al-Qadr, and it is a blessed night about which Allāh says,

We sent it down on a blessed night. (44:3) This is the Night of Al-Qadr and it occurs during the month of Ramadān. This is as Allāh says,

The month of Ramadān in which was revealed the Qurʻān. (2:185)

Ibn ʻAbbās and others have said, “Allāh sent the Qurʻān down all at one time from the Preserved Tablet (Al-Lawḥ Al-Mahfūz)
to the House of Might (Baytul-‘Izzah), which is in the heaven of this world. Then it came down in parts to the Messenger of Allah ﷺ based upon the incidents that occurred over a period of twenty-three years.”

Then Allah magnified the status of the Night of Al-Qadr, which He chose for the revelation of the Mighty Qur’an, by His saying,

«Wa Allâhu ‘Alîka ‘Alî ‘Alî (Qur’an 2:276)
And what will make you know what the Night of Al-Qadr is? The Night of Al-Qadr is better than a thousand months.»[1]

Imam Aḥmad recorded that Abu Hurayrah said, “When Ramadān would come, the Messenger of Allah ﷺ would say,


«Verily, the month of Ramadān has come to you all. It is a blessed month, which Allah has obligated you all to fast. During it the gates of Paradise are opened, the gates of Hell are closed and the devils are shackled. In it there is a night that is better than one thousand months. Whoever is deprived of its good, then he has truly been deprived.»[2]

An-Nasā‘ī recorded this same Ḥadīth.[3] Aside from the fact that worship during the Night of Al-Qadr is equivalent to worship performed for a period of one thousand months, it is also confirmed in the Two Sahih from Abu Hurayrah that the Messenger of Allah ﷺ said,


«Whoever stands (in prayer) during the Night of Al-Qadr with faith and expecting reward (from Allah), he will be forgiven for his previous sins.»[4]

[2] Aḥmad 2:230. There is a witness for this narration from the Ḥadīth of Anas bin Mālik in the books of the Sunan.
The Descent of the Angels and the Decree for Every Good during the Night of Al-Qadr

Allāh says,

“Therein descend the angels and the Rūh by their Lord’s permission with every matter.”

meaning, the angels descend in abundance during the Night of Al-Qadr due to its abundant blessings. The angels descend with the descending of blessings and mercy, just as they descend when the Qur'ān is recited, they surround the circles of Dhīkr (remembrance of Allāh) and they lower their wings with true respect for the student of knowledge.

In reference to Ar-Rūh, it is said that here it means the angel Jibrīl. Therefore, the wording of the Āyah is a method of adding the name of the distinct object (in this case Jibrīl) separate from the general group (in this case the angels).

Concerning Allāh’s statement,

“with every matter.” Mujāhid said, “Peace concerning every matter.” Sa‘īd bin Manṣūr said, ‘Īsā bin Yūnus told us that Al-A‘mash narrated to them that Mujāhid said concerning Allāh’s statement,

“There is peace.” “It is security in which Shayṭān cannot do any evil or any harm.” Qatādah and others have said, “The matters are determined during it, and the times of death and provisions are measured out (i.e., decided) during it.” Allāh says,

“Therein is decreed every matter of decree.” (44:4)

Then Allāh says,

“There is peace until the appearance of dawn.”

Sa‘īd bin Manṣūr said, “Hushaym narrated to us on the authority of Abu Iṣḥāq, who narrated that Ash-Sha‘bī said
concerning Allāh’s statement,

«With every matter, there is a peace until the appearance of dawn.»

“The angels giving the greetings of peace during the Night of Al-Qadr to the people in the Masjids until the coming of Fajr (dawn).”

Qatādah and Ibn Zayd both said concerning Allāh’s statement,

«There is peace.» “This means all of it is good and there is no evil in it until the coming of Fajr (dawn).”

Specifying the Night of Decree and its Signs

This is supported by what Imām Ahmad recorded from ‘Ubadah bin As-Sāmit that the Messenger of Allāh ﷺ said,

«The Night of Al-Qadr occurs during the last ten (nights). Whoever stands for them (in prayer) seeking their reward, then indeed Allāh will forgive his previous sins and his latter sins. It is an odd night: the ninth, or the seventh, or the fifth, or the third or the last night (of Ramadān).»

The Messenger of Allāh ﷺ also said,

«Verily, the sign of the Night of Al-Qadr is that it is pure and glowing as if there were a bright, tranquil, calm moon during it. It is not cold, nor is it hot, and no shooting star is permitted until morning. Its sign is that the sun appears on the morning following it smooth having no rays on it, just like the moon on a full moon night. Shaytān is not allowed to come out
with it (the sun) on that day.\(^1\)

This chain of narration is good. In its text there is some oddities and in some of its wordings there are things that are objectionable.

Abu Dāwūd mentioned a section in his *Sunan* that he titled, “Chapter: Clarification that the Night of Al-Qadr occurs during every Ramaḍān.” Then he recorded that ‘Abdullāh bin ʿUmar said, “The Messenger of Allāh ﷺ was asked about the Night of Al-Qadr while I was listening and he said,

وَهُمْ فِي كُلِّ رَمْضَانٍ

*It occurs during every Ramaḍān.*\(^2\)

The men of this chain of narration are all reliable, but Abu Dāwūd said that Shuʿbāh and Sufyān both narrated it from Ishāq and they both considered it to be a statement of the Companion (Ibn ʿUmar, and thus not the statement of the Prophet ﷺ).

It has been reported that Abu Saʿīd Al-Khudri said, “The Messenger of Allāh ﷺ performed *Iʿtikāf* during the first ten nights of Ramaḍān and we performed *Iʿtikāf* with him. Then Jibrīl came to him and said, ‘That which you are seeking is in front of you.’ So the Prophet ﷺ performed *Iʿtikāf* during the middle ten days of Ramaḍān and we also performed *Iʿtikāf* with him. Then Jibrīl came to him and said; ‘That which you are seeking is ahead of you.’ So the Prophet ﷺ stood up and gave a sermon on the morning of the twentieth of Ramaḍān and he said,

وهُمْ من كان اعترف معي فليرجع فإني رأيت ليلة القدر، وإني أنسبيها، وإني في العشر الأواخر في وتر، وإني رأيت كأنني أسجد في طين وماء

*Whoever performed *Iʿtikāf* with me, let him come back (for *Iʿtikāf* again), for verily I saw the Night of Al-Qadr, and I was caused to forget it, and indeed it is during the last ten (nights). It is during an odd night and I saw myself as if I were prostrating in mud and water.*

The roof of the *Masjid* was made of dried palm-tree leaves and

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\(^1\) Ahmad 5:324. It is a *Mursal* narration.

\(^2\) Abu Dāwūd 2:111. This narration is considered *Mawqūf*. 
we did not see anything (i.e., clouds) in the sky. But then a patch of wind-driven clouds came and it rained. So the Prophet ﷺ lead us in prayer until we saw the traces of mud and water on the forehead of the Messenger of Allāh ﷺ, which confirmed his dream.”

In one narration it adds that this occurred on the morning of the twenty-first night (meaning the next morning). They both (Al-Bukhārī and Muslim) recorded it in the Two Šaḥīḥs.[1]

Ash-Shāfiʿi said, “This Ḥadīth is the most authentic of what has been reported.” It has also been said that it is on the twenty-third night due to a Ḥadīth narrated from ‘Abdullāh bin Unays in Šaḥīḥ Muslim.[2]

It has also been said that it is on the twenty-fifth night due to what Al-Bukhārī recorded from Ibn ‘Abbās that the Messenger of Allāh ﷺ said,

«بِنَيَّةٍ مِّنْ يَوْمِ الْعَشَرِ الْأَوَّلِ مِنْ رَمَضَانِ فِي نَاسِبَةٍ بَيْضَىٰ، فِي سَابِعَةٍ كَرَضٍ، فِي
َخَامِسَةٍ نَبْقُىٰ»

«Seek it in the last ten (nights) of Ramadān. In the ninth it still remains, in the seventh it still remains, in the fifth it still remains.»[3]

Many have explained this Ḥadīth to refer to the odd nights, and this is the most apparent and most popular explanation. It has also been said that it occurs on the twenty-seventh night because of what Muslim recorded in his Šaḥīḥ from Ubayy bin Ka‘b that the Messenger of Allāh ﷺ mentioned that it was on the twenty-seventh night.[4]

Imām Aḥmad recorded from Zīr that he asked Ubayy bin Ka‘b, “O Abu Al-Mundhir! Verily, your brother Ibn Mas‘ūd says whoever stands for prayer (at night) the entire year, will catch the Night of Al-Qadr.” He (Ubayy) said, “May Allāh have mercy upon him. Indeed he knows that it is during the month of Ramadān and that it is the twenty-seventh night.” Then he swore by Allāh. Zīr then said, “How do you know that?”

Ubayy replied, “By a sign or an indication that he (the Prophet ﷺ) informed us of. It rises that next day having no rays on it – meaning the sun.”[1] Muslim has also recorded it.[2]

It has been said that it is the night of the twenty-ninth. Imām ʿĀhmād bin Ḥanbal recorded from ʿUbādah bin As-Ṣāmit that he asked the Messenger of Allāh ﷺ about the Night of Decree and he replied,

«Seek it in Ramadān in the last ten nights. For verily, it is during the odd nights, the twenty-first, or the twenty-third, or the twenty-fifth, or the twenty-seventh, or the twenty-ninth, or during the last night.»[3]

Imām ʿĀhmād also recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said about the Night of Al-Qadr,

«Verily, it is during the twenty-seventh or the twenty-ninth night. And verily, the angels who are on the earth during that night are more numerous than the number of pebbles.»[4]

ʿĀhmād was alone in recording this Ḥadīth and there is nothing wrong with its chain of narration.

At-Tirmidhī recorded from Abu Qilābah that he said, “The Night of Al-Qadr moves around (i.e., from year to year) throughout the last ten nights.” This view that At-Tirmidhī mentions from Abu Qilābah has also been recorded by Mālik, Ath-Thawrī, ʿĀhmād bin Ḥanbal, Išāq bin Rahuyah, Abu Thawr, Al-Muzani, Abu Bakr bin Khuzaymah and others. It has also been related from Ash-Shāfiʿī, and Al-Qāḍī reported it

[3] ʿĀhmād 5:318. There is a deficiency in its chain of narration, but the meanings are found with others.
from him, and this is most likely. And Allāh knows best.

**Supplication during the Night of Decree**

It is recommended to supplicate often during all times, especially during the month of Ramadān, in the last ten nights, and during the odd nights of it even more so. It is recommended that one say the following supplication a lot:

"O Allāh! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me."

This is due to what Imām Ahmad recorded from ‘Ā'ishah, that she said, "O Messenger of Allāh! If I find the Night of Al-Qadr what should I say?" He replied,

"فر ألم اكتب: اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفُوَّ فَاعْفِ عَنِّي

Say: "O Allāh! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me."

"[1]

At-Tirmidhi, An-Nasā’ī and Ibn Mājah have all recorded this Ḥadīth. At-Tirmidhi said, "This Ḥadīth is Ḥasan Ṣaḥīh."[2] Al-Ḥākim recorded it in his Mustadrak (with a different chain of narration) and he said that it is authentic according to the criteria of the two Shaykhs (Al-Bukhāri and Muslim).[3] An-Nasā’ī also recorded it.[4]

This is the end of the Tafsīr of Sūrah Laylat Al-Qadr, and all praise and blessings are due to Allāh.

The Tafsīr of Sūrat Lam Yakun
(Al-Bayyinah)\textsuperscript{[1]}
(Chapter - 98)

Which was revealed in Al-Madīnah

The Messenger of Allāh ῶ recited this Sūrah to Ubayy
Imām Aḥmad recorded from Anas bin Mālik that the Messenger of Allāh ῶ said to Ubayy bin Ka'b,

"إنَّ اللهَ أَمَرَنِي أَنْ آَفِرَ عَلَيْكَ ﷺ ﷺ ﷺ ﷺ وَيْكَ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

"Verily, Allāh has commanded me to recite to you "\textit{Those who disbelieve from among the People of the Scripture.}\textsuperscript{[2]}

Ubayy said, "He (Allāh) mentioned me by name to you?" The Prophet ῶ replied,


\textit{فَانْبِئُهُمْ}{

"Yes.\textsuperscript{[3]} So he (Ubayy) cried.\textsuperscript{[2]} Al-Bukhārī, Muslim, At-Tirmidhī and An-Nasā’ī all recorded this Hadīth from Shu‘bah.\textsuperscript{[3]}


\textit{يَسْمَعُ اللَّهُ أَنَّكَ أَكْتَبْتَ الْكِتَابَ}}

\textit{In the Name of Allāh, the Most Gracious, the Most Merciful.}

\textit{فَلَيْكَ الْكِتَابَ كُتِبَ مِنْ أَنفُسِكَ وَالشَّرِّكُ مَا كَانَ كَإِذَا كَانَ كَإِذَا لَيْكَ الْكِتَابَ إِنَّا نَفْرَقُ الْكِتَابَ أَوْرَأُوا الْكِتَابَ إِلَّا مَنْ تَضَعُّهُمْ الْكِتَابَ وَمَا أَيْمَنَ أَيْمَنَ إِلَّا يَلْعَثُوا لَهُ ماْ إِلَّا مَا ذَهَبَ مَنْ عَلَّمَهُمْ فَأَوْزَعَهُمْ الْكِتَابَ وَمَا أَيْمَنَ إِلَّا يَلْعَثُوا لَهُ ماْ إِلَّا مَا ذَهَبَ مَنْ عَلَّمَهُمْ فَأَوْزَعَهُمْ الْكِتَابَ}

1. Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave until there came to them the Bayyinah."

\textsuperscript{[1]} This Sūrah is also known as Al-Bayyinah.
\textsuperscript{[2]} Ahmad 3:130.
\textsuperscript{[3]} Fath Al-Bārī 8:597, Muslim 1:550, Tuḥfat Al-Ahwadhi 10:294, and An-Nasā’ī in Al-Kubrā 6:520.
2. A Messenger from Allāh, reciting purified pages.
3. Wherein are upright Books.
4. And the People of the Scripture differed not until after there came to them the Bayyinah.
5. And they were commanded not, but that they should worship Allāh, making religion purely for Him alone, Ḥunafa’, and that they perform Ṣalāh and give Zakāh, and that is the right religion.

Mentioning the Situation of the Disbelievers among the People of the Scripture and the Idolators

As for the People of the Scripture, they are the Jews and the Christians, and the idolators are the worshippers of idols and fire among the Arabs and the non-Arabs. Mujāhid said, they are not going

to leave “Meaning, they will not be finished until the truth becomes clear to them.” Qatādah also said the same thing.

until there came to them the Bayyinah. meaning, this Qur‘ān. This is why Allāh says,

Those who disbelieve from among the People of the Scripture and idolators, were not going to leave until there came to them the Bayyinah.

Then He explains what the Bayyinah is by His saying,

A Messenger from Allāh, reciting purified pages.

meaning, Muḥammad ﷺ and the Magnificent Qur‘ān he recites, which is written down among the most high gathering in purified pages. This is similar to Allāh’s statement,

In Records held in honor. Exalted, purified, in the hands of scribes (angels). Honorable and obedient. (80:13-16)

Then Allāh says,

Wherein are upright Books. Ibn Jarīr said, “Meaning in the purified pages are Books from Allāh that are upright, just and straight. They have no mistakes in them because they are from Allāh, the Mighty and Majestic.”[1]

The Differing only occurred after the Knowledge came

Allāh says,

And the People of the Scripture differed not until after there came to them the Bayyinah.

This is similar to Allāh’s statement,

And be not as those who divided and differed among themselves after the Bayyināt came to them. It is they for whom there is an awful torment. (3:105)

This refers to the people of those divinely revealed Scriptures that were sent down to the nations that were before us. After Allāh established the proofs and evidences against them, they divided and differed concerning that which Allāh had intended in their Scriptures, and they had many differences. This is like what has been reported in a Hadith that has many routes of transmission,

Verily, the Jews differed until they became seventy-one sects. And verily, the Christians differed until they became seventy-

two sects. And this Ummah will divide into seventy-three sects, and all of them will be in the Fire except one."

They said, "Who are they, O Messenger of Allāh?" He replied,

"(Those who are upon) what I and my Companions are upon."[1]

The Command of Allāh was merely that They make their Religion solely for Him

Allāh says,

"And they were commanded not, but that they should worship Allāh, making religion purely for Him alone."

This is similar to Allāh’s statement,

"And We did not send any Messenger before you but We revealed to him: Lā ilāha illā Anā. (21:25)

Thus, Allāh says,

"Hanafī"

meaning, avoiding Shirk and being truly devout to Tawḥīd. This is like Allāh’s statement,

"And Verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid the Ṭāḥḥāt (false deities)." (16:36)

A discussion of the word Hanīf has already been mentioned previously and in Sūrat Al-An‘ām, so there is no need to repeat it here.[2]

[2] See volume three, the Tafsīr of Sūrat Al-An‘ām (6:79), and volume four, the Tafsīr of Sūrat Al-A’rāf (7:30).
6. Verily, those who disbelieve from among the People of the Scripture and idolators, will abide in the fire of Hell. They are the worst of creatures.

7. Verily, those who believe and do righteous good deeds, they are the best of creatures.

8. Their reward with their Lord is Eternal Gardens, underneath which rivers flow. They will abide therein forever, Allah will be pleased with them, and they well-pleased with Him. That is for him who fears his Lord.
Mentioning the Worse and Best of Creation and Their Recompense

Allāh informs of what will happen to the wicked disbelievers among the People of the Scripture and the idolators who oppose the Allāh’s divinely revealed Books and the Prophets whom He sent. He says that they will be in the fire of Hell on the Day of Judgement and they will abide therein forever. This means that they will remain in it and they will have no way out of it and they will not cease being in it.

«أَوَلَّكَمُ مَنْ خَلَقَ النَّارَ ۛ»

«They are the worst of creatures.» meaning, they are the worst creation that Allāh has fashioned and created.

Then Allāh informs about the situation of the righteous people who believed in their hearts and performed righteous deeds with their bodies. He says that they are the best of creation. Abu Hurayrah and a group of the scholars have used this Āyah as a proof that the believers have a status among the creatures that is better than the angels. This is because Allāh says,

«أَوَلَّكَ مِنْ خَلَقِ الْأُمَّةِ ۛ»

«They are the best of creatures.»

Then Allāh says,

«مَزَاءَتُهُمْ ۛ بِرَبِّهِمْ»

«Their reward with their Lord» meaning, on the Day of Judgement.

«جَنَّتَ عِدَّةٍ مَّعْنِيَ مِنْ شَجَرَةِ الأُنْصَارِ خَلِيلِينِ ۖ فِيهَا أُمَّةٌ ۛ»

«is Eternal Gardens underneath which rivers flow. They will abide therein forever,» meaning, having no end, no break and no conclusion.

«وَكَانَ ۗ اللَّهُ عَلَيْهِمْ رَاضِيٌّ إِنَّهُمْ مُّرَاضِيُّ ۛ»

«Allāh will be pleased with them, and they well-pleased with Him.»

The condition of Him being pleased with them is more illustrious than all of the everlasting delights that they will be given.
and they well-pleased with Him. Due to the comprehensive favors He has given them.

Then Allâh says,

\[ ذَلِّلِي لَا نَاخَرُكُمْ بِخَيْرِ الْمَيْرَٰبِ \]

(That is for him who fears his Lord.) meaning, this is the reward that will be attained by those who revere Allâh and fear Him as He deserves to be feared. This is the person who worships Allâh as if he sees Him, and he knows that even though he does not see Him, indeed Allâh sees him.

Imâm Ahmād recorded from Abu Hurayrah that the Messenger of Allâh ﷺ said,

\[ أَلَآ أُخْبِرُكُمْ بِخَيْرِ الْمَيْرَٰبِ؟ \]

"Shall I not inform you of the best of creation?"

They said, "Of course, O Messenger of Allâh!" He said,

\[ رَجُلٌ أَتَجَّذَبَ بَعْنَانَ قَرْسَى فِي سِيْلِ الْلَّهِ، كُلُّ مَا كَانَ عَلَى اسْتِوَى عَلَيهِ. أَلَآ أُخْبِرُكُمْ بِخَيْرِ الْمَيْرَٰبِ? \]

"A man who takes the reins of his horse in the way of Allâh, and whenever there is a fearful cry from the enemy, he climbs upon it. Shall I not inform you of the best of creation?"

They said, "Of course, O Messenger of Allâh!" He said,

\[ رَجُلٌ فِي عَلَى بِثْلِهِ عَلِيْهِ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي الْزَّكَاةَ. أَلَآ أُخْبِرُكُمْ بِخَيْرِ الْمَيْرَٰبِ؟ \]

"A man who has a flock of sheep and he establishes the prayer and gives the obligatory charity. Shall I not inform you of the worst of creation?"

They said, "Of course." He said,

\[ الَّذِي يُسَأَلُ يَٰلَهَ يَلَا يُعْطِى يَٰبَيْدَةً \]

"The person who is asked by Allâh and he does not give by Him."

This is the end of the Tafsîr of Sûrat Lam Yakun (Al-Bayyinah), and all praise and thanks are due to Allâh.

The Tafsīr of Sūrah Idhā Zulzilat
(Az-Zalzalah)
(Chapter - 99)

Which was revealed in Makkah

The Virtues of Sūrat Az-Zalzalah

Imām Aḥmad recorded from ‘ Abdullāh bin ‘ Amr that he said, “A man came to the Messenger of Allāh ﷺ and said, ‘Teach me what to recite, O Messenger of Allāh!’ The Prophet ﷺ said,

«Recite three from those [which begin] with the letters Alif, Lām, Rā’»

The man then said to him, ‘I have become old in age, my heart has hardened and my tongue has become harsh.’ The Prophet ﷺ said,

«Fā’rā from Dā’ūt ḥamāt;»

«Then recite from those [which begin] with the letters Há-Mim.»

The man said the same thing as he had said before, so the Prophet ﷺ said,

«Fā’rā from anṣār al-mustūbāt.»

«Recite three from the Mūsābbihāt.»

The man again said the same thing as he had said before. Then the man said, ‘Rather give me something to recite that is comprehensive (of all of these), O Messenger of Allāh.’ So the Prophet ﷺ told him to recite

«When the earth quakes with its Zilzāl.»

Then when he (the Prophet ﷺ) finished reciting the Sūrah to
him the man said, 'By He Who has sent you with the truth as a Prophet, I will never add anything else to it.' Then the man turned away and left, and the Prophet ﷺ said,

"The little man has been successful, the little man has been successful."

Then the Prophet ﷺ said,

"Bring him back to me."

So the man came to him and the Prophet ﷺ said to him,

"I have also been commanded to celebrate 'Īd Al-Adhā, which Allāh has made a celebration for this Ummah."

The man said 'What do you think if I am only able to acquire a borrowed milking she-camel – should I slaughter it?' The Prophet ﷺ said,

"No. But you should cut your hair, clip your nails, trim your mustache, shave your pubic area and that will be the completion of your sacrifice with Allāh, the Mighty and Majestic."[1] Abu Dāwūd and An-Nasā’i recorded this Ḥadīth.[2]

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

[1] Ahmad 2:169. The majority consider this to be authentic. Al-Albānī said that the status of one of its narrators is not known. The rest of the scholars who commented on him consider him trustworthy.

1. When the earth quakes with its Zilzāl.

2. And when the earth throws out its burdens.

3. And man will say: “What is the matter with it?”

4. That Day it will declare its information.

5. Because your Lord will inspire it.

6. That Day mankind will proceed in scattered groups that they may be shown their deeds.

7. So, whosoever does good equal to the weight of a speck of dust shall see it.

8. And whosoever does evil equal to the weight of a speck of dust shall see it.

The Day of Judgement, what will take place during it, the Condition of the Earth and the Condition of the People

Ibn ‘Abbās said,

إِذَا زُلِّجَ الْأَرْضُ زُلِّجَ مِنْ حُرْقَاهَا

“When the earth quakes with its Zilzāl. “This means that it will move from beneath it.” [1]

وَخَرَجَ الْأَرْضُ عَنْ أَنْفُسِهَا

“And when the earth throws out its burdens.” meaning, it will throw forth that which is in it of the dead. More than one of the Salaf have said this and it is similar to Allāh’s statement,

وَقُلِّي الْأَرْضَ مُنْتَعْبَتٌ مِّمَّا يَبِينُ يَدَّمُ يَدَّمَتْ عَلَيْهِ

“O mankind! Have Taqwā of your Lord! Verily, the earthquake (Zalzalah) of the Hour is a terrible thing.” (22:1)

This is also similar to His saying,

زُلِّي الْأَرْضُ مُنْتَعْبَتٌ وَأَقْطَعْ يَدَّمُ يَدَّمَتْ عَلَيْهِ

“And when the earth is stretched forth, and has cast out all

that was in it and became empty.\(84:3-4\)

Muslim recorded in his Ṣaḥīḥ from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«The earth will throw out the pieces of its liver (its contents). Gold and silver will come out like columns. A murderer will come and say, ‘I killed for this?’ The one who broke the ties of kinship will say, ‘For this I severed the ties of kinship?’ The thief will say, ‘For this I got my hands amputated?’ Then they will leave it there and no one will take anything from it.»\(^{[1]}\)

Then Allāh says,

«وَكَانَ الْإِنسَانُ نَظَّارًا»

«And man will say: “What is the matter with it?”» meaning, he will be baffled by its situation after it used to be stable, settled and firm, and he used to be settled upon its surface.

This refers to the alteration of the state of things and the earth moving and shaking. There will come to it inescapable quaking that Allāh prepared for it. Then it will throw out its dead people – from the first to the last generations. At that time the people will be baffled by the events and the earth changing into other than the earth, and the heavens as well. Then they will be presented before Allāh, the One, the Irresistible.

Concerning Allāh’s statement,

«ودَيْنَاهُما أَحَدُاهُما أَحَدُهْنَى»

«That Day it will declare its information.» meaning, it will speak of what the people did upon its surface. Imām Ahmad, At-Tirmidhi and Abu ‘Abdur-Rahmān An-Nasā‘ī all recorded a Ḥadīth from Abu Hurayra— and in the wording of An-Nasā‘ī’s version it states – that he said, “The Messenger of Allāh ﷺ recited this Āyah,

\(^{[1]}\) Muslim no. 1013.
"That Day it will declare its information." Then he said,

"Do you know what is its information?"

They said, 'Allâh and His Messenger know best.' He said,

"Verily, its information is that it will testify against every male and female servant, about what they did upon its surface. It will say that he did such and such on such and such day. So this is its information."

Then At-Tirmidhi said, "This Hâdîth is Sahîh Gharîb."[1]

Concerning Allâh's statement,

"Because your Lord will inspire it." It is apparent that the implied meaning here is that He will permit it (the earth). Shabîb bin Bishr narrated from 'Ikrimah that Ibn 'Abbâs said,

"That Day it will declare its information." "Its Lord will say to it, 'Speak.' So it will speak."[2] Mujähid commented (on "inspire it"), "He commands it (i.e., to speak)."[3] Al-Qurâzî said, "He will command it to separate from them."

Then Allâh says,

"That Day mankind will proceed in scattered groups (Ashtât)" meaning, they will return from the station of the Judgement in

[1] Ahmad 2:374, Tuhfat Al-Ahwadhi 9:285, and An-Nasâ'i in Al-Kubra no. 11693. This Hadith rests upon a narrator whom many of the scholars consider unreliable. Al-Bukhâri said, "Munkar," Ibn Ḥajar said that he is "Feeble."


separate groups. This means that they will be divided into types and categories: between those who are miserable and those who are happy, and those who are commanded to go to Paradise and those who are commanded to go to the Hellfire. As-Suddi said, “Ashtât means sects.”

Allâh said,

\[
\text{ذَٰلِكَ لِيُحْرِكُ فِي قُلُوبِكُمُ الْمَعْلُوْمَاتُ مِنۡ شَرِّهِمَا رَبَّكُمۡ مُّسۡلِمٌ}
\]

\[
(\text{that they may be shown their deeds.}) \text{ meaning, so that they may act and be rewarded for what they did in this life of good and evil.}
\]

The Recompense for Every Minute Deed

Therefore, Allâh goes on to say,

\[
\text{فَمَنْ يُضۡرِبُ بِسَمۡعٍ ذَٰلِكَ شَرَّهَا رَبَّكُمۡ مُّسۡلِمٌ}
\]

\[
(\text{So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.})
\]

Al-Bukhârî recorded from Abu Hurayrah that the Messenger of Allâh ᵃˢ-sâid,

\[
\text{إِنَّ الْحُرُّ الْكَبْرَىِّ إِلَيْهِ إِجَرُّ، وَإِلَيْهِ مَيْتُ، وَعَلَىٰ رَجُلٍ وَرَزُّ، فَأَمَّا الَّذِي لَهُ إِجَرُّ}
\]

\[
\text{وَرَجُّلٍ وَرَزُّ، فَأَمَّا الَّذِي لَهُ مَيْتُ، فَأَلَّهُ طَيِّبُ، فَمَبْنِيَاءٌ فِي طَيِّبِ أَوۡرَّةٍ، فَمَا أَصَابَتُ فِي طَيِّبِهَا}
\]

\[
\text{ذَٰلِكَ فِي النَّعۡمَ عَجَّلَةٌ، وَالرَّؤۡسَاةَ كَانَ لَهُ حَسَنَةٌ، وَلَوۡ أَنَّهَا فَتۡلَتَ طَيِّبُهَا فَقَدۡشَتِ نَشَأَةُ أَوَّلَ}
\]

\[
\text{شُفَتۡيَةٌ كُلِّ أَئِمَّةٍ وَأَرۡوَاتِهَا حَسَنَةٌ لَّهُ، وَلَوۡ أَنَّهَا مُنَزُّ بِخَفُّ فَقَدۡشَتِ بِهَا - وَلَمَّ}
\]

\[
\text{يُبْدِ أَنَّ بَشَقَّىٍ - كَانَ ذَٰلِكَ حَسَنَةٌ لَّهُ، وَهُمُّ لَذَٰلِكَ الرَّجُلُ أَجۡرُ، وَرَجُّلٌ وَرَزُّ، فَمَا أَصَابَتُ}
\]

\[
\text{فِي طَيِّبِهَا وَفِي بَشَقِّيٍّ، وَلَمَّا يَسۡنَىٰ حَيٰٰثُ الَّذِي رَقَبۡتُهَا، وَلاَ يُظۡهِرُهَا فَهيٰٓا فَهۡيٰٓا لَّهُ يَمۡنُ، وَرَجۡعُ بِرَزۡقِهَا}
\]

\[
(\text{The horses are for three. For one man they are a reward, for another man they are a shield, and for another man they are a burden. In reference to the man for whom they are a reward, he is the man who keeps them to be used in the way of Allâh. Thus, they spend their entire life grazing in the pasture or garden (waiting in preparation for jihâd). So whatever afflicts them during that lengthy period in the pasture or garden, it}

\[\text{[1] Ad-Durr Al-Manthûr 8:593.}\]
will be counted as good deeds for him. Then, if their lengthy period is ended and they are used for a noble battle or two, their hoof prints and their dung are counted as good deeds for him. When they passed through a stream from which they did drink, though he (their owner) does not intend to quench their thirst, yet, it would be counted as good deeds, Therefore, they are a reward for that man. A man who keeps them to maintain himself and to be independent of others (i.e., begging, etc.), and he does not forget the right of Allâh upon their necks and their backs (i.e., their Zakâh), then they are a shield for him (from the Hellfire). A man who keeps them in order to boast, brag and show off, then they are a burden for him (on Judgement Day)."

So the Messenger of Allâh ﷺ was then asked about the donkeys and he said,

«Allâh has not revealed anything concerning them except this single, comprehensive Ayah: «So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.»»[1]

Muslim also recorded this Hadîth.[2]

In Šâhîh Al-Bukhârî, it is recorded from ‘Adî that the Prophet ﷺ said,

«Fear (ward off) the Fire, even if by giving half a date in charity, and even by saying a single word of good.»[3]

In the Šâhîh as well, he (‘Adî) narrated (from the Prophet ﷺ):

«Do not under rate any good act, even if it is offering drinking..."
water from your bucket to one who is seeking a drink, or meeting your brother with a cheerful face.\[1\]

It is also recorded in the Ṣaḥīḥ that the Prophet ﷺ said,

\( \text{"O party of believing women! None of you should belittle a gift sent by your neighbor, even if it is a Firsan of a sheep,"} \)\[2\]

The word Firsan in this Ḥadīth means its hoof.

In another Ḥadīth he said,

\( \text{"Give something to the beggar, even if it is a burnt hoof."} \)\[3\]

It has been reported from Ā‘īshah that she gave a single grape in charity and then she said, "To how much dust is it equivalent?"\[4\]

Imām Aḥmad recorded from ‘Awf bin Al-Ḥārith bin At-Ṭufayl that Ā‘īshah told him that the Prophet ﷺ used to say,

\( \text{"O Ā‘īshah! Beware of the sins that are belittled, for indeed they will be taken account of by Allāh."} \)

This Ḥadīth was recorded by An-Nasā‘ī and Ibn Mājah.\[5\]

Imām Aḥmad recorded from ‘Abdullāh bin Mas‘ūd that the Messenger of Allāh ﷺ said,

\( \text{"Beware of the sins that are belittled. For verily, they are gathered in a man until they destroy him."} \)

And indeed the Messenger of Allāh ﷺ made an example of them (sins that are taken lightly) by saying that they are like a people who settle in barren land. Then their leader comes and orders the men to go out one at a time and each bring back a

\[1\] Muslim 4:2026.
\[2\] Fath Al-Bārī 10:459.
\[3\] Aḥmad 5:381.
\[4\] Al-Muwaffa‘a’ 2:997.
\[5\] Aḥmad 6:151, and Ibn Mājah no. 4243.
stick until they have gathered a large number of sticks. Then they kindled a fire and burned everything that they threw into it.\(^1\)

This is the end of the *Tafsîr of Sûrat Idhâ Zulzilat (Az-Zalzalah)* and all praise and thanks are due to Allâh.

\(^1\) *Aḥmad* 1:402.
In the Name of Allah, the Most Gracious, the Most Merciful.

1. By the 'Adiyyāt (steeds), snorting.
2. Striking sparks of fire.
3. And scouring to the raid at dawn.
4. And raise the dust in clouds the while.
5. And penetrating forthwith as one into the midst.
6. Verily, man is ungrateful to his Lord.
7. And to that He bears witness.
8. And verily, he is violent in the love of wealth.
9. Knows he not that when the contents of the graves are poured forth?

10. And that which is in the breasts shall be made known?

11. Verily, that Day their Lord will be Well-Acquainted with them.

Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth

Allāh swears by the horses when they are made to gallop into battle in His path (i.e., Jihād),[1] and thus they run and pant, which is the sound that is heard from the horse when it runs.

(Striking sparks of fire.) meaning, the striking of their hoesves on the rocks, which causes sparks of fire to fly from them.

(And scouring to the raid at dawn.) meaning, the raid that is carried out in the early morning time. This is just as the Messenger of Allāh used to perform raids in the early morning. He would wait to see if he heard the Adhān (call to prayer) from the people. If he heard it he would leave them alone, and if he didn’t hear it he would attack. Then Allāh says,

(And raise the dust in clouds the while.) meaning, dust at the place of the battle with the horses.

(And penetrating forthwith as one into the midst.) means, then are all in the middle of that spot, together.

Allāh’s saying;

(And scouring to the raid at dawn.)

Ibn ‘Abbās, Mujāhid and Qatādah, all said, “This means the

invasion of the horses in the morning in the way of Allāh.\(^1\) And His statement,

\[\text{And raise the dust in clouds the while.}\]

This is the place in which the attack takes place. The dust is stirred up by it. And His statement,

\[\text{And penetrating forthwith as one into the midst.}\]

Al-‘Awfī narrated from Ibn ‘Abbās, ‘Āţā, ‘Ikrimah, Qatādah and Aḍ-Ḍahḥāk that they all said, “This means into the midst of the disbelieving enemy.”\(^2\) Concerning Allāh’s statement,

\[\text{Verily, man is ungrateful (Kanūd) to his Lord.}\]

This is the subject what is being sworn about, and it means that he (man) is ungrateful for the favors of His Lord and he rejects them. Ibn ‘Abbās, Mujāhid, Ibrāhīm An-Nakha‘ī, Abu Al-Jawzā’, Abu Al-‘Āliyah, Abu Aḍ-Ḍuḥa, Sa‘īd bin Jubayr, Muḥammad bin Qays, Aḍ-Ḍahḥāk, Al-Ḥasan, Qatādah, Ar-Rabī’ bin Anas and Ibn Zayd all said, “Al-Kanūd means ungrateful.”\(^3\) Al-Ḥasan said, “Al-Kanūd is the one who counts the calamities (that befell him) and he forgets Allāh’s favors.”\(^4\)

Concerning Allāh’s statement,

\[\text{And to that He bears witness.}\]

Qatādah and Sufyān Ath-Thawri both said, “And indeed Allāh is a witness to that.”\(^5\) It is also possible that the pronoun (He) could be referring to man. This was said by Muḥammad bin Ka‘b Al-Quraẓī. Thus, its meaning

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\(^1\) Aṭ-Ṭabari 24:562.

\(^2\) Aṭ-Ṭabari 24:564, 565.

\(^3\) Aṭ-Ṭabari 24:566.

\(^4\) Aṭ-Ṭabari 24:566.

\(^5\) Aṭ-Ṭabari 24:576.
would be that man is a witness himself to the fact that he is ungrateful. This is obvious in his condition, meaning this is apparent from his statements and deeds. This is as Allah says,

ﴭﴯﴣ ﴰ ﴭ ﴰ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ 

<It is not for the idolators, to maintain the Masajid of Allah, while they witness disbelief against themselves.> (9:17)

Allah said;

ﴭﴯﴣ ﴰ ﴭ ﴰ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ 

<And verily, he is violent in the love of wealth.> meaning, and indeed in his love of the good, which is wealth, he is severe. There are two opinions concerning this. One of them is that it means that he is severe in his love of wealth. The other view is that it means he is covetous and stingy due to the love of wealth. However, both views are correct.

The Threat about the Hereafter

Then Allah encourages abstinence from worldly things and striving for the Hereafter, and He informs of what the situation will be after this present condition, and what man will face of horrors. He says,

ﴭﴯﴣ ﴰ ﴭ ﴰ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ 

<Knows he not that when the contents of the graves are poured forth?> meaning, the dead that are in it will be brought out.

ﴭﴯﴣ ﴰ ﴭ ﴰ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ 

<And that which is in the breasts shall be made known?> Ibn 'Abbás and others have said, “This means what was in their souls would be exposed and made apparent.”[1]

ﴭﴯﴣ ﴰ ﴭ ﴰ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ ﴬ ﴭ ﴯ ﴣ ﴦ 

<Verily, that Day their Lord will be Well-Acquainted with them.>

meaning, He knows all of that they used to do, and He will

compensate them for it with the most deserving reward. He does not do even the slightest amount of injustice.

This is the end of the Tafsîr of Sûrat Al-‘Adiyāt, and all praise and thanks are due to Allâh.
The *Tafsir of Sūrat Al-Qāri‘ah*

(Chapter - 101)

Which was revealed in Makkah

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

1. Al-Qāri‘ah.

2. What is Al-Qāri‘ah?

3. And what will make you know what Al-Qāri‘ah is?

4. 'It is a Day whereon mankind will be like moths scattered about.'

5. And the mountains will be like wool, carded.

6. Then as for him whose Balance will be heavy.

7. He will live a pleasant life.

8. But as for him whose Balance will be light.

9. His mother will be Hāwiyyah.

10. And what will make you know what it is?

11. A fire Hāmiyyah!

Al-Qāri‘ah is one of the names of the Day of Judgement, like Al-Ḫāqqah, At-Ťāmmah, As-Sākhkhah, Al-Ghāshiyah and other names. Then Allah intensifies concern and fright for it by saying,

Wannā ādhrūkā ma aḏhārūkā

(And what will make you know what Al-Qāri‘ah is?)
Then He explains this by saying,

«It is a Day whereon mankind will be like moths scattered about.»

meaning, in their scattering, their dividing, their coming and their going, all due to being bewildered at what is happening to them, they will be like scattered moths. This is like Allâh’s statement,

«As if they were locusts spread abroad.» (54:7)

Allâh said,

«And the mountains will be like wool, carded.»

meaning, they will become like carded wool that has began to wear out (fade away) and be torn apart. Mujâhid, ‘Ikrimah, Sa‘îd bin Jubayr, Al-Hasan, Qatâdah, ‘Atâ’ Al-Khurâsâni, A’d-Dahhâk and As-Suddi have all said,

«like wool (‘Inn).» “Woolen.”[1] Then Allâh informs about the results received by those who performed the deeds, and the honor and disgrace they will experience based upon their deeds. He says,

«Then as for him whose Balance will be heavy.» meaning, his good deeds are more than his bad deeds.

«He will live a pleasant life.» meaning, in Paradise.

«But as for him whose Balance will be light.» meaning, his bad deeds are more than his good deeds. Then Allâh says,

"His mother will be Hāwiyah." It has been said that this means he will be falling and tumbling headfirst into the fire of Hell, and the expression 'his mother' has been used to refer to his brain (as it is the mother of his head).

A statement similar to this has been reported from Ibn 'Abbās, Ikrimah, Abu Šāliḥ and Qatādah.\(^{[1]}\) Qatādah said, "He will fall into the Hellfire on his head."\(^{[2]}\) Abu Šāliḥ made a similar statement when he said, "They will fall into the Fire on their heads."\(^{[3]}\)

It has also been said that it means his mother that he will return to and end up with in the Hereafter will be Hāwiyah, which is one of the names of the Hellfire. Ibn Jarīr said, "Al-Hāwiyah is only called his mother because he will have no other abode except for it."\(^{[4]}\) Ibn Zayd said, "Al-Hāwiyah is the Fire, and it will be his mother and his abode to which he will return, and where he will be settled." Then he recited the Ayah,

\[
\text{"Their abode will be the Fire." (3:151)}^{[5]}
\]

Ibn Abī Ḥātim said that it has been narrated from Qatādah that he said, "It is the Fire, and it is their abode."\(^{[6]}\) Thus, Allāh says in explaining the meaning of Al-Hāwiyah,

\[
\text{"And what will make you know what it is?"}
\]

Allāh’s statement

\[
\text{"A fire Hámiyah!"}
\]

\(^{[1]}\) At-Ṭabarī 24:575, 576, and Al-Qurṭubi 20:167.  
\(^{[2]}\) At-Ṭabarī 24:576.  
\(^{[3]}\) At-Ṭabarī 24:576.  
\(^{[4]}\) At-Ṭabarī 24:575.  
\(^{[5]}\) At-Ṭabarī 24:576.  
\(^{[6]}\) At-Ṭabarī 24:575.
meaning, extreme heat. It is a heat that is accompanied by a strong flame and fire. It is narrated from Abu Hurayrah that the Prophet ﷺ said,

«The fire of the Children of Ādam that you all kindle is one part of the seventy parts of the fire of Hell.»

They (the Companions) said, “O Messenger of Allāh! Isn’t it sufficient?” He replied,

«It is more than it by sixty-nine times.»

This has been recorded by Al-Bukhāri and Muslim.\(^1\) In some of the wordings he stated,

«It is more than it by sixty-nine times, each of them is like the heat of it.»

It has been narrated in a Ḥadīth that Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said,

«Verily, the person who will receive the lightest torment of the people of the Hellfire will be a man who will have two sandals that will cause his brain to boil.»\(^2\)

It has been confirmed in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said,

«The Hellfire complained to its Lord and said, "O Lord! Some parts of me devour other parts of me." So He (Allāh) permitted it to take two breaths: one breath in the winter and one breath in the summer. Thus, the most severe cold that you experience

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\(^1\) Fath Al-Bāri 6:380, and Muslim 4:2184.
\(^2\) Ahmad 2:432 and 3:13.
in the winter is from its cold, and the most severe heat that you experience in the summer is from its heat.\footnote{1}

In the Two Şaфиhs it is recorded that he said,

إِذَا اشْتَنَدَّ الْحَرُّ فَأَبْدَعُوا عَنِ الصَّلَاةِ، إِنَّ شَيْءَ الْحَرِّ مِنْ فَتْحٍ جَهَّاثٍ

«When the heat becomes intense pray the prayer when it cools down, for indeed the intense heat is from the breath of Hell.\footnote{2}

This is the end of the Tafsîr of Sûrat Al-Qâri‘ah, and all praise and thanks are due to Allâh.

\footnote{1} Fat'h Al-Bâri 6:380, and Muslim 1:431.

\footnote{2} Fat'h Al-Bâri 2:20, and Muslim 1:430.
The Tafsîr of Sûrat At-Takâthur
(Chapter - 102)

Which was revealed in Makkah

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

1. The mutual increase diverts you;
2. Until you visit the graves;
3. Nay! You shall come to know!
4. Again nay! You shall come to know!
5. Nay! If you knew with a sure knowledge.
6. Verily, you shall see the blazing Fire!
7. And again, you shall see it with certainty of sight!
8. Then on that Day you shall be asked about the delights!

The Result of Loving the World and Heedlessness of the Hereafter

Allâh says that all are preoccupied by love of the world, its delights and its adornments, and this distracts you from seeking the Hereafter and desiring it. This delays you until death comes to you and you visit the graves, thus becoming its inhabitants.

In Sahîh Al-Bukhârî, it is recorded in the Book of Ar-Riqâq (Narrations that soften the Heart) from Anas bin Mâlik, who reported that Ubayy bin Ka'b said, "We used to think that this was a part of the Qur'ân until the Âyâh was revealed which says;
The mutual increase diverts you. The Son of Ādām says, "My wealth, my wealth." But do you get anything (of benefit) from your wealth except for that which you ate and you finished it, or that which you clothed yourself with and you wore it out, or that which you gave as charity and you have spent it?"[2]

Muslim, At-Tirmidhi and An-Nasāʾī also recorded this Ḥadīth.[3] Muslim recorded in his Ṣaḥīḥ from Abu Hurayrah

that the Messenger of Allāh ﷺ said,

"My wealth, my wealth." Yet he only gets three (benefits) from his wealth: that which he eats and finishes, that which he wears until it is worn out, or that which he gives in charity and it is spent. Everything else other than that will go away and leave him for the people.\(^1\)

Muslim was alone in recording this Ḥadīth.

Al-Bukhārī recorded from Anas bin Mālik that the Messenger of Allāh ﷺ said,

"Three things follow the deceased person, and two of them return while one remains behind with him. The things which follow him are his family, his wealth and his deeds. His family and his wealth return while his deeds remain."\(^2\)

This Ḥadīth has also been recorded by Muslim, At-Tirmidhi and An-Nasāʾi.\(^3\)  Imām Aḥmad recorded from Anas that the Prophet ﷺ said,

"The Son of Ādam becomes old with senility, but yet two things remain with him: greed and hope."\(^4\)

Both of them (Al-Bukhārī and Muslim) recorded this Ḥadīth in the Two Ṣaḥihs.\(^5\)

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\(^1\) Muslim 4:2273.
\(^2\) Fath Al-Bāri 11:369.
\(^3\) Muslim 4:2273, Tuhfat Al-Aḥwadhi 7:50, and An-Nasāʾi in Al-Kubrā 6:631.
\(^4\) Aḥmad 3:115.
\(^5\) Al-Bukhārī no. 6421, and Muslim no. 1047.
The Threat of seeing Hell and being questioned about the Delights

(Nay! you shall come to know! Again nay! you shall come to know!)

Al-Ḥasan Al-Baṣrī said, "This is a threat after a threat."[1] ʿAl-Ḍāḥhāk said,

(Nay! you shall come to know!" Meaning, 'O you disbelievers.'

(And none of you will say, 'O my Lord! Send me to the people of the Fire.'

(‘Again nay! you shall come to know!’ meaning, 'O you believers.').[2] Then Allāh says,

(Nay! If you knew with a sure knowledge.

meaning, 'if you knew with true knowledge, you would not be diverted by rivalry for wealth away from seeking the abode of the Hereafter until you reach the graves.' Then Allāh says,

(Verily, you shall see the blazing Fire! And again you shall see it with certainty of sight!

This is the explanation of the previous threat which was in Allāh’s saying,

(Nay! you shall come to know! Again nay! you shall come to know!

Thus, Allāh threatens them with this situation, which is what the people of the Fire will see. It is a Fire, which if it exhaled one breath, every angel who is near (to Allāh) and every Prophet who was sent would all fall down on their knees due to fear, awe and the sight of its horrors. This is based upon

what has been reported in the narrations concerning it. Allâh
then says,

«فَمَلَأَّنَّكُمُ الْيَمِينَ عِنْيَ الْعَصِيمِ»

«Then on that Day you shall be asked about the delights!»

meaning, ‘on that Day you all will be questioned concerning
your gratitude towards the favors that Allâh blessed you with,
such as health, safety, sustenance and other things. You will
be asked did you return His favors by being thankful to Him
and worshipping Him.’

Ibn Jarir recorded that Al-Ḥusayn bin ‘Ali As-Sudâ‘î narrated
to him from Al-Walîd bin Al-Qâsim, who reported from Yazîd
bin Kaysân, who reported from Abî Ḥâzîm, who reported from
Abu Hurayrah that he said, “Once while Abu Bakr and ‘Umar
were sitting, the Prophet ﷺ came to them and said,

«مَا أَجْلَسْتُكُمَا هُنَا؟»

“What has caused you two to sit here?”

They replied, ‘By He Who has sent you with the truth, nothing
has brought us out of our houses except hunger.’ The Prophet ﷺ said,

«وَالَّذِي يَعْمِني بِالْحَقِّ مَا أَخْرَجَيْنِي غَيْرَهُ»

«By He Who has sent me with the truth, nothing has brought
me out other than this.»

So they went until they came to the house of a man from the
Anṣâr, and the woman of the house received them. The Prophet ﷺ said to her,

«أَيْنَ فُلَانٌ؟»

“Where is so-and-so?”

She replied, ‘He went to fetch some drinking water for us.’ So
the man came carrying his bucket and he said, ‘Welcome.
Nothing has visited the servants (of Allâh) better than a
Prophet who has visited me today.’ Then he hung his bucket
near a palm tree, and climbed it and returned to them with a
cluster of dates. So the Prophet ﷺ said,

«فَأَلَّا كَتَبْتِ إِنِّي تَعَذَّبَتِكُمْ؟»
"Why didn’t you pick (some of them)?"

The man replied, ‘I wanted you to choose with your own eyes.’ Then he took a blade (to slaughter a sheep) and the Prophet ﷺ said,

إِيَّاكَ وَالْخَلُوْبَ

"Do not slaughter one that gives milk."

So he slaughtered a sheep for them that day and they all ate. Then the Prophet ﷺ said,

كَسَانِلَ عَنْ هَذَا يَوْمِ الْوُقُودِ أَخْرَجَكُم مِّنْ بِيْوتِكُمْ الْجَوْمِ فَلَمْ تَرِجَعُوا حَتَّى أُصِيبِنَكُمْ هَذَا فَهَّدَا مِنْ النَّجْمِ

"You will be asked about this on the Day of Judgement. Hunger caused you to come out of your homes and you did not return until you had eaten this meal. So this is from the delights."[1]

Muslim also recorded this Ḥadīth.[2]

It has been confirmed in Ṣaḥīḥ Al-Bukhārī and the Sunans of At-Tirmidhi, An-Nasā’ī and Ibn Mājah from Ibn ʿAbbās that the Messenger of Allāh ﷺ said,

بِمَنَاءِنَ مَعْطُونَ فِيهِمَا كِبْرُ مِنَ النَّاسِ: الصَّحَّةُ وَالْفَزْعَةُ

"Two favors are treated unjustly by most people: health and free time."[3]

This means that the people are lacking gratitude for these two favors. They do fulfill their obligations to them. Therefore, whoever does not maintain the right that is obligatory upon him, then he is unjust.

Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said,

يَقُولُ اللَّهُ عَزِّ وَجَلِّ - قَالَ عَفْانُ: يَوْمُ الْيَمِينَةَ - يَا ابْنَ أَبِي، خَلَّلْتُكَ عَلَى النَّجْمِ وَالْإِبِيلِ، وَرَكَّزْتُكَ النَّاسَ، وَجَعَلْتُكَ نَزْبًا وَزُرَا، كَايْنُ سَكَّرْتُ ذَلِكَ؟

Allāh the Mighty and Majestic says on the Day of Judgement, “O Son of Ādam! I made you ride upon the horses and camels, I gave you women to marry, and I made you reside and rule (in the earth). So where is the thanks for that?”[1]

Āḥmad was alone in recording this Ḥadīth in this manner.

This is the end of the Tafsīr of Sūrat At-Takāthur, and all praise and blessings are due to Allāh.

[1] Āḥmad 2:492. See also Muslim no. 7438.
The Tafsîr of Sûrat Al-‘Aṣr
(Chapter - 103)

Which was revealed in Makkah

How ‘Amr bin Al-‘Āṣ was aware of the Qur’ān’s Miracle due to this Sûrah

They have mentioned that ‘Amr bin Al-‘Āṣ went to visit Musaylimah Al-Kadhîhâb after the Messenger of Allâh ﷺ was commissioned (as a Prophet) and before ‘Amr had accepted Islâm. Upon his arrival, Musaylimah said to him, “What has been revealed to your friend (Muḥammad ﷺ) during this time?” ‘Amr said, “A short and concise Sûrah has been revealed to him.” Musaylimah then said, “What is it?” ‘Amr replied;

وَالْفَصْرَ إِنَّ الْإِنسَانَ لَيْنَ فِي حَسَنٍ إِلَّا أَن يَوْمُ مَاتُّهُمَا وَيَعْلَمُوا النَّظَرُ وَيوْصُوْا بِالْجَهْدِ

(By Al-‘Aṣr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.)

So Musaylimah thought for a while. Then he said, “Indeed something similar has also been revealed to me.” ‘Amr asked him, “What is it?” He replied, “O Wabr (a small, furry mammal; hyrax), O Wabr! You are only two ears and a chest, and the rest of you is digging and burrowing.” Then he said, “What do you think, O ‘Amr?” So ‘Amr said to him, “By Allâh! Verily, you know that I know you are lying.”[1]

I saw that Abu Bakr Al-Kharâ’îti mentioned a chain of narration for part of this story, or what was close to its meaning, in volume two of his famous book Masâwî’ ul-Akhlâq. The Wabr is a small animal that resembles a cat, and

[1] He also mentioned it in Al-Bidâyah wan-Nihâyah 6:320, and Al-Hâfîz mentioned similar to it in Al-Ìsâbah 3:225.
the largest thing on it is its ears and its torso, while the rest of it is ugly. Musaylimah intended by the composition of these nonsensical verses to produce something which would oppose the Qur'an. Yet, it was not even convincing to the idol worshipper of that time.

At-Tabarani recorded from 'Abdullah bin 'Isa bin Abi Madinah that he said, "Whenever two men from the Companions of the Messenger of Allah used to meet, they would not part until one of them had recited Sūrat Al-'Āṣr in its entirety to the other, and one of them had given the greetings of peace to the other."[1]

Ash-Shafi'i said, "If the people were to ponder on this Sūrah, it would be sufficient for them."

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

الْقُلُوبِ: إِنَّ الْإِنسَانَ لَيْسَ كَثُلُّهُ ۛ إِلاَّ الْبَيْنَ يَسِيرُ وَتَوَاصَواَ بِالْحَقِّ وَتَوَاصَواَ بِالْأَصْلَ

1. By Al-'Āṣr.
2. Verily, man is in loss.

[1] Al-Muj'am Al-Awsat no. 5097, Majma' Al-Bahrayn.
3. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.

Al-‘Āṣr is the time in which the movements of the Children of Ādam occur, whether good or evil. Mālik narrated from Zayd bin Aslam that he said, “It is the evening.” However, the first view is the popular opinion. Thus, Allāh swears by this, that man is in Khusr, which means in loss and destruction.

Except those who believe and do righteous good deeds.

So Allāh makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.

And recommend one another to the truth.

This is to perform acts of obedience and avoid the forbidden things.

And recommend one another to patience.

meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.

This is the end of the Tafsīr of Sūrat Al-‘Āṣr, and all praise and thanks are due to Allāh.
The Tafsir of Sūrat Al-Humazah
(Chapter - 104)

Which was revealed in Makkah

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

(1. Woe to every Humazah Lumazah.)
(2. Who has gathered wealth and counted it.)
(3. He thinks that his wealth will make him last forever.)
(4. But no! Verily, he will be thrown into Al-Huṭamah.)
(5. And what will make you know what Al-Ḥuṭamah is?)
(6. The fire of Allāh, Al-Muqadah.)
(7. Which leaps up over the hearts.)
(8. Verily, it shall Muʾṣadah upon them.)
(9. In pillars stretched forth.)

Al-Hammāz refers to (slander) by speech, and Al-Lammāz refers to (slander) by action. This means that the person finds fault with people and belittles them. An explanation of this has already preceded in the discussion of Allāh’s statement,

(Hammāz, going about with slander) (68:11)

Ibn ʿAbbās said, “Humazah Lumazah means one who reviles and disgraces (others).” Mujāhid said, “Al-Humazah is with the hand and the eye, and Al-Lumazah is with the tongue.”

Then Allāh says,

\begin{align*}
&\text{Aladzā jāmu màla' wa 'adādù.} \\
&\text{"Who has gathered wealth and counted it."}
\end{align*}

meaning, he gathers it piling some of it on top of the rest and he counts it up. This is similar to Allāh's saying,

\begin{align*}
&\text{Rajāmu màla' wa 'adādù.} \\
&\text{"And collect (wealth) and hide it." (70:18)}
\end{align*}

This was said by As-Suddi and Ibn Jarīr.\[^1\] Muḥammad bin Ka'b said concerning Allāh's statement,

\begin{align*}
&\text{Jāmu màla' wa 'adādù.} \\
&\text{"gathered wealth and counted it."}
\end{align*}

"His wealth occupies his time in the day, going from this to that. Then when the night comes he sleeps like a rotting corpse."

Then Allāh says,

\begin{align*}
&\text{Yusub ḍād Allāh, Aţlīmu.} \\
&\text{"He thinks that his wealth will make him last forever!"}
\end{align*}

meaning, he thinks that gathering wealth will make him last forever in this abode (the worldly life).

\begin{align*}
&\text{Būt nu!} \\
&\text{"But no!"}
\end{align*}

meaning, the matter is not as he claims, nor as he reckons. Then Allāh says,

\begin{align*}
&\text{Yibdīn in al-ţāliha.} \\
&\text{"Verily, he will be thrown into Al-Ḥ Damien."
\end{align*}

meaning, the person who gathered wealth and counted it, will be thrown into Al-Ḥ Damien, which is one of the descriptive names of the Hellfire. This is because it crushes whoever is in it. Thus, Allāh says,

\begin{align*}
&\text{Wastā dardīkh ma lā šiṣṣatka naṣṣ al-ţāliha wa 'adīr al-ţāliha wa 'adīr al-qurūba.} \\
&\text{"And what will make you know what Al-Ḥ Damien is? The fire of Allāh, Al-Muqadah, which leaps up over the hearts."}
\end{align*}

Thābit Al-Bunāni said, "It will burn them all the way to their

\[^1\] Aţ-Ţabari 24:598, and Al-Qurţubi 20:138.
hearts while they are still alive." Then he said, "Indeed the torment will reach them." Then he cried. Muḥammad bin Ka'b said, "It (the Fire) will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body."

Concerning Allāh's statement,

*Verily, it shall Muṣadah upon them.* meaning, covering, just as was mentioned in the Tafsīr of Sūrat Al-Balad (see 90:20). Then Allāh says,

*In pillars stretched forth.*

"Āṭiyah Al-‘Awfi said, "Pillars of Iron." As-Suddi said, "Made of fire." Al-‘Awfi reported from Ibn ‘Abbās, "He will make them enter pillars stretched forth, meaning there will be columns over them, and they will have chains on their necks, and the gates (of Hell) will be shut upon them."
The *Tafsīr* of Sūrat Al-Fīl

(Chapter - 105)

Which was revealed in Makkah

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

١١٩

1. Have you not seen how your Lord dealt with the Owners of the Elephant?

2. Did He not make their plot go astray?

3. And He sent against them birds, in flocks (Abābīl).

4. Striking them with stones of Sijjīl.

5. And He made them like ‘Aṣf, Ma’kūl.

This is one of the favors Allāh did for the Quraysh. He saved them from the People of the Elephant who had tried to tear down the Ka‘bah and wipe out all traces of its existence. Allāh destroyed them, defeated them, thwarted their plans, made their efforts in vain and sent them back routed.

They were people who were Christians, and thus, their religion was closer to the True Religion (Islām) than the idolatry of the Quraysh. However, this was a means of giving a sign and preparing the way for the coming of the Messenger of Allāh ﷺ. For verily, he was born during that same year according to the most popular opinion. So the tongue of destiny was saying, “We will not help you, O people of Quraysh, because of any status you may have over the Ethiopians (Abyssinians). We are only helping you in order to defend the Ancient House (the Ka‘bah), which We will honor, magnify, and venerate by sending the unlettered Prophet, Muḥammad ﷺ, the Finality of all Prophets.”
A Summary of the Story of the People of the Elephant

This is the story of the people of the Elephant, in brief, and summarized. It has already been mentioned in the story of the People of the Ditch that Dhu Nuwas, the last king of Ḥimyar, a polytheist – was the one who ordered killing the People of the Ditch. They were Christians and their number was approximately twenty thousand. None of them except a man named Daws Dhu Tha'laban escaped. He fled to Ash-Shām where he sought protection from Caesar, the emperor of Ash-Shām, who was also a Christian. Caesar wrote to An-Najashi, the king of Ethiopia (Abyssinia), who was closer to the home of the man. An-Najashi sent two governors with him: Aryāṭ and Abrahah bin Aṣ-Ṣabāḥ Abu Yaksūm, along with a great army.

The army entered Yemen and began searching the houses and looting in search of the king of Ḥimyar (Dhu Nuwās). Dhu Nuwās was eventually killed by drowning in the sea. Thus, the Ethiopians were free to rule Yemen, with Aryāṭ and Abrahah as its governors. However, they continually disagreed about matters, attacked each other, fought each other and warred against each other, until one of them said to the other, “There is no need for our two armies to fight. Instead let us fight each other (in a duel) and the one who kills the other will be the ruler of Yemen.” So the other accepted the challenge and they held a duel. Behind each man was a channel of water (to keep either from fleeing). Aryāṭ gained the upper hand and struck Abrahah with his sword, splitting his nose and mouth, and slashing his face. But ‘Atawdah, Abrahah’s guard, attacked Aryāṭ and killed him. Thus, Abrahah returned wounded to Yemen where he was treated for his injuries and recovered. He thus became the commander of the Abyssinian army in Yemen.

Then the king of Abyssinia, An-Najashi wrote to him, blaming him for what had happened (between him and Aryāṭ) and threatened him, saying that he swore to tread on the soil of Yemen and cut off his forelock. Therefore, Abrahah sent a messenger with gifts and precious objects to An-Najashi to appease him and flatter him, and a sack containing soil from Yemen and a piece of hair cut from his forelock. He said in his letter to the king, “Let the king walk upon this soil and thus fulfill his oath, and this is my forelock hair that I send to
you.” When An-Najāshi received this, he was pleased with Abrahah and gave him his approval. Then Abrahah wrote to An-Najāshi saying that he would build a church for him in Yemen the like of which had never been built before. Thus, he began to build a huge church in Ṣan‘ā’, tall and beautifully crafted and decorated on all sides.

The Arabs called it Al-Qullays because of its great height, and because if one looked at it, his cap would be in danger of falling off as he tilted his head back. Then Abrahah Al-Ashram decided to force the Arabs to make their pilgrimage to this magnificent church, just as they had performed pilgrimage to the Ka‘bah in Makkah. He announced this in his kingdom (Yemen), but it was rejected by the Arab tribes of ‘Adnān and Qaḥtān. The Quraysh were infuriated by it, so much so that one of them journeyed to the church and entered it one night. He then relieved himself in the church and ran away (escaping the people). When its custodians saw what he had done, they reported it to their king, Abrahah, saying; “One of the Quraysh has done this in anger over their House in whose place you have appointed this church.” Upon hearing this, Abrahah swore to march to the House of Makkah (the Ka‘bah) and destroy it stone by stone.

Muqātil bin Sulaymān mentioned that a group of young men from the Quraysh entered the church and started a fire in it on an extremely windy day. So the church caught on fire and collapsed to the ground. Due to this Abrahah prepared himself and set out with a huge and powerful army so that none might prevent him from carrying out his mission. He took along a great, powerful elephant that had a huge body the like of which had never been seen before. This elephant was called Maḥmūd and it was sent to Abrahah from An-Najāshi, the king of Abyssinia, particularly for this expedition. It has also been said that he had eight other elephants with him; their number was also reported to be twelve, plus the large one, Maḥmūd – and Allāh knows best. Their intention was to use this big elephant to demolish the Ka‘bah. They planned to do this by fastening chains to the pillars of the Ka‘bah and placing the other ends around the neck of the elephant. Then they would make the elephant pull on them in order to tear down the walls of the Ka‘bah all at one time. When the Arabs
heard of Abraham’s expedition, they considered it an extremely grave matter. They held it to be an obligation upon them to defend the Sacred House and repel whoever intended a plot against it.

Thus, the noblest man of the people of Yemen and the greatest of their chiefs set out to face him (Abraham). His name was Dhu Nafr. He called his people, and whoever would respond to his call among the Arabs, to go to war against Abraham and fight in defense of the Sacred House. He called the people to stop Abraham’s plan to demolish and tear down the Ka’bah. So the people responded to him and they entered into battle with Abraham, but he defeated them. This was due to Allah’s will and His intent to honor and venerate the Ka’bah. Dhu Nafr was captured and taken along with the army of Abraham.

The army continued on its way until it came to the land of Khath’am where it was confronted by Nufayl bin Ḥabīb Al-Kath’ami along with his people, the Shahrān and Nāhis tribes. They fought Abraham but he defeated them and captured Nufayl bin Ḥabīb. Initially he wanted to kill him, but he forgave him and took him as his guide to show him the way to Al-Hijāz.

When they approached the area of At-Ṭā‘if, its people – the people of Thaqīf – went out to Abraham. They wanted to appease him because they were fearful for their place of worship, which they called Al-Lāt. Abraham was kind to them and they sent a man named Abu Righāl with him as a guide. When they reached a place known as Al-Mughammas, which is near Makkah, they settled there. Then he sent his troops on a foray to capture the camels and other grazing animals of the Makkans, which they did, including about two hundred camels belonging to ‘Abdul-Muṭṭalib. The leader of this particular expedition was a man named Al-Aswad bin Mafṣūd. According to what Ibn Ishāq mentioned, some of the Arabs used to satirize him (because of the part he played in this historical incident).

Then Abraham sent an emissary named Ḥanāṯah Al-Ḥimyari to enter Makkah, commanding him to bring the head of the Quraysh to him. He also commanded him to inform him that the king will not fight the people of Makkah unless they try to
prevent him from the destruction of the *Ka'bah*. Ḥanāṭah went
to the city and he was directed to 'Abdul-Muṭṭalib bin Hāshim,
to whom he relayed Abrahah's message.

'Abdul-Muṭṭalib replied, "By Allāh! We have no wish to fight
him, nor are we in any position to do so. This is the Sacred
House of Allāh, and the house of His *Khalil*, Ibrāhīm, and if
He wishes to prevent him (Abrahah) from (destroying) it, it is
His House and His Sacred Place (to do so). And if He lets him
approach it, by Allāh, We have no means to defend it from
him." So Ḥanāṭah told him, "Come with me to him (Abrahah)."
And so 'Abdul-Muṭṭalib went with him.

When Abrahah saw him, he was impressed by him, because
'Abdul-Muṭṭalib was a large and handsome man. So Abrahah
descended from his seat and sat with him on a carpet on the
ground. Then he asked his translator to say to him, "What do
you need?" 'Abdul-Muṭṭalib replied to the translator, "I want
the king to return my camels which he has taken from me
which are two hundred in number." Abrahah then told his
translator to tell him, "I was impressed by you when I first
saw you, but now I withdraw from you after you have spoken
to me. You are asking me about two hundred camels which I
have taken from you and you leave the matter of a house
which is (the foundation of) your religion and the religion of
your fathers, which I have come to destroy and you do not
speak to me about it?"

'Abdul-Muṭṭalib said to him, "Verily, I am the lord of the
camels. As for the House, it has its Lord Who will defend it." Abrahah
said, "I cannot be prevented (from destroying it)."
'Abdul-Muṭṭalib answered, "Then do so."

It is said that a number of the chiefs of the Arabs
accompanied 'Abdul-Muṭṭalib and offered Abrahah a third of
the wealth of the tribe of Tihāmah if he would withdraw from
the House, but he refused and returned 'Abdul-Muttalib's
camels to him. 'Abdul-Muṭṭalib then returned to his people
and ordered them to leave Makkah and seek shelter at the top
of the mountains, fearful of the excesses which might be
committed by the army against them. Then he took hold of the
metal ring of the door of the *Ka'bah*, and along with a number
of Quraysh, he called upon Allāh to give them victory over
Abrahah and his army. 'Abdul-Muṭṭalib said, while hanging on
to the ring of the Ka‘bah’s door, “There is no matter more important to any man right now than the defense of his livestock and property. So, O my Lord! Defend Your property. Their cross and their cunning will not be victorious over your cunning by the time morning comes.”

According to Ibn Ishāq, then ‘Abdul-Muţtalib let go of the metal ring of the door of the Ka‘bah, and they left Makkah and ascended to the mountains tops. Muqāţil bin Sulaymān mentioned that they left one hundred animals (camels) tied near the Ka‘bah hoping that some of the army would take some of them without a right to do so, and thus bring about the vengeance of Allāh upon themselves.

When morning came, Abrahah prepared to enter the sacred city of Makkah. He prepared the elephant named Maḥmūd. He mobilized his army, and they turned the elephant towards the Ka‘bah. At that moment Nufayl bin Ḥabīb approached it and stood next to it, and taking it by its ear, he said, “Kneel, Maḥmūd! Then turn around and return directly to whence you came. For verily, you are in the Sacred City of Allāh.” Then he released the elephant’s ear and it knelt, after which Nufayl bin Ḥabīb left and hastened to the mountains. Abrahah’s men beat the elephant in an attempt to make it rise, but it refused. They beat it on its head with axes and used hooked staffs to pull it out of its resistance and make it stand, but it refused. So they turned him towards Yemen, and he rose and walked quickly. Then they turned him towards Ash-Shām and he did likewise. Then they turned him towards the east and he did the same thing. Then they turned him towards Makkah and he knelt down again.

Then Allāh sent against them the birds from the sea, like swallows and herons. Each bird carried three stones the size of chickpeas and lentils, one in each claw and one in its beak. Everyone who was hit by them was destroyed, though not all of them were hit. They fled in panic along the road asking about the whereabouts of Nufayl that he might point out to them the way home. Nufayl, however, was at the top of the mountain with the Quraysh and the Arabs of the Ḥijāz observing the wrath which Allāh had caused to descend on the people of the elephant. Nufayl then began to say, “Where will they flee when the One True God is the Pursuer? For Al-
Ashram is defeated and not the victor.”

Ibn Ishāq reported that Nufayl said these lines of poetry at that time,

“Didn’t you live with continued support? We favored you all with a revolving eye in the morning (i.e., a guide along the way).

If you saw, but you did not see it at the side of the rock covered mountain that which we saw.

Then you will excuse me and praise my affair, and do not grieve over what is lost between us.

I praised Allāh when I saw the birds, and I feared that the stones might be thrown down upon us.

So all the people are asking about the whereabouts of Nufayl, as if I have some debt that I owe the Abyssinians.”

‘Aṭā’ bin Yasār and others have said that all of them were not struck by the torment at this hour of retribution. Rather some of them were destroyed immediately, while others were gradually broken down limb by limb while trying to escape. Abrahah was of those who was broken down limb by limb until he eventually died in the land of Khath'am.

Ibn Ishāq said that they left (Makkah) being struck down and destroyed along every path and at every water spring. Abrahah’s body was afflicted by the pestilence of the stones and his army carried him away with them as he was falling apart piece by piece, until they arrived back in Ṣan‘ā’. When they arrived there he was but like the baby chick of a bird. And he did not die until his heart fell out of his chest. So they claim.

Ibn Ishāq said that when Allāh sent Muḥammad with the prophethood, among the things that he used to recount to the Quraysh as blessings that Allāh had favored them with of His bounties, was His defending them from the attack of the Abyssinians. Due to this they (the Quraysh) were allowed to remain (safely in Makkah) for a period of time. Thus, Allāh said,

{Had you not seen how your Lord dealt with the Owners of the Elephant? Did He not make their plot go astray? And He
sent against them birds, in flocks (Abābīl). Striking them with stones of Sijjīl. And He made them like ‘Asf, Ma’kūl.»

«For the ʿIlāf of the Quraysh, their ʿIlāf caravans, in winter and in summer. So, let them worship the Lord of this House, Who has fed them against hunger, and has made them safe from fear.» (106:1-4)

meaning, that Allāh would not alter their situation because Allāh wanted good for them if they accepted Him.

Ibn Hishām said, “Al-Abābīl are the groups, as the Arabs do not speak of just one (bird).” He also said, “As for As-Sijjīl, Yūnus An-Naḥwī and Abu ʿUbaydah have informed me that according to the Arabs, it means something hard and solid.” He then said, “Some of the commentators have mentioned that it is actually two Persian words that the Arabs have made into one word. The two words are Sanj and Jīl, Sanj meaning stones, and Jīl meaning clay. The rocks are of these two types: stone and clay.” He continued saying, “Al-ʿAsf are the leaves of the crops that are not gathered. One of them is called ‘Asfah.”[1] This is the end of what he mentioned.

Ḥammād bin Salamah narrated from ʿĀṣim, who related from Zirr, who related from ‘Abdullāh and Abu Salamah bin ʿAbdur-Raḥmān that they said,

«birds Abābīl.» “In groups.” Ibn ʿAbbās and Aḍ-Ḍaḥḥāk both said, “Abābīl means some of them following after others.” Al-Ḥasan Al-Ḥaṣrī and Qatādah both said, “Abābīl means many.” Mujāhid said, “Abābīl means in various, successive groups.” Ibn Zayd said, “Abābīl means different, coming from here and there. They came upon them from everywhere.”[2]

Al-Ḳasāʾi said, “I heard some of the grammarians saying, “The singular of Abābīl is Ibīl.”

Ibn Jarīr recorded from İshāq bin ʿAbdullāh bin Al-Ḥārith

bin Nawfal that he said concerning Allāh’s statement,

〈And He sent against them birds, Abābīl.〉 “This means in divisions just as camels march in divisions (in their herds).”[1] It is reported that Ibn ‘Abbās said,

〈And He sent against them birds, Abābīl.〉 “They had snouts like the beaks of birds and paws like the paws of dogs.”[2] It has been reported that ‘Ikrimah said commenting on Allāh’s statement,

〈birds, Abābīl.〉 “They were green birds that came out of the sea and they had heads like the heads of predatory animals.”[3] It has been reported from ‘Ubayd bin ‘Umayr that he commented:

〈birds, Abābīl.〉 “They were black birds of the sea that had stones in their beaks and claws.”[4] And the chains of narration (for these statements) are all authentic.

It is reported from ‘Ubayd bin ‘Umayr that he said, “When Allāh wanted to destroy the People of the Elephant, he sent birds upon them that came from sea swallows. Each of the birds was carrying three small stones – two stones with its feet and one stone in its beak. They came until they gathered in rows over their heads. Then they gave a loud cry and threw what was in their claws and beaks. Thus, no stone fell upon the head of any man except that it came out of his behind (i.e., it went through him), and it did not fall on any part of his body except that it came out from the opposite side. Then Allāh sent a severe wind that struck the stones and increased them in force. Thus, they were all destroyed.”

Concerning Allāh’s statement,

And He made them like 'Asf, Ma'kūl. Sa'id bin Jubayr said, “This means straw, which the common people call Habbūr.” In a report from Sa'id he said, “The leaves of wheat.”[1] He also said, “Al-'Asf is straw, and Al-Ma'kūl refers to the fodder that is cut for animals.” Al-Hasan Al-Baṣrī said the same thing. Ibn 'Abbās said, “Al-'Asf is the shell of the grain, just like the covering of wheat.”[2] Ibn Zayd said, “Al-'Asf are the leaves of vegetation and produce. When the cattle eat it they defecate it out and it becomes dung.”[3]

The meaning of this is that Allāh destroyed them, annihilated them and repelled them in their plan and their anger. They did not achieve any good. He made a mass destruction of them, and not one of them returned (to their land) to relate what happened except that he was wounded. This is just like what happened to their king, Abrahah. For indeed he was split open, exposing his heart when he reached his land of Ṣan'ā'. He informed the people of what happened to them and then he died. His son Yakṣūm became the king after him, and then Yakṣūm's brother, Masrūq bin Abrahah succeeded him. Then Sayf bin Dhi Yazan Al-Ḥīmyari went to Kīsrā (the king of Persia) and sought his help against the Abyssinians. Therefore, Kīsrā dispatched some of his army with Sayf Al-Ḥīmyari to fight with him against the Abyssinians. Thus, Allāh returned their kingdom to them (i.e., the Arabs of Yemen) along with all the sovereignty their fathers possessed. Then large delegations of Arabs came to him (Sayf Al-Ḥīmyari) to congratulate him for their victory.[4]

We have mentioned previously in the Tafsīr of Sūrat Al-Fath that when the Messenger of Allāh ﷺ approached the mountain pass that would lead him to the Quraysh on the Day of Al-Ḥudaybiyyah, his she-camel knelt down. Then the people attempted to make her get up but she refused. So, the people said, “Al-Qaṣwā’ has become stubborn.” The Prophet ﷺ

replied,

«Al-Qaswa’ has not become stubborn, for that is not part of her character. Rather, she has been stopped by He Who restrained the Elephant (of Abrahah).»

Then he said,

«I swear by He in Whose Hand is my soul, they (the Quraysh) will not ask me for any matter (of the treaty) in which the sacred things of Allāh are honored except that I will agree with them on it.»

Then he beckoned the she-camel to rise and she stood up.[1]

This Ḥadīth is of those that Al-Bukhārī was alone in recording.

It has been recorded in the Two Šāhiḥs that on the Day of the conquest of Makkah, the Messenger of Allāh ﷺ said,

«Verily, Allāh restrained the Elephant from Makkah, and He has given His Messenger and the believers authority over it. And indeed its sacredness has returned just as it was sacred yesterday. So, let those who are present inform those who are absent.»[2]

This is the end of the Tafsīr of Sūrat Al-Šīl, and all praise and thanks are due to Allāh.

The Tafsir of Sūrah Quraysh  
(Chapter - 106)  
Which was revealed in Makkah

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

1. For the Īlāf of the Quraysh.  
2. Their Īlāf caravans, in winter and in summer.  
3. So, let them worship the Lord of this House.  
4. Who has fed them against hunger, and has made them safe from fear.  

This Sūrah has been separated from the one that preceded it in the primary Muṣḥaf (the original copy of ‘Uthmān). They (the Companions) wrote “In the Name of Allāh, the Most Gracious, the Most Merciful” on the line (i.e., the space) between these two Sūrahs. They did this even though this Sūrah is directly related to the one which precedes it, as Muḥammad bin Ishāq and ‘Abdur-Rahmān bin Zayd bin
Aslam have both clarified.

This is because the meaning of both of them is, "We have prevented the Elephant from entering Makkah and We have destroyed its people in order to gather (Ilāf) the Quraysh, which means to unite them and bring them together safely in their city."

It has also been said that the meaning of this (Ilāf) is what they would gather during their journey in the winter to Yemen and in the summer to Ash-Shām through trade and other than that. Then they would return to their city in safety during their journeys due to the respect that the people had for them because they were the residents of Allāh's sanctuary. Therefore, whoever knew them would honor them. Even those who came to them and traveled with them, would be safe because of them. This was their situation during their journeys and travels during their winter and summer. In reference to their living in the city, then it is as Allāh said,

وَلَيْنُنَّكُمُ هُمْ أَنَا جَعَلْتُكُمُ حَكْرًا مُّلْيًا وَخَفَّفَتُكُمُ السَّيِّرَ بِمَّلْيِكُمُ (29:67)

Thus, Allāh says,

لَيْنُنَّكُمُ هُمْ أَنَا جَعَلْتُكُمُ حَكْرًا مُّلْيًا وَخَفَّفَتُكُمُ السَّيِّرَ بِمَّلْيِكُمُ

(For the Ilāf of the Quraysh. Their Ilāf)

This is a subject that has been transferred from the first sentence in order to give it more explanation. Thus, Allāh says,

فِي أَنَا أَنَا لَمَّا هَيَّنَّكُمُ بِالَّذِينَ خَلَقْتُهُمْ (29:67)

(Their Ilāf caravans, in winter and in summer.) Ibn Jarīr said, "The correct opinion is that the letter Lām is a prefix that shows amazement. It is as though He (Allāh) is saying, 'You should be amazed at the uniting (or taming) of the Quraysh and My favor upon them in that.'" He went on to say, "This is due to the consensus of the Muslims that they are two separate and independent Sūrahs."

Then Allāh directs them to be grateful for this magnificent favor in His saying,
So, let them worship the Lord of this House, meaning, then let them single Him out for worship, just as He has given them a safe sanctuary and a Sacred House. This is as Allah says,

«إِنَّا أُرْتُمُتُ أَن أَصْبَحَ رَكُّ كَمِنْ آدَمَ كَمِنْ هَٰذِهِ الْأَرْضِ حَرَّمَهَا وَلَمْ نُرْتُ أَن أَكُنْ مِنْ السَّلِيمِينَ»

(I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.) (27:91)

Then Allah says,

«أَلَوْتُ اللَّهُ مَن يُجْعَلُ»

(Who has fed them against hunger, meaning, He is the Lord of the House and He is the One Who feeds them against hunger.

«وَمَنْ أَطَمَّهُمْ مِنْ خَيْرٍ»

(And has made them safe from fear, meaning, He favors them with safety and gentleness, so they should single Him out for worship alone, without any partner. They should not worship any idol, rival or statue besides Him. Therefore, whoever accepts this command, Allah will give him safety in both this life and the Hereafter. However, whoever disobeys Him, He will remove both of them from him. This is as Allah says,

«وَزَكَّرَبَ اللَّهُ اسْتَبْلِيَتْ قُرْبَتُكُمْ كَبِيرَةً مُّلْسِمَةً تَأْيِذًا بَيْنَهَا وَذَٰلِكَ مِنْ غَيْبِي مَكَانٍ مَّا أَنزَلَ اللَّهُ مَا مَثَلُهُ وَاللَّهُ عَلِيمٌ حَكِيمٌ»

(And Allah puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place, but it denied the favors of Allah. So, Allah made it taste extreme of hunger and fear, because of that which they used to do. And verily, there had come unto them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers.) (16:112-113)

This is the end of the Tafsir of Surah Quraysh, and all praise and thanks are due to Allah.
The *Tafsir* of Sūrat Al-Māʿūn

*(Chapter - 107)*

Which was revealed in Makkah

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

1. Have you seen him who denies Ad-Dīn?
2. That is he who repulses the orphan,
3. And urges not the feeding of Al-Miskīn.
4. So, woe unto those performers of Ṣalāh,
5. Those who with their Ṣalāh are Sāhūn.
6. Those who do good deeds only to be seen,
7. And withhold Al-Māʿūn.

Allāh says, “O Muḥammad! Have you seen the one who denies the Dīn?” Here the word Dīn means the Hereafter, the Recompense and the Final Reward.

> That is he who repulses the orphan, meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

> And urges not the feeding of Al-Miskīn. This is as Allāh says,

> Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-
Miskīn! (89:17-18) meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allāh says,

{َوَقُلْ لِلْمُسْلِمِينَ َاَلْيَبْنِ ُهْمَمْ ْعَنِ السَّلَّابِيْمِ سَاهْوَرُونَ}

{So, woe unto those performers of Šalāh, those who with their Šalāh are Sāhūn.}

Ibn ‘Abbās and others have said, “This means the hypocrites who pray in public but do not pray in private.”[1]

Thus, Allāh says,

{ٍلِلْمُسْلِمِينَ}

{unto those performers of Šalāh,} They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn ‘Abbās said, or it may be referring to performing it in its stipulated time that has been legislated Islāmically. This means that the person prays it completely outside of its time. This was said by Masrūq and Abu Aḍ-Ḍuḥa.[2]

‘Aṭā bin Dīnār said, “All praise is due to Allāh, the One Who said,

{ٍعَنِ السَّلَّابِيْمِ سَاهْوَرُونَ}

{with their Šalāh are Sāhūn.} and He did not say, ‘those who are absent minded in their prayer.’ ”[3]

It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the Āyah comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this Āyah applies to him. And whoever has all of these characteristics, then he has completed his share of this Āyah, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two

The Prophet ﷺ said,

"This is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shaytān. Then he stands and pecks four (Rak‘ahs) and he does not remember Allāh (in them) except very little." [1]

This Hadith is describing the end of the time for the ‘Asr prayer, which is the middle prayer as is confirmed by a text (Hadith). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet ﷺ said,

"He does not remember Allāh (in them) except very little."

He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allāh. This is just as if he did not pray at all. Allāh says,

"Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allāh but little." (4:142)

and Allāh says here,

"Those who do good deeds only to be seen,"

Imām Aḥmad recorded from ‘Amr bin Murrah that he said, "We were sitting with Abu ‘Ubaydah when the people mentioned showing-off. A man known as Abu Yazīd said, "I

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heard 'Abdullāh bin 'Amr saying that the Messenger of Allāh ṣṣa said,

"Whoever tries to make the people hear of his deed, Allāh, the One Who hears His creation, will hear it and make him despised and degraded."

from what is related to his statement,

"Those who do good deeds only to be seen."

is that whoever does a deed solely for Allāh, but the people come to know about it, and he is pleased with that, then this is not considered showing off.

Allāh said:

"And withhold Al-Māʿūn." This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving Zakāh and different types of charity that bring one closer to Allāh.

Al-Masʿūdi narrated from Salamah bin Kuhayl who reported from Abu Al-ʿUbaydīn that he asked Ibn Masʿūd about Al-Māʿūn and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items."

This is the end of the Tafsīr of Sūrat Al-Māʿūn, and all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Kawthar
(Chapter - 108)

Which was revealed in Al-Madīnah and They also say in Makkah

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

{1. Verily, We have granted you Al-Kawthar.}
{2. Therefore turn in prayer to your Lord and sacrifice.}
{3. For he who hates you, he will be cut off.}

Muslim, Abu Dāwud and An-Nasā’ī, all recorded from Anas[1] that he said, “While we were with the Messenger of Allāh ﷺ in the Masjid, he dozed off into a slumber. Then he lifted his head smiling. We said, ‘O Messenger of Allāh! What has caused you to laugh?’ He said,

{Verily, a Sūrah was just revealed to me.}

Then he recited,

{Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice. For he who hates you, he will be cut off.}

Then he said,

{Do you all know what is Al-Kawthar?}

We said, 'Allāh and His Messenger know best.' He said,

«Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a pond where my Ummah will be brought to on the Day of Judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allāh from among them will be (prevented from it) and I will say: “O Lord! Verily, he is from my Ummah (followers).” Then He (Allāh) will say: “Verily, you do not know what he introduced (or innovated) after you.”»[1]

This is the wording of Muslim.

Aḥmad recorded this Ḥadīth from Muḥammad bin Fudayl, who reported from Al-Mukhtār bin Fulful, who reported it from Anas bin Mālik.[2]

Imām Aḥmad also recorded from Anas that the Messenger of Allāh ﷺ said,

«I entered Paradise and I came to a river whose banks had tents made of pearls. So I thrust my hand into its flowing water and found that it was the strongest (smell) of musk. So I asked, “O Jibrīl! What is this?” He replied, “This is Al-Kawthar which Allāh, the Mighty and Majestic has given you.”»[3]

Al-Bukhārī recorded this in his Ṣaḥīḥ, and so did Muslim, on the authority of Anas bin Mālik. In their version Anas said, “When the Prophet ﷺ was taken up to the heaven, he said,

I came to a river whose banks had domes of hollowed pearl. I said: "O Jibril! What is this?" He replied: "This is Al-Kawthar."[1] This is the wording of Al-Bukhārī.

Ahmad recorded from Anas that a man said, "O Messenger of Allah! What is Al-Kawthar?" He replied,

"هُوَ نَهْرٌ فِي الْبَيْتِ ٱلْمُغْطَائِيَّةِ زُبّي، لَهُ أَمْرٌ بِيَاضًا مِنَ الْبَيْنِ، وَأَخْلَى مِنَ الْعُسْلِ، فِيهِ طَيْرٌ أَعْتَاشُهَا كَأَعْتَاشُ الْجَرْحِ.

"It is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than honey. There are birds in it whose necks are (long) like carrots."

'Umar said, "O Messenger of Allah! Verily, they (the birds) will be beautiful." The Prophet ﷺ replied,

"أَيْلُهَا أَنْعَمُ مِنْهَا يَا عَمْرَٰ.

"The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O 'Umar."[2]

Al-Bukhārī recorded from Sa‘īd bin Jubayr that Ibn 'Abbās said about Al-Kawthar, "It is the good which Allah gave to him (the Prophet)." Abu Bishr said, "I said to Sa‘īd bin Jubayr, 'Verily, people are claiming that it is a river in Paradise.'" Sa‘īd replied, "The river which is in Paradise is part of the goodness which Allah gave him.'"[3]

Al-Bukhārī also recorded from Sa‘īd bin Jubayr that Ibn 'Abbās said, "Al-Kawthar is the abundant goodness."[4] This explanation includes the river and other things as well. Because the word Al-Kawthar comes from the word Kathrah (abundance) and it (Al-Kawthar) linguistically means an abundance of goodness. So from this goodness is the river (in Paradise).

Imām Ahmad recorded from Ibn 'Umar that the Messenger of Allah ﷺ said,

"Al-Kawthar is a river in Paradise whose banks are of gold and it runs over pearls. Its water is whiter than milk and sweeter than honey."

This Hadith was recorded in this manner by At-Tirmidhi, Ibn Mājah, Ibn Abī Ḥātim and Ibn Jarīr. At-Tirmidhi said, "Ḥasan Šāhīh."[2]

Then Allāh says,

\[
\text{(Therefore turn in prayer to your Lord and sacrifice.)}
\]

meaning, ‘just as We have given you the abundant goodness in this life and the Hereafter – and from that is the river that has been described previously – then make your obligatory and optional prayer, and your sacrifice (of animals) solely and sincerely for your Lord. Woship Him alone and do not associate any partner with him. And sacrifice pronouncing His Name alone, without ascribing any partner to Him.’ This is as Allāh says,

\[
\text{أَوْاَذُ الْكِتَابُ الْمُخْرَجُ}
\]

\[
\text{(Say: ‘Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.’)}
\]

(6:162-163)

Ibn ‘Abbās, ‘Aṭā,’ Mujāhid, ʿIkrimah and Al-Ḥasan all said, “This means with this the ḅudn should be sacrificed.”[3]

Qatādah, Muḥammad bin Kaʿb Al-Qurazi, Aḍ-Ḍaḥḥāk, Ar-Rabī‘, ‘Aṭā’ Al-Khurāṣānī, Al-Ḥakam, Ismāʿīl bin Abī Khālid and others from the Salaf have all said the same.[4] This is the

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opposite of the way of the idolators, prostrating to other than Allāh and sacrificing in other than His Name. Allāh says,

\[ 
\text{And do not eat from what Allāh's Name has not been pronounced over, indeed that is Fisq.} \quad (6:121) 
\]

**The Enemy of the Prophet \( ☦ \) is Cut Off**

Allāh says,

\[ 
\text{For he who hates you, he will be cut off.} \quad \text{meaning, 'indeed he who hates you, O Muḥammad, and he hates what you have come with of guidance, truth, clear proof and manifest light, he is the most cut off, meanest, lowliest person who will not be remembered.'} 
\]

Ibn 'Abbās, Mujāhid, Sa‘īd bin Jubayr and Qatādah all said, “This Āyah was revealed about Al-‘Āṣ bin Wā’il.”[1] Whenever the Messenger of Allāh ☦ would be mentioned (in his presence) he would say, ‘Leave him, for indeed he is a man who is cut off having no descendants. So when he dies he will not be remembered.’ Therefore, Allāh revealed this Sūrah.”[2]

Shamir bin ‘Atiyah said, “This Sūrah was revealed concerning ‘Uqbah bin Abī Mu‘ayṭ.”[3]

Ibn ‘Abbās and ʻIkrimah have both said, “This Sūrah was revealed about Ka‘b bin Al-Ashraf and a group of the disbelievers of the Quraysh.”[4]

Al-Bazzār recorded that Ibn ‘Abbās said, “Ka‘b bin Al-Ashraf came to Makkah and the Quraysh said to him, ‘You are the leader of them (the people). What do you think about this worthless man who is cut off from his people? He claims that he is better than us while we are the people of the place of pilgrimage, the people of custodianship (of the Ka‘bah), and the people who supply water to the pilgrims.’ He replied, ‘You

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all are better than him.’ So Allah revealed,

\[ \text{For he who hates you, he will be cut off.} \]

This is how Al-Bazzar recorded this incident and its chain of narration is authentic.\[^{1}\]

It has been reported that ‘Atâ’ said, ‘This Sūrah was revealed about Abu Lahab when a son of the Messenger of Allah died. Abu Lahab went to the idolators and said, ‘Muḥammad has been cut off (i.e., from progeny) tonight.’ So concerning this Allah revealed,

\[ \text{For he who hates you, he will be cut off.} \]

As-Suddi said, ‘When the male sons of a man died the people used to say, ‘He has been cut off.’ So, when the sons of the Messenger of Allah died they said, ‘Muḥammad has been cut off.’ Thus, Allah revealed,

\[ \text{For he who hates you, he will be cut off.} \]

So they thought in their ignorance that if his sons died, his remembrance would be cut off. Allah forbid! To the contrary, Allah preserved his remembrance for all the world to see, and He obligated all the servants to follow his Law. This will continue for all of time until the Day of Gathering and the coming of the Hereafter. May the blessings of Allah and His peace be upon him forever until the Day of Assembling.

This is the end of the Tafsir of Sūrat Al-Kawthar, and all praise and blessings are due to Allah.

\[^{1}\] Kashf Al-Astår 3:83.
The Tafsir of Sūrah Qul yā Ayyuhal-Kāfīrūn
(Chapter - 109)

Which was revealed in Makkah

The Recitation of these Sūrah in the Optional Prayers

It has been confirmed in Ṣaḥīḥ Muslim from Jābir that the Messenger of Allāh ﷺ recited this Sūrah (Al-Kāfīrūn) and

قُلْ هُوَ أَحَدُ

{Say: "He is Allāh One."} (112:1) in the two Rak‘ahs of Tawāf.[1] It is also recorded in Ṣaḥīḥ Muslim in a Ḥadīth of Abu Hurayrah that the Messenger of Allāh ﷺ recited these two Sūrah in the two Rak‘ahs (optional prayer) of the Morning prayer.[2]

Imām Aḥmad recorded from Ibn ‘Umar that the Messenger of Allāh ﷺ recited in the two Rak‘ahs before the Morning prayer and the two Rak‘ahs after the Sunset prayer on approximately ten or twenty different occasions,

قُلْ يَأْبَأَيَّ الصَّبِيرُ

{Say: "O Al-Kāfīrūn!"} and

قُلْ هُوَ أَحَدُ

{Say: " He is Allāh One."} (112:1)[3]

Aḥmad also recorded that Ibn ‘Umar said, "I watched the Prophet ﷺ twenty-four or twenty-five times reciting in the two Rak‘ahs before the Morning prayer and the two Rak‘ahs after the Sunset prayer,

Say: "O Al-Kāfirūn!" 
and 

Say: "He is Allāh One." (112:1)\(^{[1]}\)

Ahmad recorded that Ibn 'Umar said, "I watched the Prophet ﷺ for a month and he would recite in the two Rak‘ahs before the Morning prayer,

Say: "O Al-Kāfirūn." 
and 

Say: "He is Allāh One." (112:1)\(^{[2]}\)

This was also recorded by At-Tirmidhi, Ibn Mājah and An-

Nasā‘i. At-Tirmidhi said, "Hasan."\(^{[3]}\) It has already been mentioned previously in a Ḥadīth that it (Sūrat Al-Kāfirūn) is equivalent to a fourth of the Qur‘ān and Az-Zalzalah is equivalent to a fourth of the Qur‘ān.

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

\(^{[1]}\) Ahmad 2:99.
\(^{[2]}\) Ahmad 2:94.
1. Say: “O disbelievers!”

2. “I worship not that which you worship.”

3. “Nor will you worship whom I worship.”

4. “And I shall not worship that which you are worshipping.”

5. “Nor will you worship that which I worship.”

6. “To you be your religion, and to me my religion.”

The Declaration of Innocence from Shirk

This Sūrah is the Sūrah of disavowal from the deeds of the idolators. It commands a complete disavowal of that. Allāh’s statement,

Say: “O disbelievers!” includes every disbeliever on the face of the earth, however, this statement is particularly directed towards the disbelievers of the Quraysh. It has been said that in their ignorance they invited the Messenger of Allāh ﷺ to worship their idols for a year and they would (in turn) worship his God for a year. Therefore, Allāh revealed this Sūrah and in it He commanded His Messenger ﷺ to disavow himself from their religion completely. Allāh said,

I worship not that which you worship. meaning, statues and rival gods.

Nor will you worship whom I worship. and He is Allāh Alone, Who has no partner. So the word Ma (what) here means Man (who). Then Allāh says,

And I shall not worship that which you are worshipping. Nor will you worship whom I worship. meaning, I do not worship according to your worship, which means that I do not go along with it or follow it. I only worship Allāh in the manner in which He loves and is pleased with.’ Thus, Allāh says,
Nor will you worship whom I worship. meaning, ‘you do not follow the commands of Allāh and His Legislation in His worship. Rather, you have invented something out of the promptings of your own souls.' This is as Allāh says,

They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord! (53:23)

Therefore, the disavowal is from all of what they are involved. For certainly the worshipper must have a god whom he worships and set acts of worship that he follows to get to him. So the Messenger ﷺ and his followers worship Allāh according to what He has legislated. This is why the statement of Islām is “There is no God worthy of being worshipped except Allāh, and Muḥammad is the Messenger of Allāh.” This means that there is no (true) object of worship except Allāh and there is no path to Him (i.e., way of worshipping Him) other than that which the Messenger came with. The idolators worship other than Allāh, with acts of worship that Allāh has not allowed. This is why the Messenger ﷺ said to them,

To you be your religion, and to me my religion.

This is similar to Allāh’s statement,

And if they belie you, say: “For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!” (10:41)

and He said,

To us our deeds, and to you your deeds. (28:55)

Al-Bukhāri said, “It has been said,
"To you be your religion." means disbelief.

"and to me my religion." means, Islām.[1]

This is the end of the Tafsīr of Sūrat Qul yā Ayyuhal-Kāfirūn.

The Tafsîr of Sûrat An-Naṣr
(Chapter - 110)
Which was revealed in Al-Madinah

The Virtues of Sûrat An-Naṣr

It has been mentioned previously that it (Sûrat An-Naṣr) is equivalent to one-fourth of the Qur'ân and that Sûrat Az-Zalzalah is equivalent to one-fourth of the Qur'ân.

An-Nasâ‘î recorded from ‘Ubaydullâh bin ‘Abdullâh bin ‘Utbah that Ibn ‘Abbâs said to him, “O Ibn ‘Utbah! Do you know the last Sûrah of the Qur'ân that was revealed?” He answered, “Yes, it was

إذا جاء جيّة فنصر الله والقهّب

′When there comes the help of Allâh and the Conquest.′
(110:1)”

He (Ibn ‘Abbâs) said, “You have spoken truthfully.”[1]

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

إذا جاء جيّة فنصر الله والقهّب وآتيت الناس بdestination في ذبّين الله أوقيام

1. When there comes the help of Allâh and the Conquest.
2. And you see that the people enter Allâh’s religion in crowds.
3. So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.

This Sūrah informs of the Completion of the Life of Allāh’s Messenger ﷺ

Al-Bukhārī recorded from Ibn ‘Abbās that he said, “Umar used to bring me into the gatherings with the old men of (the battle of) Badr. However, it was as if one of them felt something in himself (against my attending). So he said, ‘Why do you (‘Umar) bring this (youth) to sit with us when we have children like him (i.e., his age)?’ So ‘Umar replied, ‘Verily, he is among those whom you know.’

Then one day he called them and invited me to sit with them, and I do not think that he invited me to be among them that day except to show them. So he said, ‘What do you say about Allāh’s statement,

"إِذَا بَعْثَنَ اٰللَّهُ الْمُسَلِّمَاتِ وَالْمُوْتُوتَاتِ (71)"

"When there comes the help of Allāh and the Conquest."

Some of them said, ‘We were commanded to praise Allāh and seek His forgiveness when He helps us and gives us victory.’ Some of them remained silent and did not say anything. Then he (‘Umar) said to me, ‘Is this what you say, O Ibn ‘Abbās?’ I said, ‘No.’ He then said, ‘What do you say?’ I said, It was the end of the life of Allāh’s Messenger ﷺ that Allāh was informing him of. Allāh said,

"إِذَا بَعْثَنَ اٰللَّهُ الْمُسَلِّمَاتِ وَالْمُوْتُوتَاتِ (72)"

"When there comes the help of Allāh and the Conquest."

which means, that is a sign of the end of your life.

"قَنُسُوهُ بِمَلَأِ يَا بُيُوتُ مَكَّةِ، وَاسْتَعْفِرُوهُ إِنَّمَا يَحْيَى الَّذُينَ أَوْلَادُهُمْ (73)"

"So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives."

So, ‘Umar bin Al-Khaṭṭāb said, ‘I do not know anything about it other than what you have said.’ ١١ Al-Bukhārī was alone in recording this Hadīth.

Imām Aḥmad recorded from Ibn ‘Abbās that he said, “When

was revealed, the Messenger of Allāh ﷺ said,

"My death has been announced to me."

And indeed he died during that year.\[^1\]  Aḥmad was alone in recording this Ḥadīth.

Al-Bukhārī recorded that ‘A’ishah said, “The Messenger of Allāh ﷺ used to say often in his bowing and prostrating,

"All praise is due to You, O Allāh, our Lord, and peace be upon You."

He did this as his interpretation of the Qur’ān (i.e., showing its implementation).” The rest of the group has also recorded this Ḥadīth except for At-Tirmidhī.\[^3\]

Imām Aḥmad recorded from Masrūq that ‘A’ishah said, “The Messenger of Allāh ﷺ used to often say towards the end of his life,

"All praise is due to You, O Allāh, and peace be upon You."

And he ﷺ said,

\[^1\] Aḥmad 1:217. This narration has a deficiency but its general meaning is supported what is before it.

\[^2\] Fath Al-Bāri 8:605.

Verily, my Lord has informed me that I will see a sign in my Ummah and He has commanded me that when I see it, I should glorify His praises and seek His forgiveness, for He is the One Who accepts repentance. And indeed I have seen it (i.e., the sign). When there comes the help of Allāh and the Conquest (Al-Fath). And you see that the people enter Allāh’s religion in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.\(^{[1]}\) Muslim also recorded this Ḥadīth.\(^{[2]}\)

The meaning of Al-Fath here is the conquest of Makkah, and there is only one view concerning it. For indeed the different areas of the Arabs were waiting for the conquest of Makkah before they would accept Islām. They said, “If he (Muḥammad ﷺ is victorious over his people, then he is a (true) Prophet.” So when Allāh gave him victory over Makkah, they entered into the religion of Allāh (Islām) in crowds. Thus, two years did not pass (after the conquest of Makkah) before the peninsula of the Arabs was laden with faith. And there did not remain any of the tribes of the Arabs except that they professed (their acceptance) of Islām. And all praise and blessings are due to Allāh.

Al-Bukhārī recorded in his Ṣaḥīḥ that ‘Amr bin Salamah said, “When Makkah was conquered, all of the people rushed to the Messenger of Allāh ﷺ to profess their Islām. The various regions were delaying their acceptance of Islām until Makkah was conquered. The people used to say, ‘Leave him and his people alone. If he is victorious over them he is a (true) Prophet.’”\(^{[3]}\)

We have researched the war expedition for conquest of Makkah in our book As-Sīrah. Therefore, whoever wishes he may review it there. And all praise and blessings are due to Allāh.

Imām Aḥmad recorded from Abu ‘Ammār that a neighbor of Jābir bin ‘Abbūl-Lahh told him, “I returned from a journey and Jābir bin ‘Abbūl-Lahh came and greeted me. So I began to talk

\(^{[1]}\) Aḥmad 6:35.

\(^{[2]}\) Muslim 1:351.

\(^{[3]}\) 𝐮𝐚fty Al-Bāri 7:616.
with him about the divisions among the people and what they had started doing. Thus, Jābir began to cry and he said, 'I heard the Messenger of Allāh ﷺ saying,

«إِنَّ الْأَثَانِ دَخَلَتْ فِي دِينِ اللَّهِ أَفْوَاجًا، وَسَيَخْرُجُونَ مِنَهَا أَفْوَاجًا»

«Verily, the people have entered into the religion of Allāh in crowds and they will also leave it in crowds.»[1]

This is the end of the Tafsīr of Sūrat An-Naṣr, and all praise and blessings are due to Allāh.

The Tafsir of Sūrah Tabbat

(Chapter - 111)

Which was revealed in Makkah

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

1. Perish the two hands of Abū Lahab and perish he!
2. His wealth and his children will not benefit him!
3. He will enter a Fire full of flames!
4. And his wife too, who carries wood.
5. In her neck is a twisted rope of Masad.

The Reason for the Revelation of this Sūrah and the Arrogance of Abu Lahab toward the Messenger of Allāh

Al-Bukhāri recorded from Ibn ‘Abbās that the Prophet ﷺ went out to the valley of Al-Batḥa and he ascended the mountain. Then he cried out,

اَلْيَاءِ صَبَاحَةٌ

"O people, come at once!"

So the Quraysh gathered around him. Then he said,

أَرَأَيْتُمْ إِنْ خَلَفَتَكُمُ الْعَدُوُّ مُصَبَّبُكُمْ أَوْ مُصَبُّبُكُمْ أَنْ تُصَدِّقُونَ؟

"If I told you all that the enemy was going to attack you in the morning, or in the evening, would you all believe me?"

They replied, “Yes.” Then he said,

[1] This is known also as Sūrat Al-Masad.
Verily, I am a warner (sent) to you all before the coming of a severe torment.

Then Abu Lahab said, “Have you gathered us for this? May you perish!” Thus, Allah revealed,

(Verish the two hands of Abu Lahab and perish he!)

to the end of the Sūrah.[1]

In another narration it states that he stood up dusting of his hands and said, “Perish you for the rest of this day! Have you gathered us for this?” Then Allah revealed,

(Verish the two hands of Abu Lahab and perish he!)

The first part is a supplication against him and the second is information about him. This man Abu Lahab was one of the uncles of the Messenger of Allah ﷺ. His name was ‘Abdul-Uzzā bin Abdul-Muṭṭalib. His surname was Abu Ḫutaybah and he was only called Abu Lahab because of the brightness of his face. He used to often cause harm to the Messenger of Allah ﷺ. He hated and scorned him and his religion.

Imām Ahmad recorded from Abu Az-Zinād that a man called Rabī‘ah bin ‘Abbād from the tribe of Bani Ad-Dīl, who was a man of pre-Islamic ignorance who accepted Islām, said to him, “I saw the Prophet ﷺ in the time of pre-Islamic ignorance in the market of Dhul-Majāz and he was saying,

O people! Say there is no god worthy of worship except Allah and you will be successful.

The people were gathered around him and behind him there was a man with a bright face, squint (or cross) eyes and two braids in his hair. He was saying, “Verily, he is an apostate (from our religion) and a liar!” This man was following him (the Prophet ﷺ) around wherever he went. So, I asked who was he and

they (the people) said, "This is his uncle, Abu Lahab."[1]

Aḥmad also recorded this narration from Surayj, who reported it from Ibn Abu Az-Zinād, who reported it from his father (Abu Zinād) who mentioned this same narration. However in this report, Abu Zinād said, "I said to Rabī‘ah, 'Were you a child at that time?' He replied, 'No. By Allāh, that day I was most intelligent, and I was the strongest blower of the flute (for music)."[2] Aḥmad was alone in recording this Ḥadīth.

Concerning Allāh's statement,

\[\text{"Ma'ā ḥammā ḥammā, ṭammā ṭammā."
}\]

\(|His\ \text{wealth\ and\ his\ children\ (Kasab)\ will\ not\ benefit\ him!}\|

Ibn 'Abbās and others have said,

\[\text{"Wa'ma ṭammā, ṭammā!"
}\]

\(|and\ \text{his\ children\ (Kasab)\ will\ not\ benefit\ him!}\|

"Kasab means his children."[3] A similar statement has been reported from 'A’ishah, Mujāhid, 'Aṭā‘, Al-Ḥasan and Ibn Sirīn.[4]

It has been mentioned from Ibn Mas‘ūd that when the Messenger of Allāh ﷺ called his people to faith, Abu Lahab said, "Even if what my nephew says is true, I will ransom myself (i.e., save myself) from the painful torment on the Day of Judgement with my wealth and my children.” Thus, Allāh revealed,

\[\text{"Ma'ā ḥammā ḥammā, ṭammā ṭammā."
}\]

\(|His\ \text{wealth\ and\ his\ children\ will\ not\ benefit\ him!}\|

Then Allāh says,

\[\text{"Sā‘ulūli kāri, a‘abāri, fāri."
}\]

\(|He\ \text{will\ enter\ a\ Fire\ full\ of\ flames!}\|

meaning, it has flames, evil and severe burning.

The Destiny of Umm Jamīl, the Wife of Abu Lahab

(And his wife too, who carries wood.) His wife was among the leading women of the Quraysh and she was known as Umm Jamīl. Her name was ‘Arwah bint Ḥarb bin Umayyah and she was the sister of Abu Sufyān. She was supportive of her husband in his disbelief, rejection and obstinacy. Therefore, she will be helping to administer his punishment in the fire of Hell on the Day of Judgement. Thus, Allāh says,

(Who carries wood. In her neck is a twisted rope of Masad.) meaning, she will carry the firewood and throw it upon her husband to increase that which he is in (of torment), and she will be ready and prepared to do so.

(In her neck is a twisted rope of Masad.)

Mujāhid and ‘Urwh both said, “From the palm fiber of the Fire.”[1]

Al-‘Awfī narrated from Ibn ‘Abbās, ‘Āṭiyah Al-Jadali, Aḍ-Dāḥik and Ibn Zayd that she used to place thorns in the path of the Messenger of Allāh ἡ. Al-Jawhari said, “Al-Masad refers to fibers, it is also a rope made from fibers or palm leaves. It is also made from the skins of camels or their furs. It is said (in Arabic) Masadul-Ḥabla and Amsaduhi Masadan, when you tightly fasten its twine.”

Mujāhid said,

(In her neck is a twisted rope of Masad.) “This means a collar of iron.”[2] Don’t you see that the Arabs call a pulley cable a Masad?

A Story of Abu Lahab’s Wife harming the Messenger of Allah

Ibn Abi Hatim said that his father and Abu Zur‘ah both said that ‘Abdullah bin Az-Zubayr Al-‘Humaydi told them that Sufyân informed them that Al-Walid bin Kathîr related from Ibn Tadrus who reported that Asmâ’ bint Abi Bakr said, “When

(Perish the two hands of Abu Lahab and perish he)!"

was revealed, the one-eyed Umm Jamîl bint Ḥarb came out wailing, and she had a stone in her hand. She was saying, ‘He criticizes our father, and his religion is our scorn, and his command is to disobey us.’ The Messenger of Allah was sitting in the Masjid (of the Ka‘bah) and Abu Bakr was with him. When Abu Bakr saw her he said, ‘O Messenger of Allah! She is coming and I fear that she will see you.’ The Messenger of Allah replied,

(Verily, she will not see me.)

Then he recited some of the Qur’an as a protection for himself. This is as Allah says,

(And when you recite the Qur’an, We put between you and those who believe not in the Hereafter, an invisible veil.)

(17:45)

So she advanced until she was standing in front of Abu Bakr and she did not see the Messenger of Allah. She then said, ‘O Abu Bakr! Verily, I have been informed that your friend is making defamatory poetry about me.’ Abu Bakr replied, ‘Nay! By the Lord of this House (the Ka‘bah) he is not defaming you.’ So she turned away saying, ‘Indeed the Quraysh know that I am the daughter of their leader.’”

Al-Walid or another person said in a different version of this Hadith, “So Umm Jamîl stumbled over her waist gown while she was making circuits (Tawâf) around the House (the Ka‘bah) and she said, ‘Cursed be the reviler.’ Then Umm
Hakîm bint 'Abdul-Muṭṭalib said, 'I am a chaste woman so I will not speak abusively and I am refined so I do not know. Both of us are children of the same uncle. And after all the Quraysh know best.'

This is the end of the Tafsîr of this Sûrah, and all praise and blessings are due to Allâh.

The Tafsīr of Sūrat Al-Ikhlāṣ
(Chapter - 112)

Which was revealed in Makkah

The Reason for the Revelation of this Sūrah and its Virtues

Imām Aḥmad recorded from Ubayy bin Ka'b that the idolators said to the Prophet ﷺ, “O Muḥammad! Tell us the lineage of your Lord.” So Allāh revealed

وَلَقَلْتُ مِنْهُ أَحَدُمُnelsah أَكَذَّبْتُمْ فَلَمْ تَكْبِرُوا فَلَمْ تَكُنْ مَكَانَ أَحَدٍ

"Say: "He is Allāh, One. Allāh He begets not, nor was He begotten. And there is non comparable to Him."

Similar was recorded by At-Tirmidhi and Ibn Jarīr and they added in their narration that he said,

وَلَمْ يَكُنِ اللَّهُ كَمَا يَكُنُّ أَحَدٌ

"‘Aṣ-Ṣamad’ is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allāh does not die and He does not leave behind any inheritance.

وَلَمْ يَكُنِ اللَّهُ كَمَا يَكُنُّ أَحَدٌ

"And there is none comparable to Him."

This means that there is none similar to Him, none equal to Him and there is nothing at all like Him.\[2\]

Ibn Abī Ḥātim also recorded it and At-Tirmidhi mentioned it as a Mursal narration. Then At-Tirmidhi said, “And this is the

\[1\] Ahmad 5:133.

\[2\] Tuhfat Al-Ahwadhi 9:299, and Aṭ-Ṭabari 24:691.
most correct."[1]

**A Hadith on its Virtues**

Al-Bukhārī reported from ‘Amrah bint ‘Abdur-Rahmān, who used to stay in the apartment of ‘A’ishah, the wife of the Prophet ﷺ, that ‘A’ishah said, “The Prophet ﷺ sent a man as the commander of a war expedition and he used to lead his companions in prayer with recitation (of the Qur’ān). And he would complete his recitation with the recitation of ‘Say: He is Allāh, One.’ So when they returned they mentioned that to the Prophet ﷺ and he said,

\[\text{أَسْتَرْعَى} \text{ لَا يُشْتَرَّى} \text{ يَضَعُّ} \text{ ذَلِكَ؟} \]

*Ask him why does he do that.*

So they asked him and he said, ‘Because it is the description of Ar-Rahmān and I love to recite it. So the Prophet ﷺ said,

\[\text{أَخَبَرُوا} \text{ أَنَّ لله} \text{ نَحْلَانَ يَعْبُدُ} \]

*Inform him that Allāh the Most High loves him.*

This is how Al-Bukhārī recorded this Hadīth in his Book of Tawḥīd.[2] Muslim and An-Nasā’ī also recorded it.[3]

In his Book of Ṣalāh, Al-Bukhārī recorded that Anas said, “A man from the Anṣār used to lead the people in prayer in the Masjīd of Qubā’. Whenever he began a Sūrah in the recitation of the prayer that he was leading them, he would start by reciting ‘Say: He is Allāh, One’ until he completed the entire Sūrah.

Then he would recite another Sūrah along with it (after it). And used to do this in every Rak‘ah. So his companions spoke to him about this saying; ‘Verily, you begin the prayer with this Sūrah. Then you think that it is not sufficient for you unless you recite another Sūrah as well. So you should either recite it or leave it and recite another Sūrah instead.’

The man replied, ‘I will not leave it off. If you want me to continue leading you (in prayer), I will do this; and if you all do not like it, I will leave you (i.e., I will stop leading you).’

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[1] That is, the narration that is Mursal. Tuhfat Al-Ahwadhi 9:301.
They used to consider him to be of the best of them to lead them in prayer and they did not want anyone else to lead them other than him. So, when the Prophet \( \text{SAW} \) came they informed him of this information and he said,

\( \text{O so-and-so! What prevents you from doing what your companions are commanding you to do, and what makes you adhere to the recitation of this Sūrah in every Rak'ah?} \)

The man said, 'Verily, I love it.' The Prophet \( \text{SAW} \) replied,

\( \text{Your love of it will cause you to enter Paradise.} \)

This was recorded by Al-Bukhārī, with a disconnected chain, but in a manner indicating his approval.\(^{[1]}\)

A Ḥadīth that mentions this Sūrah is equivalent to a Third of the Qur'ān

Al-Bukhārī recorded from Abu Sa'īd that a man heard another man reciting

\( \text{‘Qul: “He is Allāh, One.”’} \)

\( \text{and he was repeating over and over.} \)

So when morning came, the man went to the Prophet \( \text{SAW} \) and mentioned that to him, and it was as though he was belittling it. The Prophet \( \text{SAW} \) said,

\( \text{‘By He in Whose Hand is my soul, verily it is equivalent to a third of the Qur'ān.’} \)

\( \text{Abu Dāwud and An-Nasā'ī also recorded it.}^{[2]} \)

Another Ḥadīth

Al-Bukhārī recorded from Abu Sa'īd, may Allāh be pleased

\(^{[1]}\) \text{Fath Al-Bārī 2:298.} \\
^{[2]}\) \text{Fath Al-Bārī 8:676.} \\
^{[3]}\) \text{Abu Dāwud 2:152, and An-Nasā'ī in Al-Kubrā 5:16.}
with him, that the Messenger of Allah ﷺ said to his Companions,

«أَيُّنْجِرُ أَحَدَكُمْ أَن يُقُرِّرَ نَٰثْثَالْقُرْآنَ فِي لَيْلَةٍ؟»

«Is one of you not able to recite a third of the Qur’an in a single night?»

This was something that was difficult for them and they said, “Which of us is able to do that, O Messenger of Allah?” So he ﷺ replied,

«اللهُ الْواٰجِدُ الْعَمَّامُ ثُلْثُ الْقُرْآنِ»

«Allah is the One, As-Samad” is a third of the Qur’an.» \(^1\)

Al-Bukhari was alone in recording this Ḥadith.

Another Ḥadith that its Recitation necessitates Admission into Paradise

Imam Malik bin Anas recorded from Ubayd bin Ḥunayn that he heard Abu Hurayrah saying, “I went out with the Prophet ﷺ and he heard a man reciting ‘Say: He is Allah, the One.’ So the Messenger of Allah ﷺ said,

«وَلَّبِنَتَ»

«It is obligatory.» I asked, ‘What is obligatory?’ He replied,

«الْجَبَّةَ»

«Paradise.» \(^2\)

At-Tirmidhi and An-Nasā’i also recorded it by way of Malik, and At-Tirmidhi said, “Hasan Ṣaḥīḥ Gharib. We do not know of it except as a narration of Malik.” \(^3\)

The Ḥadith in which the Prophet ﷺ said,

«حَبَيْكَ إِنَّا أَدْخَلْنَا الْجَبَّةَ»

«Your love of it will cause you to enter Paradise.»

has already been mentioned. \(^4\)

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\(^1\) Fath Al-Bāri 8:676.

\(^2\) Muwaṭṭa’ 1:208.

\(^3\) Tuhfat Al-Ahwadhi 8:209, and An-Nasā’i in Al-Kubra 6:177.

\(^4\) Fath Al-Bāri 2:298.
A Ḥadīth about repeating this Sūrah

‘Abdullāh bin Imām Aḥmad recorded from Mu‘ādh bin ‘Abdullāh bin Khubayb, who reported that his father said, “We became thirsty and it had become dark while we were waiting for the Messenger of Allāh ﷺ to lead us in prayer. Then, when he came out he took me by my hand and said,

"Say." Then he was silent. Then he said again,

"Say.

"Say." So I said, ‘What should I say?’ He said,

"Say: ‘He is Allāh, One,” and the two Sūrahs of Refuge (Al-Falaq and An-Nās) when you enter upon the evening and the morning three times (each). They will be sufficient for you two times every day.”[1]

This Ḥadīth was also recorded by Abu Dāwud, At-Tirmidhi and An-Nāsāʾī. At-Tirmidhi said, “Ḥasan Ṣahīḥ Gharib.”[2] An-Nāsāʾī also recorded through another chain of narrators with the wording,

"They will suffice you against everything."[3]

Another Ḥadīth about supplicating with it by Allāh’s Names

In his Book of Tafsīr, An-Nāsāʾī recorded from ‘Abdullāh bin Buraydah, who reported from his father that he entered the Masjid with the Messenger of Allāh ﷺ, and there was a man praying and supplicating saying, “O Allāh! Verily, I ask you by

my testifying that there is no God worthy of worship except You. You are the One, the Self-Sufficient Sustainer of all, Who does not give birth, nor were You born, and there is none comparable to Him.” The Prophet ﷺ said,

وَإِنَّ الَّذِي نُزِّيِّبُهُ بِيدِهِ لَآَلَدُ سَأَلَةً بِاسْمِهِ الأَعْظَمِ، الَّذِي إِذَا شَجَعَ يُبْلِي أَغْضَبَ، وَإِذَا دُمِيَ يُبْلِي أَجَابَ

«By He in Whose Hand is my soul, verily he has asked Him by His Greatest Name. It is His Name that if He is asked by it He will give, and if He is called upon by it He will answer.»[1]

The other Sunan compilers have also recorded this Ḥadīth.[2] At-Tirmidhi said, “Ḥasan Gharib.”

A Ḥadīth about seeking a Cure by these Sūras

Al-Bukhārī recorded from ‘Ā’ishah that whenever the Prophet ﷺ would go to bed every night, he would put his palms together and blow into them. Then he would recite into them (his palms), ‘Say: He is Allāh, One’, ‘Say: I seek refuge with the Lord of Al-Falaq’, and ‘Say: I seek refuge with the Lord of mankind.’ Then he would wipe whatever he was able to of his body with them (his palms). He would begin wiping his head and face with them and the front part of his body. He would do this (wiping his body) three times.[3] The Sunan compilers also recorded this same Ḥadīth.[4]

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

ъٰۡٞٔ ٔٔ ُٓٔ ۡٮٓۡ ۡ ُٓ ُٓۡٔ ُٓٔ ۡٮٓۡ ۡ ُٓ ُٓۡٔ ُٓٔ ۡٮٓۡ ۡ ُٓ ُٓۡٔ ُٓٔ ۡٮٓۡ ۡ ُٓ

١. Say: “He is Allāh, One.”

٢. “Allāh Aṣ-Ṣamad.”

3. "He begets not, nor was He begotten."

4. "And there is none comparable to Him."

The reason for the revelation of this Sūrah has already been mentioned. ‘Ikrimah said, “When the Jews said, ‘We worship ‘Uzayr, the son of Allāh,’ and the Christians said, ‘We worship the Messiah (Īsā), the son of Allāh,’ and the Zoroastrians said, ‘We worship the sun and the moon,’ and the idolators said, ‘We worship idols,’ Allāh revealed to His Messenger ﷺ,

\[\text{ذَٰلِكَ هُوَ الْأَحْكَامُ}
\]
\[\text{"Say: ‘He is Allāh, One.’"}^{[1]} \]

meaning, He is the One, the Singular, Who has no peer, no assistant, no rival, no equal and none comparable to Him. This word (Al-Aḥad) cannot be used for anyone in affirmation except Allāh the Mighty and Majestic, because He is perfect in all of His attributes and actions. Concerning His saying,

\[\text{آَللَّهُ أَحَدٌ}
\]

\[\text{Al-‘Aṣ-Ṣamad.} \] ‘Ikrimah reported that Ibn ‘Abbās said, “This means the One Who all of the creation depends upon for their needs and their requests.” ‘Ali bin Abī Taḥāh reported from Ibn ‘Abbās, “He is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most Forbearing Who is perfect in His forbearance, the All-Knowing Who is perfect in His knowledge, and the Most Wise Who is perfect in His wisdom. He is the One Who is perfect in all aspects of nobility and authority. He is Allāh, glory be unto Him. These attributes are not befitting anyone other than Him. He has no coequal and nothing is like Him. Glory be to Allāh, the One, the Irresistible.”^{[2]} Al-A‘hash reported from Shaqīq, who said that Abu Wā‘il said,

\[\text{أَسْتَفْتَنُ}
\]

\[\text{‘Aṣ-Ṣamad.} \] is the Master Whose control is complete.”^{[3]}

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[1] If this is an actual quote, we are not aware of where it came from.


Allāh is Above having Children and procreating.

Then Allāh says,

«He begets not, nor was He begotten. And there is none comparable to Him.»

meaning, He does not have any child, parent or spouse. Mujāhid said,

«And there is none comparable to Him.» “This means He does not have a spouse.” This is as Allāh says,

«He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things.» (6:101)

meaning, He owns everything and He created everything. So how can He have a peer among His creatures who can be equal to Him, or a relative who can resemble Him? Glorified, Exalted and far removed is Allāh from such a thing.

Allāh says,

«وَمَا أَنتُ فَرَّطْنَا فِي الْجَنِّ ۖ وَمَا أَنتُ شَقَّانَا إِلَّا كَأَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ عِلَّانَا إِلَّا كَأَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَاءِ وَمَا أَنتُ مِنْ ذَمَّةِ الْأَرْضِ وَمَا أَنتُ مِنْ ذَمَّةِ السَّمَائِ...»

«And they say: Ar-Rahmān has begotten a son. Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to Ar-Rahmān. But it is not suitable for Ar-Rahmān that He should beget a son. There is none in the heavens and the earth but comes unto Ar-Rahmān as a slave. Verily, He knows each one of them, and has counted them a full counting. And all of them will come to Him alone on the Day of Resurrection.» (19:88-95)

And Allāh says,
And they say: "Ar-Rahmân has begotten a son. Glory to Him! They are but honored servants. They speak not until He has spoken, and they act on His command." (21:26-27)

Allâh also says,

«And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear before Him. Glorified is Allâh! (He is free) from what they attribute unto Him!» (37:158-159)

In Şâhîh Al-Bukhârî, it is recorded (that the Prophet ﷺ said),

«There is no one more patient with something harmful that he hears than Allâh. They attribute a son to Him, while it is He Who gives them sustenance and cures them."[1]

Al-Bukhârî also recorded from Abu Hurayrah that the Prophet ﷺ said,

«Allâh the Mighty and Majestic says, "The Son of 'Adam denies Me and he has no right to do so, and he abuses Me and he has no right to do so. In reference to his denial of Me, it is his saying: 'He (Allâh) will never re-create me like He created me before.' But the re-creation of him is easier than his original creation. As for his cursing Me, it is his saying: 'Allâh has taken a son.' But I am the One, the Self-Sufficient Master. I do

not give birth, nor was I born, and there is none comparable to Me."[1]

This is the end of the Tafsîr of Sûrat Al-Ikhlâs, and all praise and blessings are due to Allâh.

The Tafsir of Al-Mu‘awwidhatayn (Sūrahs Al-Falaq and An-Nās) (Chapters 113-114)

Which were revealed in Al-Madinah

The Position of Ibn Mas‘ūd concerning Al-Mu‘awwidhatayn

Imām Ahmad recorded from Zīr bin Ḥubaysh that Ubayy bin Ka‘b told him that Ibn Mas‘ūd did not record the Mu‘awwidhatayn in his Mushaf (copy of the Qur‘ān). So Ubayy said, “I testify that the Messenger of Allāh ﷺ informed me that Jibrīl said to him,

قَلْ أَعُوذُ بِرَبِّ الْقَبْضَاءِ

(Say: “I seek refuge with the Lord of Al-Falaq.”) (113:1)

So he said it. And Jibrīl said to him,

قَلْ أَعُوذُ بِرَبِّ الْقَبْضَاءِ

(Say: “I seek refuge with the Lord of mankind.”) (114:1)

So he said it. Therefore, we say what the Prophet ﷺ said.”[1]

The Virtues of Sūrahs Al-Falaq and An-Nās

In his Sahīh, Muslim recorded on the authority of ‘Uqbah bin ‘Āmir that the Messenger of Allāh ﷺ said,

أَلَمْ نَرَى أَيُّمَ آيَاتِنَا هَذِهِ اللَّيْلَةَ لَمْ نُرِيَ مِثْلَهَا فَطَأْتُ

“Do you not see that there have been Āyāt revealed to me tonight the like of which has not been seen before? They are

قَلْ أَعُوذُ بِرَبِّ الْقَبْضَاءِ

(Say: “I seek refuge with the Lord of Al-Falaq.”) (113:1)

and;

«ئَلَٰٓاَنَا تَطَفَّىٰ أَلَٰٓئِمِينَ»
«Say: “I seek refuge with the Lord of mankind.”» (114:1)\(^{[1]}\)

This Ḥadīth was recorded by Aḥmad, At-Tirmidhi and An-Nasā’ī. At-Tirmidhi said, “Hasan Ṣaḥīḥ.”\(^{[2]}\)

**Another Narration**

Imām Aḥmad recorded from Uqbah bin ʿĀmir that he said, “While I was leading the Messenger of Allāh ﷺ along one of these paths he said,

«وَبَسْعَةُ أَلَا تَزَكَّبْ؟»

«O Uqbah! Will you not ride?»

I was afraid that this might be considered an act of disobedience. So the Messenger of Allāh ﷺ got down and I rode for a while. Then he rode. Then he ﷺ said,

«وَبَسْعَةُ أَلَا أَعْلَمٌ مِّنْ خَيْرِ سُورَتَيْنِ فَأُرُوحُ اَنَا لِلَّهِ»

«O Uqbah! Should I not teach you two Surahs that are of the best two Surahs that the people recite?»

I said, ‘Of course, O Messenger of Allāh.’ So he taught me to recite

«قُلْ إِنَّكُنَّ فِي صَرْطٍ مُّبِينٍ»
«Say: “I seek refuge with the Lord of Falaq.”» (113:1)

and

«قُلْ إِنَّكُنَّ فِي صَرْطٍ مُّبِينٍ»
«Say: “I seek refuge with the Lord of mankind.”» (114:1)

Then the call was given to begin the prayer and the Messenger of Allāh ﷺ went forward (to lead the people), and he recited them in the prayer. Afterwards he passed by me and said,

«كَيْفَ زَأَتْ يَا عَقِبَةَ أَوْرَأَىٰ بِهِمَا كَلَّمَا نَبِيَّا وَكَلَّمَا فَنَّى»

“What do you think, O Uqayb?\(^{[3]}\) Recite these two Surahs

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\(^{[1]}\) Muslim 1:558.


\(^{[3]}\) Uqayb means, “little Uqbah.”
whenever you go to sleep and whenever you get up.\textsuperscript{[1]}

An-Nasā‘ī and Abu Dāwūd both recorded this Ḥadīth.\textsuperscript{[2]}

Another Narration

An-Nasā‘ī recorded from ʿUqbah bin ʿĀmir that the Messenger of Allāh  said,

"Verily, the people do not seek protection with anything like these two:

\textit{Qull ʾAmmud biyyīb Al-Falaq.}\textsuperscript{[3]}

\textit{Say: “I seek refuge with the Lord of Al-Falaq.”}\textsuperscript{[113:1]} and;

\textit{Qull ʾAmmud biyyīb Al-kamīn.}\textsuperscript{[114:1]}

\textit{Say: “I seek refuge with (Allāh) the Lord of mankind.”}\textsuperscript{[3]}

Another Narration

An-Nasā‘ī recorded that ʿUqbah bin ʿĀmir said, “I was walking with the Messenger of Allāh  when he said,

\textit{Waba qubṭu Qull.}\textsuperscript{[113:1]}

\textit{O ‘Uqbah! Say!} I replied, ‘What should I say?’ So he was silent and did not respond to me. Then he  said,

\textit{Qull.}\textsuperscript{[114:1]}

\textit{Say!} I replied, ‘What should I say, O Messenger of Allāh?’ He said,

\textit{Qull ʾAmmud biyyīb Al-Falaq.}\textsuperscript{[3]}

\textit{Say: “I seek refuge with the Lord of Al-Falaq.”}\textsuperscript{[3]}

So, I recited it until I reached its end. Then he  said,

\textit{Qull.}\textsuperscript{[114:1]}

\textsuperscript{[1]} Ahmad 4:144.
\textsuperscript{[2]} Abu Dāwūd 2:152 and An-Nasā‘ī 8:252, 253.
\textsuperscript{[3]} Al-Kunā by Ad-Dūlābi 1:106.
"Say!" I replied, 'What should I say O Messenger of Allah?' He said,

«قل أعلُهُ يربِّي أئلَم‌كَينَ»

«Say: "I seek refuge with the Lord of mankind."»

So, I recited it until I reached its end. Then the Messenger of Allah said,

"ما سألَ سائلٌ بسُيقَاها، ولا استفاءَ استغيثًا بسُيقَاها"-

"No person beseeches with anything like these, and no person seeks refuge with anything like these."[1]

Another Hadith

An-Nasā'i recorded that Ibn 'Abis Al-Juhani said that the Prophet said to him,

"بَنِي غَنَبَسِي أَلا أَذْكُرُ أَزَ أَلا أَخْرُجُ أَفْضِلُ مَا يُتَعُوَّدُ بِهَا المُتَعَوِّدُونَ؟"

"O Ibn 'Abis! Shall I guide you to - or inform you - of the best thing that those who seek protection use for protection?"

He replied, "Of course, O Messenger of Allah!" The Prophet said,

«قل أعلُهُ يربِّي أئلَم‌كَينَ» و«قل أعلُهُ يربِّي أئلَم‌كَينَ» خاتمًا للسورة.

«Say: "I seek refuge with the Lord of Al-Falaq."» and «Say: "I seek refuge with the Lord of mankind."» These two Surahs (are the best protection).[2]

Imām Mālik recorded from ‘A’ishah that whenever the Messenger of Allah was suffering from an ailment, he would recite the Mu’awwidadhatayn over himself and blow (over himself). Then if his pain became severe, ‘A’ishah said that she would recite the Mu’awwidadhatayn over him and take his hand and wipe it over himself seeking the blessing of those Surahs.[3] Al-Bukhārī, Abu Dāwud, An-Nasā‘ī and Ibn Mājah

all recorded this Ḥadīth.\[1\]

It has been reported from Abu Sa‘īd that the Messenger of Allāh ﷺ used to seek protection against the evil eyes of the Jinns and mankind. But when the Mu’awwi-dhatayn were revealed, he used them (for protection) and abandoned all else besides them. At-Tirmidhi, An-Nasā’ī and Ibn Mājah recorded this. At-Tirmidhi said, “This Ḥadīth is Ḥasan Ṣaḥīh.”\[2\]

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

1. Say: “I seek refuge with the Lord of Al-Falaq,”
2. “From the evil of what He has created,”
3. “And from the evil of the Ghāsīq when Waqab,”
4. “And from the evil of the blowers in knots,”


45. "And from the evil of the envier when he envies."

Ibn Abī Ḥātim recorded that Jābir said, "Al-Falaq is the morning."[1] Al-ʿAwfī reported from Ibn ʿAbbās, "Al-Falaq is the morning."[2] The same has been reported from Mujāhid, Saʿīd b. Jubayr, ʿAbdullāh b. Muḥammad b. ʿAqīl, Al-Ḥasan, Qatadah, Muḥammad b. Kaʿb Al-Qurazi and Ibn Zayd. Mālik also reported a similar statement from Zayd b. Aslam.[3] Al-Qurazi, Ibn Zayd and Ibn Jarīr all said, "This is like Allāh's saying,

"He is the Cleaver of the daybreak." (6:96)[4]

Allāh said,

\[\text{قَانُونُ الْإِحْيَاءِ.}\]

"From the evil of what He has created." This means from the evil of all created things. Thābit Al-Bunāni and Al-Ḥasan Al-Baṣrī both said, "Hell, Iblīs and his progeny, from among that which He (Allāh) created."

\[\text{وَذَٰلِكُمَا خَلْقُ.}\]

"And from the evil of the Ghāsiq when Waqab,"

Mujāhid said, "Ghāsiq is the night, and 'when it Waqab' refers to the setting of the sun." Al-Bukhārī mentioned this from him.[5] Ibn Abī Najīḥ also reported a similar narration from him (Mujāhid).

The same was said by Ibn ʿAbbās, Muḥammad b. Kaʿb Al-Qurazi, Aḍ-Ḍāḥhāk, Khuṣayf, Al-Ḥasan and Qatadah. They said, "Verily, it is the night when it advances with its darkness."[6] Az-Zuhri said,
And from the evil of the Ghāsiq when Waqab,

“This means the sun when it sets.” Abu Al-Muhazzim reported that Abu Hurayrah said,

And from the evil of the Ghāsiq when Waqab,

“This means the star.”[1] Ibn Zayd said, “The Arabs used to say, ‘Al-Ghāsiq is the declination (of the position) of the heavenly body known as Pleiades. The number of those who were ill and stricken with plague would increase whenever it would decline, and their number would lessen whenever it rose.”[2]

Ibn Jarīr said, “Others have said that it is the moon.”

The support for the people who hold this position (that it means the moon) is a narration that Imam Aḥmad recorded from Al-Ḥārith bin Abi Salamah. He said that ‘Ā’ishah said, “The Messenger of Allāh ﷺ took me by my hand and showed me the moon when it rose, and he said,

Seek refuge with Allāh from the evil of this Ghāsiq when it becomes dark.”[3]

At-Tirmidhi and An-Nasā’ī both recorded this Ḥadīth in their Books of Tafṣīr in their Sunans.[4] Allāh said,

And from the evil of the blowers in knots,

Mujāhid, Ṭkrimah, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk all said, “This means the witches.”[5] Mujāhid said, “When they perform their spells and blow into the knots.”

In another Ḥadīth it has been reported that Jibrīl came to the Prophet ﷺ and said, “Are you suffering from any ailment,

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O Muḥammad?" The Prophet replied,

"Fa'tumah.

"Yes." So Jibrīl said, "In the Name of Allāh, I recite prayer (Ruqyah) over you, from every illness that harms you, from the evil of every envious person and evil eye. May Allāh cure you."[1]

Discussion of the Bewitchment of the Prophet

In the Book of Medicine of his Šahīh, Al-Bukhārī recorded that 'Ā'ishah said, "The Messenger of Allāh was bewitched until he thought that he had relations with his wives, but he had not had relations with them." Sufyān said, "This is the worst form of magic when it reaches this stage." So the Prophet said,

"O 'Ā'ishah! Do you know that Allāh has answered me concerning that which I asked Him? Two men came to me and one of them sat by my head while the other sat by my feet. The one who was sitting by my head said to the other one, 'What is wrong with this man?' The other replied, 'He is bewitched.' The first one said, 'Who bewitched him?' The other replied, 'Labīd bin A'sām. He is a man from the tribe of Banū Zurayq who is an ally of the Jews, and a hypocrite.' The first one asked, 'With what (did he bewitch him)?' The other replied, 'With a comb and hair from the comb.' The first one asked, 'Where (is the comb)?' The other answered, 'In the dried bark of a male date palm under a rock in a well called Dharwān.'

'A'ishah said, "So he went to the well to remove it (the comb with the hair). Then he said,

[1] Muslim no. 2186.
This is the well that I saw. It was as if its water had henna soaked in it and its palm trees were like the heads of devils. So he removed it (of the well). Then I ('A'ishah) said, 'Will you not make this public?' He replied,

«Allāh has cured me and I hate to spread (the news of) wickedness to any of the people.»

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

٤١٢١. Say: “I seek refuge with the Lord of An-Nās,”
٤١٢٢. “The King of An-Nās,”
٤١٢٤. “From the evil of the whisperer who withdraws.”
٤١٢٦. “Of Jinn and An-Nās.”

These are three attributes from the attributes of the Lord, the Mighty and Majestic. They are lordship, sovereignty and divinity. Thus, He is the Lord of everything, the King of everything and the God of everything. All things are created by Him, owned by Him, and subservient to Him. Therefore, He commands whoever is seeking protection to seek refuge with the One Who has these attributes from the evil of the whisperer who withdraws. This (the whisperer) is the devil that is assigned to man. For verily, there is not any of the Children of Ādām except that he has a companion that beautifies wicked deeds for him. This devil will go to any lengths to confuse and confound him. The only person who is safe is He Whom Allāh protects.

It is confirmed in the Šahīḥ that he (the Prophet ﷺ) said,

«من يعفف من أحد إلا أن يفعل رجلٌ له عقله»
«There is not a single one of you except that his companion (a devil) has been assigned to him.»

They (the Companions) said, “What about you, O Messenger of Allāh?” He replied,

«نعم، إلا أن الله أغتاني عليه أسلم، فلا يأمرني إلا بحق»
«Yes. However, Allāh has helped me against him and he has
accepted Islam. Thus, he only commands me to do good."[1]

It is also confirmed in the Two Sahih from Anas, who reported the story of Safiyyah when she came to visit the Prophet while he was performing I’tikaf, that he went out with her during the night to walk her back to her house. So, two men from the Ansar met him (on the way). When they saw the Prophet, they began walking swiftly. So, the Messenger of Allah said,

«عَلَى رَسُولِكَ مَا إِنَّهَا صَفْيَةُ بَيْنَ بَيْنَيْنِ!»

«Slow down! This is Safiyyah bint Huyay!»

They said, “Glory be to Allah, O Messenger of Allah!” He said,

«إِنَّ الْشَّيْتَانَ يَجْرِيْ يَنِينَ أَبِيَّ مَجْرَى اللَّهِ، وَأَئِنْ خَيَبَ أَنْ يَقْدِرْ فِي فَلُوْكُمَا»

«Verily, Shaytan runs in the Son of Adam like the running of the blood. And verily, I feared that he might cast something into your hearts — or he said — evil."[2]

Saíd bin Jubayr reported that Ibn ‘Abbás said concerning Allah’s statement,

<<The whisperer (Al-Waswás) who withdraws.>> “The devil who is squatting (perched) upon the heart of the Son of Adam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allah he withdraws.”[3] Mujáhid and Qatádah also said this.[4]

Al-Mu’tamir bin Sulaymán reported that his father said, “It has been mentioned to me that Shaytán is Al-Waswás. He blows into the heart of the Son of Adam when he is sad and when he is happy. But when he (man) remembers Allah, Shaytán withdraws.”[5] Al-‘Awfi reported from Ibn ‘Abbás;

"He is Shaytan. He whispers and then when he is obeyed, he withdraws."\textsuperscript{[1]}

As for Allāh's saying:

\textit{Who whispers in the breasts of An-Nās.} Is this specific for the Children of Ādam as is apparent, or is it general, including both mankind and Jinns?

There are two views concerning this. This is because they (the Jinns) are also included in the usage of the word An-Nās (the people) in most cases.

Ibn Jarīr said, "The phrase \textit{Rijālun min Al-Jinn}\textsuperscript{[2]} (Men from the Jinns) has been used in reference to them, so it is not strange for the word An-Nās to be applied to them also."\textsuperscript{[3]}

Then Allāh says,

\textit{Of Jinn and An-Nās.} Is this explanatory of Allāh's statement,

\textit{Who whispers in the breasts of An-Nās.?}

Then, Allāh explains this by saying,

\textit{Of Jinn and An-Nās.} This is supportive of the second view. It has also been said that Allāh's saying,

\textit{Of Jinn and An-Nās} is an explanation of who is it that whispers into the breasts of mankind from the devils of mankind and Jinns. This is similar to Allāh's saying,

\textsuperscript{[1]} At-Ṭabarî 24:710.
\textsuperscript{[2]} He is referring to \textit{Sūrat Al-Jinn} 72:6.
\textsuperscript{[3]} At-Ṭabarî 24:711.
"And so We have appointed for every Prophet enemies – Shayātīn among mankind and Jinn, inspiring one another with adorned speech as a delusion." (6:112)

Imām Aḥmad recorded that Ibn ‘Abbās said, “A man came to the Prophet ﷺ and said, ‘O Messenger of Allāh! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly).’ The Prophet ﷺ said,

"Allāh is Most Great! Allāh is Most Great! All praise is due to Allāh Who sent his (Shayṭān’s) plot back as only a whisper."[1] Abu Dāwud and An-Nasāʾī also recorded this Ḥadīth.[2]

This is the end of the Tafsīr. All praise and thanks are due to Allāh, the Lord of all that exists.

[Every effort has been made to assure the accuracy of this publication. If, however, any errors are noticed by the reader, we would kindly request notification to be corrected in future editions.]

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