TAFSIR IBN KATHIR
(ABRIDGED)

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TAFSIR IBN KATHIR
(ABRIDGED)
Volume 5

(Surah Hud to Surat Al-Isra’, Verse 38)

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

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The Most Beneficent, the Most Merciful
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Reports from the Companions of the Messenger of Allāh ﷺ

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

Incomplete Chains of Narration

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

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

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

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

The following is a list of those who did not see the Prophet
but they report from companions of the Prophet \( \text{ﷺ} \), while often they themselves are quoted for \text{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 \( \text{ﷺ} \), his companions, or circumstances surrounding the Qur’ans’s revelation, are not to be considered as important as authentically narrated texts.

The Tafsîr of Surah Hûd
(Chapter - 11)

Which was Revealed in Makkah

Sûrah Hûd made the Prophet’s Hair turn Gray

Abu ĭsâ At-Tirmidhi recorded from Ibn ‘Abbâs that Abu Bakr said, “O Messenger of Allâh, verily your hair has turned gray.” The Prophet ﷺ replied,

«Sûrah Hûd, Al-Waqi‘ah, Al-Mursalât, ‘Amma Yatasâ’lun [An-Nabâ‘] and Idhâsh-Shâmsu Kuwwirat [At-Takwir] have turned my hair gray.»

In another narration he ﷺ said,

«Sûrah Hûd and its sisters...»[1]

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

«Nâsîm Allâh Allâh al-Mukrîm, al-Mîhîm;»

1. Alif Lam Ra. (This is) a Book, the Ayât whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise Well-Acquainted (with all things).»

2. (Saying) worship none but Allāh. Verily, I (Muḥammad) am unto you from Him a warner and a bringer of glad tidings.

3. And (commanding you): “Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. But if you turn away, then I fear for you the torment of a Great Day.”

4. To Allāh is your return, and He is able to do all things.”

The Qur’ān and its Call to (worship) Allāh Alone

A discussion concerning the letters of the alphabet (which appear at the beginning of some chapters of the Qur’ān) has already preceded at the beginning of Sūrat Al-Baqarah. That discussion is sufficient without any need for repetition here. Concerning Allāh’s statement,

«أَحْكَمْتُ يَتَأَمَّنُوا ثُمَّ فَيَتَّبَعُ»

(The Āyāt whereof are perfect and then explained in detail)

This means perfect in its wording, detailed in its meaning. Thus, it is complete in its form and its meaning. This interpretation was reported from Mujāhid and Qatādah, and Ibn Jarīr [at-Tabari] preferred it.

Concerning the meaning of Allāh’s statement,

(from One (Allāh), Who is All-Wise, Well-Acquainted.)

This means that it (the Qurʾān) is from Allāh, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

(Saying) worship none but Allāh.

This means that this Qurʾān descended, perfect and detailed, with the purpose of Allāh’s worship alone, without any partners. This is similar to the statement of Allāh, the Exalted,

(And We did not send any Messenger before you but We revealed to him (saying): There is no God but I, so worship Me.) [21:25]

It is similar to Allāh’s statement,

(And verily, We have sent among every Ummah a Messenger (proclaiming): ‘Worship Allāh (Alone), and avoid Ṭaghūṭ (calling false deities.’) [16:36]

In reference to Allāh’s statement,

(Verily, I am unto you from Him a warner and a bringer of glad tidings.)

This means, “Verily, I am unto you a warner of the punishment if you oppose Him (Allāh), and a bringer of the good news of reward if you obey Him.” This meaning has been recorded in the authentic Ḥadīth which states that the Messenger of Allāh ascended mount Aṣ-Ṣafā and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

O people of Quraysh, if I informed you that a cavalry was
going to attack you in the morning, would you not believe me?» They replied, “We have not found you to be a liar.” He said,

وَلَقَدْ نَذَرْتُ لَكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ

«Verily I am a warner unto you before a severe punishment.»[1]

Concerning His statement,

وَكَلَّمَهُمْ فَقَالَ مَنْ كَانَ مُؤْمِنًا

«And (commanding you): ‘Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.’

This means, “I am commanding you to seek forgiveness from previous sins and to turn to Allâh from future sins, and thereafter you abide by that.”

أَنْ أَنْتُمْ حَسِينُ

«that He may grant you good enjoyment,»

This is in reference to this worldly life.

إِنَّ أَبْنِيْنَكُمْ وَرَبِّنَا كَذَٰلِكَ تَعَلُّمُونَ فَقَلِيلٌ

«for a term appointed, and bestow His abounding grace to every owner of grace.»

This refers to the Hereafter, according to Qatâdah.[2] “This is like the statement of Allâh,

مَنْ أَعِينَ مُؤْمِنًا مِنَ الْمَلَائِكَةِ أَوْ أَنْجَسَ اِنْدِخَالٌ مِّنَ الْكُلِّيَّةِ حَيَاةً طَيِّبَةً

«Whoever works righteousness - whether male or female - while a true believer, verily to him We will give a good life.»[16:97]

Concerning Allâh’s statement,

وَأَنَّمَا تَوَلَّى إِلَّا أَنَّهُ أَخَافَ عَلَيْكُمْ عَذَابَ يُعُوْرُ كِبَيرًا


Sūrah 11. Hud (5) (Part-11)

«But if you turn away, then I fear for you the torment of a Great Day.»

This is a severe threat for whoever turns away from the commandments of Allāh, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

«إِلَيْهِ ۖ مَيَتُونَ
ۖ»

«To Allāh is your return.»

This is means your return on the Day of Judgement.

«وَمَا أَنْتُمْ فِيهِ ۖ قُوَّةٌ
ۖ»

«and He is able to do all things.»

This means that He is capable of doing whatever He wishes, whether it be goodness towards His Awliyā’ (friends and allies), or vengeance upon His enemies. This also includes His ability to repeat the creation of His creatures on the Day of Resurrection. This section encourages fear, just as the previous section encourages hope.

«ۚ أَلَآ إِيَّهَمْ صُدُورُكُمْ إِنْ تَنْفَخُوا مِنْهَا أَلَآ جَيْنَ بَنَاتُ صُدُورِكُمْ مَّعَهُمْ مَا ذُبِّرَتْ وَمَا بَيْلَتْنَ بِهِ أَلَآ إِنَّمَا كُلُّ شَيْءٍ مَّثْعَبٌ لِّيَعْلَمُهُ رَبُّكُمُ ۚ»

«5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.»

Allāh is Aware of All Things

Ibn ‘Abbās said, “They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allāh revealed this verse.” Al-Bukhārī recorded by way of Ibn Jurayj, who reported from Muḥammad bin ‘Abbād bin Jaʿfar who said, “Ibn ‘Abbās recited,

(ۚ أَلَآ إِنُّمَمْ صُدُورُكُمْ)

“Behold their breasts did fold up.”

So I said: ‘O Abu Al-‘Abbās! What does -their breasts did fold
up- mean?" He said, "The man used to have sex with his woman, but he would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse,

\[
\text{Allāh unction} \text{shut them} \text{up their breasts,} \]

(No doubt! They did fold up their breasts,) was revealed."[1]

In another wording of this narration, Ibn ʿAbbās said, "There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them." [2] Al-Bukhārī reported that Ibn ʿAbbās said that

\[
\text{they cover themselves} \]

means that they cover their heads.[3]

\[
\text{रोमा में दांतेरे फी अलाबू अल्लाह इवें द्वारा रेतर सत्तरी रेतर में रेतर में रेतर में पी फी सीक्सेस} \]

6. And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.

Allāh is Responsible for the Provisions of All Creatures

Allāh, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit. This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest. This place of nesting is also considered their place of deposit. ʿAlī bin Abī Ṭālīhah and others reported from Ibn ʿAbbās that he said concerning the statement,

[2] Ibid.
[3] Ibid.
And He knows its dwelling place\(^1\) that it means where it resides. In reference to the statement,

\(\text{And its deposit.}\) he (Ibn ‘Abbās) said it means where it will die.\(^1\)

Allāh informs us that all of this is written in a Book with Allāh that explains it in detail. This is similar to Allāh’s statement,

\(\text{There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.}\) [6:38], and

\(\text{And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.}\) [6:59]

7. And He it is Who has created the heavens and the earth in six Days and His Throne was over the water, that He might try you, which of you is the best in deeds. But if you were to say

\(^{[1]}\) Aṣ-Ṭabari 15:241.
to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

8. And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!

Allāh created the Heavens and the Earth in Six Days

Allāh, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imām Aḥmad recorded that ʿImrān bin Ḥuṣayn said, "The Messenger of Allāh ﷺ said,

"أَفْتَلُوا الْبَشَّرَى یَا بَنِي ْيَسَّرُ" ۚ

"Accept the glad tidings, O tribe of Tamīm!"

They said, 'Verily you have brought us glad tidings and you have given us.' Then he ﷺ said,

"أَفْتَلُوا الْبَشَّرَى یَا أَهْلُ الْبَيْتِ" ۚ

"Accept the glad tidings, O people of Yemen!"

They said, 'We accept. Therefore, inform us about the beginning of this matter and how it was.' He ﷺ said,

"كَانَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْضُهُ عَلَى الْفَاءَ، وَكَتَبَ فِي اللَّبَابِ المَخْفُوظِ ذَٰلِكَ

"Allāh was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything."

Then a man came to me and said, "O ʿImrān, your she camel has escaped from her fetter."

I then went out after her and I do not know what was said after I left."[1]

This Ḥadīth has been recorded in the Two Ṣaḥīhs of Al-

Bukhārī and Muslim with a variety of wordings.\footnote{Fath Al-Bāri 6:330, and Muslim 4:2041.}

In Sahih Muslim, it is recorded that 'Abdullah bin 'Amr bin Al-'Ās said that the Messenger of Allāh ﷺ said,

«إنّ الله مَيَّزَ مَقَادِيرِ الْخَلَايِنِ فَيْلَـلُ أَن يَفْتَقَ السَّمَوَاتُ وَالْأَرْضُ بِخَيْصَانِيَّـنِ أَلْفَ سَنَةٍ وَكَانَ عَرَضُهُ عَلَى النَّمَاءٍ»

«Verily Allāh measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.\footnote{Muslim 4:2044.}»

Under the explanation of this verse, Al-Bukhārī recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«فَقَالَ اللَّهُ ﷺ عَزَّ وَجَلَّ: أَنَّىٰ أَنْفَقُ عَلَيْكُمْ»

“Allāh, the Mighty and Sublime, said, ‘Spend and I will spend on you.’»

And he ﷺ said,

«بِلَاءِ اللَّهِ مَلَىٰ لَا يَبْخَسُهَا نَفْقَةٌ، سَحَاةُ اللَّيْلِ وَالْيَهْرَا»

“Allāh’s Hand is full, and it is not diminished by spending throughout the night and the day.”

He ﷺ also said,

«وَأَنَّهُمْ مَا أَنْفَقُ مِنْ دُونِ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فَإِنَّهُ لَمْ يَبْخَسَ مَا فِي تَجْرِيبِهِ، وَكَانَ عَرَضُهُ عَلَى النَّمَاءٍ، فَيَقِدُّ الْمِيزَانَ بِخَيْصَانِيَّ وَيَرْفَعُ»

“Have you seen what has been spent since the creation of the heavens and the earth? Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.\footnote{Fath Al-Bāri 8:202.}”

Concerning Allāh’s statement,

«بِيَدَهُمْ مَلَىٰ لَا يَبْخَسُ»

“(that He might try you, which of you is the best in deeds.)”

This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may
worship Him and not associate anything with Him as a partner. Allāh did not create this creation (of the heavens and the earth) out of mere frivolity. This is similar to His statement,

«وَنَا خَلَقْنَا السَّمَاوَاتُ وَالْأَرْضَ وَنَا بِبُعْثِكَ بِغَيْرِ عَمَلٍ كَفِيرٍ كَفِيرًا كَفِيرًا مِّنَ اللَّهِ كَفِيرًا»

«And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!» [38:27]

Allāh the Exalted, said,

«إِنَّمَا خَلَقْنَاكُمْ لِيَعْلَمُوا أَنَّ اللَّهَ وَحْدَهُ إِنَّهُ لَا يُشَارَّعُهُ مَثْلُهُ حَسَنُ الْعَمَلُ لِلَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ»

«Did you think that We created you in play (without any purpose), and that you would not be brought back to Us? So Exalted is Allāh, the True King: there is no God but He, the Lord of the Supreme Throne!» [23:115-116]

Allāh, the Exalted, said,

«وَنَا خَلَقْنَا الْجِنَّ وَإِنَّمَا خَلَقْنَاكُمْ لِيَعْلَمُوا أَنَّهُ وَحْدَهُ إِنَّهُ لَا يَشُدُّ الْحَلَوْلَ»

«And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).» [51:56]

Concerning the statement of Allāh,

«يَتَّبَعُونَ»

«that He might try you,» It means so that He (Allāh) may test you.

Concerning the statement,

«وَأَنَا أَحْسَنُ عَمَلًا»

«which of you is the best in deeds.»

It is important to note here that Allāh did not say, “Which of you has done the most deeds.” Rather, He said, “Best in deeds.” A deed cannot be considered a good deed until it is done sincerely for Allāh, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allāh
Whenever a deed lacks one of these conditions, then it is null and void.

The Polytheists hasten their Torment by arguing against Resurrection after Death

Concerning Allah’s statement,

«But if you were to say to them: “You shall indeed be raised up after death.”»

Allah, the Exalted, is saying, “O Muhammad, if you were to inform these polytheists that Allah is going to resurrect them after their death, just as He created them originally (they would still reject).” Even though they know that Allah, the Exalted, is the One Who created the heavens and the earth, just as He said,

«And if you ask them who created them, they will surely say: “Allah.”» [43:87]

Allah says,

«And if you were to ask them: “Who has created the heavens and the earth and subjected the sun and the moon?” They will surely reply: “Allah.”» [29:61]

Even after their awareness of this (Allah’s creating), they still reject the resurrection and the promised return on the Day of Judgement. Yet, in reference to ability, the resurrection is easier (for Allah to perform) than the original creation. As Allah said,

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

Allah also said,

«The creation of you all and the resurrection of you all are only
as (the creation and resurrection of) a single person. [31:28]

Concerning the statement,

\[ \text{This is nothing but obvious magic.} \]

The polytheists say this due to their disbelief and obstinacy. They say, “We do not believe your claim that resurrection will occur.” They also say, “He (Muhammad) only says this (resurrection of the dead) because he is bewitched, and he wants you to follow him in what his bewitchment tells him.

Concerning Allāh’s statement,

\[ \text{And if We delay the torment for them till a determined term.} \]

Allāh, the Exalted, is saying “If We delay the torment and the destruction of these polytheists until an appointed time and a period determined, and We promise them a specific time period (of life), they would still say, in rejection and haste;

\[ \text{What keeps it back?} \]

They mean by this, “What delays this torment from overtaking us?” Both rejection and doubt are their very nature. Therefore, they have no escape or refuge from the torment.

The Meanings of the Word Ummah

The word *Ummah* is used in the Qurʿān and Sunnah with a number of different meanings. Sometimes when it is used it means a specified period of time. An example is the statement of Allāh, the Exalted, in this verse,

\[ \text{till a determined Ummah (term).} \]

This is also the meaning in the statement of Allāh in Sūrah Yūsuf,

\[ \text{Then the man who was released, now after Ummah (some time) remembered.} \] [12:45]
The word *Ummah* is also used to refer to the Imam (leader) who is followed. An example of this is in the statement of Allah,

> Verily, Ibrahîm was an Ummah, obedient to Allah, Hanîf, and he was not of those who were polytheists. [16:120]

The word *Ummah* is also used to mean religion and religious creed. This is as Allah mentions concerning the polytheists, that they said,

> Verily, we found our fathers following a certain way and religion, and we will indeed follow their footsteps. [43:23]

The word *Ummah* is also used to mean a group (of people). This is as Allah says,

> And when he arrived at the water (well) of Madyan, he found there a group of men watering (their flocks). [28:23]

Allah also said,

> And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid Tâghût." [16:36]

Allah also said,

> And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. [10:47]

The meaning of *Ummah* here is those people who have had a Messenger sent among them. The meaning of *Ummah* in this context includes the believers and the disbelievers among them. This is like what has been recorded in *Saheeh Muslim,*

> ﷽ } يَسْتَمَعُ يَبِي أَحَدٌ مِّن هُذَا الْأُمَّةِ يُهُودٍ وَلَا نَصْرَانِيُّ ثُمَّ لَا يُؤْمِنُ يَبِي إِلَّا دَخَلَ الْذَّارِيَّةَ
By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.\(^{[1]}\)

In reference to the Ummah of followers, then they are those who believe in the Messengers, as Allah said,

\[
\text{كُنُمْ خَيْرَ الْأُمُّيَّةَ أَوْلِيَاءَ}
\]

\(\text{اتّبَاءً، إِنَّا نَسْأَلُهُ مَنْ يُخْضِعْ مَا يَخْطُوَّهُ}.
\]

\(\text{You (the followers of Prophet Muhammad) are the best Ummah ever raised up for mankind.}\)\(^{[2]}\) [3:110]

In the \textit{Saḥīḥ} the Prophet \textit{	extsuperscript{}} said,

\(\text{فَأُولَٰئِكَ أُمَّيَّةُ أُمِّيَّةً}.
\)

\(\text{Then I will say, "My Ummah (followers), my Ummah!"}\)\(^{[3]}\)

The word \textit{Ummah} is also used to mean a sect or party. An example of this usage is in the statement of Allah,\(^{[4]}\)

\(\text{وَمَنْ قَوَى مَوْصِئَ أَنْتَ بِهِدْنِهِ بِإِسْبَاغٍ}.
\)

\(\text{And of the people of Mūsā there is an Ummah who lead (the men) with truth and established justice therewith.}\) [7:159]

Likewise is His statement,

\(\text{وَمِنْ أَهْلِ الْكِتَابِ أَنْتَ قَائِمَةً}.
\)

\(^{[1]}\) Muslim 1:134.

\(^{[2]}\) Muslim 1:183.
A party of the People of the Scripture stand for the right. [3:113]

9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.

10. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant and boastful (ungrateful to Allāh).

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).

The changing of Man’s Attitude in Happiness and Hardship

Allāh, the Exalted, informs about mankind and the blameworthy characteristics that he possesses, except for those believing servants upon whom Allāh has bestowed His mercy. Allāh explains that when any hardship befalls man, after he has experienced blessings, he is disheartened and he despair of any good in the future. He denies and rejects (the bounties of) his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief (from his situation). Likewise, if any blessing befalls him after displeasure,

\[ \text{he is sure to say, "Ills have departed from me."} \]

This means that he will claim that no harm or calamity will afflict him after this (blessing).

\[ \text{Surely, he is exultant and boastful (ungrateful to Allāh).} \]

This means that he is pleased with what he has in his hand and ungrateful (to Allāh). At the same time he is boastful
towards others.

Allâh, the Exalted, then says,

\[
(\text{Except those who show patience})
\]

meaning, those who show patience during times of hardship and adversity.

In reference to Allâh’s statement,

\[
(\text{and do righteous good deeds})
\]

This means that they perform the good deeds in times of ease and good health.

Concerning the statement,

\[
(\text{those, theirs will be forgiveness})
\]

meaning, that they will be forgiven due to the calamities that afflicted them. Concerning Allâh’s statement,

\[
(\text{and a great reward.})
\]

This great reward is due to them because of what they sent forth (of good deeds) in their times of ease. This is similar to what is mentioned in the Hadîth,

\[
(\text{By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allâh will expiate his sins for him because of it.})^{11}
\]

In the Sahîh it is recorded that the Prophet ﷺ said,

\[
(\text{By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allâh will expiate his sins for him because of it.})^{11}
\]

\[
\text{Ahmad 3:4.}
\]
By He in Whose Hand is my soul! Allah does not decree any matter for the believer except that it is good for him. If any blessing befalls him, he is thankful (to Allah) and that is good for him. If any harm comes to him, he is patient and that is also good for him. This is (a bounty) exclusively for the believer.  

For this reason, Allah, the Exalted, says,

«By Al-'Asr (the time). Verily, man is in loss. Except those who believe and do righteous good deeds. And recommend one another to the truth and recommend one another to patience.»  
[103:1-3]

Allah also says,

«Verily, man was created very impatient.»  
[70:19]

12. So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him?" But you are only a warner. And Allah is a Guardian over all things.»

13. Or they say, "He forged it." Say: "Bring you then ten forged Surahs like unto it, and call whomsoever you can, other than Allah, if you speak the truth!"»

14. If then they answer you not, know then that it is sent down with the knowledge of Allah and that there is no god

besides Him! Will you then be Muslims?"}

The Messenger  grieving by the Statements of the Polytheists, and His Gratification

This statement of Allâh, the Exalted, to His Messenger  comforted the worries that the polytheists were causing him due to their statements directed towards him. This is just as Allâh says about them,

«(And they say: “Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him?” Or; “(why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?” And the wrongdoers say: “You follow none but a man bewitched.”» [25:7-8]

Thus, Allâh commanded His Messenger  and guided him to not let these statements of theirs grieve his heart. Allâh directed him  to not let these statements prevent him, or deter him from calling them to Allâh, both day and night. This is as Allâh said,

«(And) verily, it is not for Allâh to give you glad tidings that He will send a warner after you.» [5:101]

«Indeed, We know that your breast is straitened at what they say.» [15:97]

Allâh says in this verse,

«(Do not fear) perhaps you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say...»

The meaning here is that he (the Prophet ) may be compelled to give up the Message due to what they (the polytheists) say about him. However, Allâh goes on to explain: “You (Muḥammad) are only a warner and you have an example in your brothers of the Messengers who came before you. For
verily, the previous Messengers were rejected and harmed, yet they were patient until the help of Allah came to them.”

**An Explanation concerning the Miracle of the Qur’an**

Then Allah, the Exalted, explains the miracle of the Qur’an, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it. The reason for this is that the Speech of the Lord of all that exists is not like the speech of the created beings, just as His attributes are not like the attributes of the creation. Nothing resembles His existence. Exalted is He, the Most Holy, and the Sublime. There is no deity worthy of worship except He and there is no true Lord other than He.

Then Allah goes on to say,

﴿كُتِبَ لَكُمْ﴾

*If then they answer you not,*

Meaning, that if they do not come with a reply to that which you have challenged them with (to the reproduction of ten chapters like the Qur’an), then know that it is due to their inability to do so. Know (that this is a proof) that this is the speech revealed from Allah. It contains His knowledge, His commands and His prohibitions.

Then Allah continues by saying,

﴿زَكَّارٌ إِلاَّ اللَّهُ وَمَنْ يَعْلَمُ مَا فِي الْجَوَابِ﴾

*and that there is no God besides Him! Will you then be Muslims?*

﴿الْعُسَبَةُ الْأُسْبَارِةَ وَرَسَمَةُ الْأَرْضِ وَأَرْضُ الْأُمُورِ إِلاَّ اللهُ وَمَا كُبْرَىٰ مِنْ عِبَادَتِهِ إِلَّا هُدُورُ يَدَّهُ نَعْمَانًا﴾

*Breastplate of the intercession, design of the earth and matters of the soil except Allah and what is greater from His servants except His guidance.*

**15.** Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

**16.** They are those for whom there is nothing in the Hereafter but Fire, and woe are the deeds they did therein. And of no effect is that which they used to do.
Whoever wants the Worldly Life, then He will have no Share of the Hereafter

Al-‘Awfi reported that Ibn ‘Abbās said concerning this verse, “Verily those who show off, will be given their reward for their good deeds in this life. This will be so that they are not wronged, even the amount equivalent to the size of the speck on a date-stone.” Ibn ‘Abbās continued saying, “Therefore, whoever does a good deed seeking to acquire worldly gain - like fasting, prayer, or standing for prayer at night - and he does so in order to acquire worldly benefit, then Allāh says, ‘Give him the reward of that which he sought in the worldly life,’ and his deed that he did is wasted because he was only seeking the life of this world. In the Hereafter he will be of the losers.”[1] A similar narration has been reported from Mujahīd, Ḥādhāk and many others. [2]

Anas bin Mālik and Al-Ḥasan both said, “This verse was revealed concerning the Jews and the Christians.”[3] Mujāhid and others said, “This verse was revealed concerning the people who perform deeds to be seen.”[4] Qatādah said, “Whoever’s concern, intention and goal is this worldly life, then Allāh will reward him for his good deeds in this life. Then, when reaches the next life, he will not have any good deeds that will be rewarded. However, concerning the believer, he will be rewarded for his good deeds in this life and in the Hereafter as well.”[5]

Allāh, the Exalted, says,


Whoever desires the quick-passing (transitory enjoyment of this

Allāh, the Exalted, says,

مَنْ كَانَ بِخَزَايِنِ الدُّنْيَا لَآ لَهُ مِنْ خَيْرٍ وَمَنْ كَانَ بِخَزَايِنِ الدَّارِ السَّابِقِيَّةِ لَآ لَهُ مِنْ خَيْرٍ وَمَا لُمْ بِالْخَزَايِنِ بِشَيْءٍ

"Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter." [42:20]

[17:18-21]
whom a witness from Him recites (follows) it; and before it, came the Book of Mūsā, a guidance and a mercy, they believe therein, but those of the sects that reject it, the Fire will be their promised meeting place. So be not in doubt about it. Verily, it is the truth from your Lord, but most of mankind believe not.

The One Who believes in the Qurān is upon Clear Proof from His Lord

Allāh, the Exalted, informs of the condition of the believers who are upon the natural religion of Allāh, which He made inherent in His creatures. This is based upon their confession to Him that there is none worthy of worship except He. This is similar to Allāh’s statement,

«So set you your face towards the religion, Ḥanīf. Allāh’s Fitrāh with which He has created mankind.» [30:30],

In the Two Ṣaḥiḥs it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«Every child is born upon the Fitrah, but his parents make him a Jew, Christian, or Magian. This is just as the calf that is born whole. Have you noticed any calves that are born mutilated?»[2]

In Ṣaḥīḥ Muslim it is recorded that Iyāḍ bin Ḥimār said that the Messenger of Allāh ﷺ said,

«Allāh, the Exalted, says, ‘Verily, I created my servants Ḥunafā’, but the devils came to them and distracted them from

[1] The meaning of this Ayah is, “Dedicate yourself to the natural religion of Allāh which He made for humanity.”

their religion. They made unlawful for them what I had made lawful for them and they commanded them to associate partners with Me, concerning which no authority has been revealed.»

Therefore, the believer is one who remains upon this Fitrāh. Concerning Allāh’s statement,

«وَبَنَّىَ الْكَاهِدَةَ الْيَتَةَ»

«(and whom a witness from Him recites (follows) it;»

This means that a witness comes to him from Allāh. That witness is the pure, perfect and magnificent legislation that Allāh revealed to the Prophets. These legislations were finalized with the legislation (Shari‘ah) of Muḥammad ﷺ. The believer has the natural disposition that bears witness to (the truth of) the general legislation, and accepts that specific laws are taken from the general legislation. The Fitrāh accepts the Shari‘ah and believes in it. For this reason Allāh, the Exalted, says,

«فَإِنَّمَا كَانَ عَلَىٰ بَيْنَآ إِنْ زُوِّجُوا وَبَنُوا الْكَاهِدَةَ الْيَتَةَ»

«Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it;»

This clear proof which is recited is the Qur‘ān, which Jibrīl conveyed to the Prophet ﷺ and the Prophet Muḥammad ﷺ conveyed it to his Ummah.

Then Allāh says,

«وَمَنْ كَاتِبٌ كَانَ مُوسَىٰ»

«(and before it, came the Book of Mūsā,»

This means that before the Qur‘ān, there was the Book of Mūsā, the Tawrāh.

«إِنَّمَا أَيَّا الْقُوْرَنِ»

«(a guidance and a mercy» This means that Allāh, the Exalted, revealed it to that Ummah as a leader for them and a guide for them to follow, as a mercy from Allāh upon them. Therefore, whoever believed in it with true faith, then it would lead him to believe in the Qur‘ān as well. For this reason Allāh said,

They believe therein. Then Allah, the Exalted, threatens those who reject the Qur'an, or any part of it, by saying,

"but those of the sects that reject it, the Fire will be their promised meeting place."

This is directed towards everyone on the face of the earth who disbelieves in the Qur'an, whether they are idolators, disbelievers, People of the Scripture, or other sects from the descendants of Adam. This applies to all whom the Qur'an reaches, regardless of their differences in color, appearance, or nationality. As Allah says,

"that I may therewith warn you and whomsoever it may reach." [6:19]

Allah, the Exalted, said,

"Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.""

Allah says,

"but those of the sects that reject it, the Fire will be their promised meeting place."

In Sahih Muslim it is recorded that Abu Musa Al-Ash'ari, may Allah be pleased with him, said that the Messenger of Allah said,

"By. He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire."[1]

Every Ḥadīth is confirmed by the Qur'ān

Ayyūb As-Sakhtiyānī reported from Saʿīd bin Jubayr that he said, “I did not hear any Ḥadīth of the Prophet ﷺ, substantiated as he stated it, except that I found its confirmation in the Qur'ān. (The narrator said, “Or he said, ‘I found its verification in the Qur'ān.’”) Thus, it reached me that the Prophet ﷺ said,

الْأَرْضٍ لا يَشْمَعُ بِهِ أُحَدٌ مِّن هَذِهِ الأَمْمِ يَهُودُونَ وَلَا نَصْرَانِي نَمَّا لَهُمْ بِي إِلَّا دَخَلَ

“There is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.”

Therefore, I said, ‘Where is its verification in the Book of Allah? Most of what I have heard reported from the Messenger of Allah ﷺ, I have found its verification in the Qur'ān.’ Then I found this verse,

وَمَنْ بَكُلَّ نَاخْرَبٍ فَأَقْتُلُوا مَوْعِدَهُمْ

‘but those of the sects that reject it (the Qur'an), the Fire will be their promised meeting place.’

And this means from all religions.” [1]

Then Allah says,

فَأَنْذَرْنَاكِ فِي مَّيْلِ يَتِينَ إِنَّ اللَّهَ يَرَى مَا تَعْمِلُونَ

‘So be not in doubt about it. Verily, it is the truth from your Lord.’

This means that the Qur'ān is the truth from Allah and there is no doubt or suspicion concerning it. This is as Allah says,

الَّذِي نَزَّلَ الْكِتَابَ لَا رَبُّ مِنْ بَعْدِ الْمَكْتُوبِ

‘Alif Lām Mīm. The revelations of the Book in which there is no doubt, is from the Lord of all that exists!’[32:1-2]

Allah, the Exalted, says,

الْأَرْضِ ذَلِكَ الْكِتَابُ لَا رَبُّ يَلِهِ

Alif Lām Mīm. This is the Book in which there is no doubt.
[2:1-2]
The Ayah;
<but most of mankind believe not.>
is similar to Allāh’s statement,
<And most of mankind will not believe even if you desire it eagerly.>[12:103]
Likewise, Allāh says,
<And you obey most of those on the earth, they will mislead you far away from Allāh’s path.>
Allāh also says,
<And indeed Iblīs did prove true his thought about them: and they followed him, all except a group of true believers.>[34:20]
<18. And who does more wrong than he who invents a lie against Allāh. Such will be brought before their Lord, and the witnesses will say, “These are the ones who lied against their Lord!” No doubt! The curse of Allāh is on the wrongdoers.>
<19. Those who hinder (others) from the path of Allāh, and seek a crookedness therein, while they are disbelievers in the Hereafter.>
<20. By no means will they escape on earth, nor have they
protectors besides Allāh! Their torment will be doubled! They could not bear to listen and they used not to see (the truth).

21. They are those who have lost their own selves, and that which they invented eluded them.

22. Certainly, they are those who will be the greatest losers in the Hereafter.

**Those Who invent Lies against Allāh and hinder Others from His Path are the Greatest Losers**

Allāh, the Exalted, explains the condition of those who lie against Him and that their scandal in the Hereafter will be presented before the heads of creation (for testimony) from the angels, Messengers, Prophets and the rest of mankind and Jinn.

This is just as Imām Aḥmad recorded from Ṣafwān bin Muḥriz. Ṣafwān said, “I was holding the hand of Ibn ʿUmar when a man was brought to him. The man said, ‘How did you hear the Messenger of Allāh ﷺ describe An-Najwā (secret counsel or confidential talk) on the Day of Resurrection?’ Ibn ʿUmar said, ‘I heard him say,

الله عز وجل يذني المؤمن فيض علا كفرة ويشتره من الناس ويقره بذنوبه وينقول له: أعرف ذئب كذا؟ أعرف ذئب كذا؟ أعرف ذئب كذا؟ إن أعرف ذئب كذا؟ حتى إذا كرهه بذنوبه ورأى في نفسه أنه قد هلك قال: فإني قد سترونا عليكم في الدنيا وإنني أغنيها لك الميزان.

Verily, Allāh, the Mighty and Sublime, will draw near the believer and He will place His shade over him. He will conceal him from the people and make him confess to his sins. He will say to him, “Do you recognize this sin? Do you recognize that sin? Do you recognize such and such sin?” This will continue until He makes him confess to all of his sins and he (the believer) will think to himself 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 (the believer) will be given his Book of good deeds. As for the disbelievers and the hypocrites, the witnesses will say,”

ختوة اللهمي كنذوا على رهيم ألا تعظنا الله على الظلمينَ.
These are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers.  

Both Al-Bukhāri and Muslim recorded this narration in the Two Sahīhs.  

Concerning Allāh’s statement,

Those who hinder (others) from the path of Allāh, and seek a crookedness therein.

This means that they prevent the people from following the truth and traversing upon the path of guidance that leads to Allāh, the Mighty and Sublime. In doing so they also keep the people away from Paradise itself. Allāh’s statement,

and seek a crookedness therein.

This means that they want their path to be crooked and uneven.

Then, Allāh’s statement,

while they are disbelievers in the Hereafter.

This means that they deny the Hereafter and they reject the idea that any of its events will occur, or any of it exists at all.

Concerning Allāh’s statement,

By no means will they escape on earth, nor have they protectors besides Allāh!

This means that these disbelievers are under the power of Allāh and His force. They are in His grasp and are subject to His authority. He is Most Able to exact vengeance against them in this life before the coming of the Hereafter. This is like Allāh’s statement,

but He gives them respite up to a Day when the eyes will

stare in horror.\(^\text{[14:42]}\)

In the Two Sahih it is recorded that the Prophet \(\text{ﷺ}\) said,

\\[ إِنَّ اللَّهَ يَعْفَضُ لِلْظَّالِمِينَ حَتَّى إِذَا أَخْتَمَهُمُ اللَّهُ سَيَعَفُّهُمُ اللَّهُ مِنْ فَتَرَاهُمَّ ١١١ \\
\\]

«Verily \(\text{Allāh}\) gives respite to the oppressor until He seizes him, then he will not be able to escape Him.\(^{[1]}\)

For this reason \(\text{Allāh}\) says,

\\( \\text{يُصَعِّفُ شَيْءَ الْمَذَابُ} \\
\\)

\\( Their torment will be doubled! \) This means that the torment will be doubled upon them, because \(\text{Allāh}\) gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. This is just as \(\text{Allāh}\) has mentioned concerning them when they enter into the Hellfire. \(\text{Allāh}\) says,

\\( \\text{وَقَالُوا لَكَ أَنْ تَتَّخِذُونَ سِيَامًا} \\
\\)

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

\(\text{Allāh}\) also says,

\\( \\text{ذَلِكَ الَّذِينَ كَفَرُوا وَمَكَادا عَيْنَ سَيْبِيلٌ} \\
\\)

\\( Those who disbelieved and hinder (men) from the path of \(\text{Allāh}\), for them \(\text{We will add torment to the torment}.\)\(^{[16:88]}\)

For this reason they will be punished for every command that they abandoned and every prohibition that they indulged in.

Then \(\text{Allāh}\) continues by saying,

\\( \\text{أَلَمْ تَكُنَّ عِيمَنَ يَمْنُونَ عَلَى نَفْسِهِمْ} \\
\\)

\\( They are those who have lost their own selves, and that which they invented eluded them. \)

They lost themselves, meaning that they be made to enter a blazing Fire, where they will be punished, and its torment will not be lifted from them for even the blinking of an eye. This is as \(\text{Allāh}\) said,

\(^{[1]}\) \text{Fath Al-Bāri 8:205, and Muslim 4:197.}\)
Whenever it abates, We shall increase for them the fierceness of the Fire. [17:97]

Concerning the statement,

eluded them. meaning that it has left them.

that which they invented besides Allah, such as rivals and idols. Yet, these things did not avail them in the slightest. In fact, these things actually caused them great harm. This is as Allah says,

And when mankind are gathered, they will become their enemies and will deny their worshipping. [46:6]

Allah says,

When those who were followed disown those who followed (them), and they see the torment, then all their relations will be cut off from them. [2:166]

Likewise, there are many other verses that prove this loss of theirs and their destruction. For this reason Allah says,

Certainly, they are those who will be the greatest losers in the Hereafter. [11:22]

In this verse Allah informs about the direction of their end. He explains that they are the greatest losers among mankind in their transaction for the abode of the Hereafter. That is because they exchanged the highest levels (of Paradise) for the lowest levels (of Hell) and they substituted the pleasure of Gardens (of Paradise) for the fierce boiling water (of Hell). They exchanged the drink of sealed nectar with the fierce hot wind, boiling water, and a shade of black smoke. They chose food from the filth of dirty wounds instead of wide-eyed lovely
maidens. They preferred Hāwiyah (a pit in Hell) instead of lofty castles. They chose the anger of Allāh and His punishment over nearness to Him and the blessing of gazing at Him. Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

23. Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.

24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

Rewarding the People of Faith

When Allāh, the Exalted, mentioned the condition of the wretched, He also commended the people of delight (the believers). They are those who believe and work righteous deeds. Thus, their hearts believed and their limbs worked righteous deeds, both in statements and actions. This includes their performance of deeds of obedience and their abandonment of evils. In this way they are the inheritors of Gardens (of Paradise), which contain lofty rooms and seats arranged in rows. Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired kinds of food and delicious drinks. They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever. They will not die, nor will they grow old. They will not experience sickness, nor will they sleep. They will not have excrement, nor will they spit or snot. Their sweat will be the perfume of musk.

The Parable of the Believers and the Disbelievers

Then, Allāh, the Exalted, makes a parable of the disbelievers and the believers. He says,
<The likeness of the two parties>

This refers to those disbelievers whom Allâh first described as wretched, and then those believers whom He described with delightfulness. The first group is like one who is blind and deaf, while the second group is like he who sees and hears. Thus, the disbeliever is blind from the truth in this life and in the Hereafter. He is not guided to goodness, nor does he recognize it. He is deaf from hearing the proofs, thus he does not hear that which would benefit him. As Allâh says,

«Oul Amma Allâh Ya’limu Mina Lassammi»

(Had Allâh known of any good in them, He would indeed have made them listen.»[8:23]

The believer is smart, bright and clever. He sees the truth and distinguishes between the truth and falsehood. Thus, he follows the good and abandons the evil. He hears and distinguishes between the proof and scepticism. Therefore, falsehood does not overcome him. Are these two types of people alike?

<Will you not then take heed?>

This statement means, “Will you not consider, so that you may distinguish between these two categories of people.” This is as Allâh mentions in another verse,

«La bistuwwa amsârul naâr wa amsârul jannat wâmsârul jannat wâmsârul kaibaron»

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.»[59:20]

Allâh also says,
25. And indeed We sent Nūh to his people (and he said): “I have come to you as a plain warner.”

26. “That you worship none but Allāh; surely, I fear for you the torment of a painful Day.”

27. The chiefs who disbelieved among his people said: “We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars.”
The Story of Nūh and His Conversation with His People

Allāh, the Exalted, informs about Prophet Nūh. He was the first Messenger whom Allāh sent to the people of the earth who were polytheists involved in worshipping idols. Allāh mentions that he (Nūh) said to his people,

«I have come to you as a plain warner.»

meaning, to openly warn you against facing Allāh’s punishment if you continue worshipping other than Allāh. Thus, Nūh said,

«That you worship none but Allāh;»

This can also be seen in his statement,

«s Surely, I fear for you the torment of a painful Day.»

This means, “If you all continue doing this, then Allāh will punish you with a severe punishment in the Hereafter.”

Then Allāh says,

«The chiefs who disbelieved among his people said;»

The word ‘chiefs’ (Al-Mala’u) here means the leaders and the heads of the disbelievers. They said,

«We see you but a man like ourselves.»

This means, “You are not an angel. You are only a human being, so how can revelation come to you over us? We do not see anyone following you except the lowliest people among us, like the merchants, weavers and similar people. No people of nobility, or rulers among us follow you. These people who follow you are not known for their intelligence, wit, or sharp thinking. Rather, you merely invited them (to this Islām) and they responded to your call and followed you (ignorantly).”

This is the meaning of their statement,
nor do we see any follow you but the meanest among us and they (too) followed you without thinking.

The statement, "without thinking," means that they merely followed the first thing that came to their minds. Concerning the statement,

(And we do not see in you any merit above us, in fact we think you are liars.)

In this they are saying, "We do not see that you [and your followers] have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this (new) religion of yours."

(in fact we think you are liars.) This means, "We think you are lying about that which you are claiming for yourselves of righteousness, piety, worship and happiness in the abode of the Hereafter when you arrive there." This was the response of the disbelievers to Nūh and his followers. This is a proof of their ignorance and their deficiency in knowledge and intelligence. For verily, the truth is not to be rejected because of the lowly status of those who follow it. Verily, the truth is correct in itself, regardless of whether its followers are of low status, or nobility. Actually, the reality concerning which there is no doubt, is that the followers of the truth are the noble ones, even though they may be poor. On the other hand, those who reject the truth are the lowly wretches, even though they may be wealthy. Thus, we see that usually the weakest of people are the ones who follow the truth, while the nobility and high-class people usually are opposed to the truth. This is as Allāh says,

(And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a cerain way and religion, and we will indeed follow their footsteps." [43:23]

When Heraclius, the emperor of Rome, asked Abu Sufyān
Sakhr bin Ḥarb about the qualities of the Prophet ﷺ, he said to him, "Are his followers the noble people, or the weak?" Abu Sufyān said, "They are the weakest of them." Then Heraclius said, "They (weak ones) are the followers of the Messengers."[1]

Concerning their statement,

\[ 	ext{بَوَى عَلَيْهِمْ } \]

\( \text{without thinking.} \)

In reality this is not objectionable, or something derogatory, because the truth when it is made clear, does not leave room for second-guessing, or excessive thinking. Rather, it is mandatory that it should be followed and this is the condition of every pious, intelligent person. No one continues doubtfully pondering the truth (after it is made clear) except one who is ignorant and excessively critical. The Messengers - Allāh’s peace and blessings be upon them all - only delivered what was obvious and clear.

Concerning Allāh’s statement,

\[ 	ext{وَأَلْبَسُنَّ بَيْنَنَا وَبِنَا مَتَنَا } \]

\( \text{And we do not see in you any merit above us.} \)

They did not see this (the virtue of accepting Islām) because they were blind from the truth. They could not see, nor could they hear. Rather, they were wavering in their skepticism. They were wandering blindly in the darknesses of their ignorance. They, in reality, were the slanderers and liars, lowly and despicable. Therefore, in the Hereafter they will be the greatest losers.

\[ 	ext{قَالَ ﱠمَّاعِيَةَ أَوَّلَمْ إِن كَتَبَ عَلَى بِنْيَكَ يُسْرَى وَمَا نَصَصْنَا رَحْمَةً بِنَيْنَٰ يَضُعُّونَ فَقَبَّتْ عَلَيْكُمُ الْمَكُروما } \]

\[ 	ext{وَأَلْبَسُنَّ لَاءَ كُثِرَةً} \]

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it?"

The Response of Nūḥ

Allāh says, informing about the response of Nūḥ to his people,

"Tell me, if I have a clear proof from my Lord.

Bayyinah means certainty, a clear matter, and truthful prophethood. That is the greatest mercy from Allāh upon him (Nūḥ) and them (his people).

"but that (mercy) has been obscured from your sight."

"Obscured from your sight" in this verse means, 'it was hidden from you and you are not guided to it. Thus, you [people] did not know its importance so you hastily rejected and denied it.'

"Shall we compel you (to accept) it"

This means, "Should we force you to accept it, while you actually detest it."

29. And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

30. And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought?

Nūḥ says to his people, "I do not ask you for any wealth in return for my sincere advice to you." Wealth (Mal) here means, "payment that I take from you." Nūḥ means, "I am only seeking the reward from Allāh, the Mighty and Sublime."

Concerning the statement,

"Wastā na ẓilārū lālíyyīn mastsawā‘a"

"I am not going to drive away those who have believed."
This alludes to the fact that they (the disbelievers) requested Nūh to disassociate himself from the believers, because they were averse to them and felt themselves too important to sit with them. This is similar to the request of disbelievers to the seal of the Messengers to disassociate himself from a group of the people who were considered weak in their social status. They wanted the Prophet to sit with them in a special gathering of the elite. Therefore, Allāh revealed,

\[
\text{ۚوَلَا تَتَوَارَى الْمُّجَدَّدُونَ بِيَدَيْهِمَّ إِلَّآ الْمُقْدِّمَاءَ وَالْمُنْبِئِينَ}
\]

\text{And turn not away those who invoke their Lord, morning and afternoon.}

Allāh also says,

\[
\text{ۚوَأَهْلَلُوا أَهْلَلَوْا أَهْلَلاً مِّنْ سَبِيلِنَا مَرْكَأً إِذَا أَنْعَمَ مَعَهُمُ مِّنْ بَيْنَنَا أَلَّا يَأْتِمُ}
\]

\text{Thus We have tried some of them with others, that they might say: “Is it these (poor believers) whom Allāh has favored from among us?” Does not Allāh know best those who are grateful?} [6:53]

\[
\text{ۚوَلَا أُولِي الْأَمْرِ يَتَبَيَّنُونَ إِلَيْهِنَّ وَلَا أُولِي الْأَمْرِ يَأْتِمُونَ إِلَيْهِنَّ وَلَا أُولِي الْأَمْرِ يَأْتِمُونَ إِلَيْهِنَّ}
\]

31. And I do not say to you that with me are the treasures of Allāh, nor that I know the Ghayb; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.

Nūh is informing them that he is a Messenger from Allāh, calling to the worship of Allāh alone, without any partners and he is doing this by the permission of Allāh. At the same time, he is not asking them for any reward for this work. He invites whomever he meets, whether of nobility or low class. Therefore, whoever responds favorably, then he has achieved salvation. He also explains that he has no power to manipulate the hidden treasures of Allāh, nor does he have any knowledge of the Unseen, except what Allāh has allowed him to know. Likewise,
he is not an angel, rather, he is merely a human Messenger aided with miracles. Nūḥ goes on to say, "I do not say about these people whom you (disbelievers) detest and look down upon, that Allāh will not reward them for their deeds. Allāh knows best what is in their souls. If they are believers in their hearts, as their condition appears to be outwardly, then they will have a good reward. If anyone behaves evilly with them after they have believed, then he is a wrongdoer who speaks what he has no knowledge of.

32. They said: "O Nūḥ! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."

33. He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not."

34. "And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray. He is your Lord! and to Him you shall return."
The People’s Request of Nūh to bring the Torment and His Response to Them

Allāh, the Exalted, informs that the people of Nūh sought to hasten Allāh’s vengeance, torment, anger and the trial (His punishment). This is based on their saying,

﴾٢٦﴾

﴾They said: "O Nūh! You have disputed with us and much have you prolonged the dispute with us..."﴾

They meant by this, “You (Nūh) have argued with us long enough, and we are still not going to follow you.”

﴾٢٧﴾

﴾now bring upon us what you threaten us with.﴾

What he (Nūh) promised is referring to the vengeance and torment (from Allāh). They were actually saying, “Supplicate against us however you wish, and let whatever you have supplicated come to us.”

﴾٢٨﴾

﴿...if you are of the truthful.﴾ (In reply to this,) He said:

“Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not.﴾[11:32-33]﴾

This means, It is only Allāh Who can punish you and hasten your punishment for you. He is the One from Whom nothing escapes.’

﴾٣٠﴾

﴿And my advice will not profit you, even if I wish to give you good counsel, if Allāh’s will is to keep you astray.﴾

This means: something that could be useful to you (in acceptance) of my preaching to you, warning you and advising you.

﴾٣١﴾

﴿if Allāh’s will is to keep you astray.﴾

This means: your deception and your ultimate destruction.
He is your Lord! and to Him you shall return.

He is the Owner of the finality of all matters. He is the Controller, the Judge, the Most Just and He does not do any injustice. Unto Him belongs the creation and the command. He is the Originator and the Repeater (of the creation). He is the Owner of this life and the Hereafter.

35. Or they (the pagans of Makkah) say: "He has fabricated it." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.

An Interruption to verify the Truthfulness of the Prophet ﷺ

This is presented in the middle of the story to affirm the story itself. It is as if Allâh, the Exalted, is saying to Muḥammad ﷺ, "Or do these obstinate disbelievers say that he fabricated this and invented it himself?"

Say: "If I have fabricated it, upon me be my crimes..."

This means: such sin would be mine alone.

but I am innocent of (all) those crimes which you commit.

This story is not invented, or fabricated falsely. Because he (the Prophet) knows better the punishment of Allâh for one who lies on Allâh.

36. And it was revealed to Nûh: "None of your people will believe except those who have believed already. So be not sad because of what they used to do."
37. "And construct the ship under Our Eyes and with Our revelation, and address Me not on behalf of those who did wrong; they are surely to be drowned."

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking."

39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."

The Revelation to Nūh concerning what would happen to the People and the Command to prepare for It

Allāh, the Exalted, sent revelation to Nūh when his people hastened the vengeance and punishment of Allāh upon themselves. Then, Nūh supplicated against them, as Allāh mentioned, when He said;

«زَنَرَ لَا تُنَذَّرُ عَلَى الْأَرْضِ مِنْ الْكَفَّارِ ذِبَاحًا»

«My Lord! Leave not one of the disbelievers inhabiting the earth!» [71:26]

And he said,

«فَذَٰلِكَ رَبِّي أَرَانِي مَنْ نُشِيرُ قَاتِلًا»

«Then he invoked his Lord (saying): "I have been overcome, so help (me)!» [54:10]

At this point Allāh revealed to him,

«أَنْ لَا يَقُولُونَ إِلَّا مَنْ قَامَ إِلَّا مَنْ قَامَ»

«None of your people will believe except those who have believed already.»

Therefore, do not grieve over them and do not be concerned with their affair.

«وَسَاطَعَ الْمَلَكُ»

«And construct the ship.» The word Fulk here means ship.

«فَكْلًا»


under Our Eyes This means under Our vision.

and with Our revelation. This means, “We will teach you (Nūḥ) what to do.”

and address Me not on behalf of those who did wrong; they are surely to be drowned.

Muḥammad bin Isḥāq mentioned from the Tawrāh, “Allāh commanded him (Nūḥ) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allāh then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the center of it and it had a cover on top of it that covered the entire ship.”[1]

Concerning Allāh’s statement,

And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.

This means that they teased him and rejected his threat that they would drown (in the forthcoming flood).

He said: “If you mock at us, so do we mock at you likewise…”

This is a severe threat and a serious warning.

[1] This narration is clearly from the Isrā’īliyāt (stories of the Jews and Christians) and thus cannot be relied upon totally unless there is support for it from the authentic Hadīths of the Prophet ﷺ.
The beginning of the Flood and Noah loads every creature in pairs upon the ship.

This was the promise of Allah to Noah, when the command of Allah came, the rain was continuous and there was a severe storm which did not slacken or subside, as Allah said, "So We opened the gates of the heaven with water pouring earth). We said: "Embark therein, of each kind two (male and female), except him against whom the Word has already come. And none believed with him, except a few."

40. (So it was) till Our command came when the fountains from the earth and the oven-like fountains from the heavens struck the land. And on whom will fall a lasting torment, that is continuous and everlasting, on whom will fall a torment that will come a torment that will humble him in this world. This means that it (the torment) will humble him in this world.

Who it is on whom will come a torment that will humble him in this world.
forth. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected! [54:11-14]

In reference to Allah’s statement,

\[\text{وَفَرَّتُ الْفُرُوجُ} \]

\(\text{〈and the oven gushed forth.} \) It is related from Ibn ‘Abbās that he said, “At-Tannur is the face of the earth.”\[1\] This verse means that the face of the earth became gushing water springs. This continued until the water gushed forth from the Tanānir, which are places of fire. Therefore, water even gushed from the places where fire normally would be. This is the opinion of the majority of the Salaf (predecessors) and the scholars of the Khalaf (later generations).

At this point, Allah commanded Nūḥ to select one pair from every kind of creature possessing a soul, and load them on the ship. Some said that this included other creatures as well, such as pairs of plants, male and female. It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey.

Concerning Allah’s statement,

\[\text{وَأَهْلُ الْجَنَّةِ إِلَّا مِنْ سَبِيلِ عِبَادَتِي} \]

\(\text{〈and your family - except him against whom the Word has already gone forth〉} \)

This means, “Load your family upon the ship.” This is referring to the members of his household and his relatives, except him against whom the Word has already gone forth, for they did not believe in Allah. Among them was the son of Nūḥ, Yām, who went in hermitage. Among them was the wife of Nūḥ who was a disbeliever in Allah and His Messenger.

Concerning Allah’s statement,

\[\text{وُبَنِّئُوا مِنْكُمْ} \]

\(\text{〈and those who believe.} \) from your people.

\[1\] At-Ṭabari 15:318.
And none believed with him, except a few.

This means that only a very small number believed, even after the long period of time that he (Nūh) was among them – nine hundred and fifty years. It is reported from Ibn ‘Abbās that he said, “They were eighty people including their women.”[1]

41. And he said: “Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful.”

42. So it (the ship) sailed with them amidst waves like mountains, and Nūh called out to his son, who had separated himself (apart): “O my son! Embark with us and be not with the disbelievers.”

43. The son replied: “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.

The riding upon the Ship and Its sailing through the huge Waves

Allāh, the Exalted, says concerning Nūh, that he said to those whom he was commanded to carry them with him in the ship,

Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage.

This means that its sailing upon the surface of the water, the

end of its journeying and its anchoring, would all be with the Name of Allāh. Abu Rajā' Al-ʿUṭāridi recited it,

(بِسْمِ اللَّهِ مُحَرِّمَاهَا وَمُرْسِبَاهَا)

“In the Name of Allāh, Who will be the One Who moves its course, and rests its anchor.”[1]

Allāh, the Exalted, said,

>And when you have embarked on the ship, you and whoever is with you, then say: “All the praises and thanks are to Allāh, Who has saved us from the people who are wrongdoers. And say: “My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.”[23:28-29]

For this reason, it is preferred to mention the Name of Allāh (Bismillāh) at the beginning of all affairs. The Name of Allāh should be mentioned when boarding a ship, or when mounting an animal. This is as Allāh, the Exalted, says,

>And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs.[43:12-13]

This practice (mentioning Allāh’s Name) has been encouraged in the Sunnah and is considered a preferred act. A discussion concerning this is forthcoming in the explanation of Sūrat Az-Zukhruf (43), if Allāh wills.

In reference to Allāh’s statement,

>إِنَّ رَبَّكَ رَحِيمٌ أَنَّا

‹Surely, my Lord is Oft-Forgiving, Most Merciful.›

Such statement is suitable while mentioning (His) vengeance upon the disbelievers by drowning all of them. Therefore, he (Nūḥ) mentions that His Lord is Oft Forgiving, Most Merciful.

This is similar to Allah’s statement,

«Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.» [7:167]

He also says,

«But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) severe in punishment.» [13:6]

Likewise, there are many other verses that combine Allah’s mercy and His vengeance.

Concerning Allah’s statement,

«And We carried him on a (ship) made of planks and nails, floating under Our Eyes: a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?» [54:13-15]
The Story of the drowning of Nūh’s Disbelieving Son

Allāh continues the story, saying,

«وَنَادَىَّ تَوْبُّ إِنَّمَا أَنتُمْ تَأْكُلُونَ»

«and Nūh called out to his son,»

This was the fourth son of Nūh. His name was Yām and he was a disbeliever. His father, Nūh, called him at the time of boarding the ship, that he might believe and embark with them. If he did so, he would be saved from drowning like the other disbelievers.

«قَالَ الْبَشَّارُ إِلَىِّ جَبَلٍ بَعْسَمَيْنِ بِيْنَ الْأَلْوَابِ»

«The son replied: “I will betake myself to some mountain, it will save me from the water.”»

He believed, in his ignorance, that the flood would not reach the tops of the mountains and that if he clung to the top of a mountain, he would be saved from drowning. His father, Nūh, said to him,

«لَا عَاصِمَ الْبَيْنَ مِنْ أَمْرِ اللّهِ إِلَّا مَنْ رَجِسَ»

«This day there is no savior from the decree of Allāh except him on whom He has mercy.»

This means that nothing will be saved today from the command of Allāh.

«وَرَكَّزَ بَيْنَ بَيْنَهُما الْمَوْجَ نَكَّاتُ مِنَ النَّفْحِينِ»

«And waves came in between them, so he (the son) was among the drowned.»

«وَفَتَنَّى فَتَنَّى بَعْسَمَيْنِ غَيِّبَتُ الْأَلْوَابِ وَفَتَنَّى الأَمْرُ وَفَتَنَّى الْحَمْرَاءُ»

«And it was said: “O earth! Swallow up your water, and O sky! Withhold (your rain).” And the water was made to subside and the decree was fulfilled. And it rested on (Mount) Jūdī, and it was said: “Away with the people who are wrongdoing!”>
The End of the Flood

Allāh, the Exalted, informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, which had sprang from it and gathered upon it. Then He commanded the sky to cease raining.

«وَخَضَبَ الْآمَةُ»

«And the water was made to subside» This means that it (the water) began to decrease.

«وَفَضَلَ الْأَمُرُ»

«and the decree was fulfilled.» This means that all of those who disbelieved in Allāh were removed from the people of the earth. Not a single one of them remained upon the earth.

«وَأَرَضَّتْ»

«And it (the ship) rested» This is referring to the ship and those who were in it.

«وَأَرَضَّتْ»

«on (Mount) Jūdi.» Mujāhid said, “Jūdi is a mountain in Al-Jazīrah (Northwest Mesopotamia) where the mountains sought to tower above each other on the day of the drowning. On that day of destruction, all the mountains sought to be higher (to avoid being overcome by the water). However, this mountain (Jūdi) humbled itself for Allāh, the Mighty and Sublime, and therefore it was not drowned. This is why Nūh’s ship anchored upon it.”[1] Qatādah said, “The ship rested upon it (Mount Jūdi) for a month before they (the people) came down from it.” Qatādah also said, “Allāh made Nūh’s ship remain on Mount Jūdi in the land of Al-Jazīrah, as a lesson and a sign.”[2] Even the early generations of this Ummah saw it. How many ships are there that have come after it and have been destroyed and became dust?


and it was said: "Away with the people who are wrongdoing!"

means destruction and loss for them. The term "away with" here implies being far away from the mercy of Allāh. For verily, they were destroyed to the last of them, and none of them survived.

And Nūh called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges."

He said: "O Nūh! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant."

Nūh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."

A Return to the Story of the Son of Nūh and mentioning what transpired between Nūh and Allāh concerning Him

This was a request for information and an inquiry from Nūh concerning the circumstances of his son's drowning.

(and said, "O my Lord! Verily, my son is of my family!"

This means, "Verily, You promised to save my family and Your promise is the truth that does not fail. Therefore, how can he (my son) be drowned and You are the Most Just of the judges?"
He (Allāh) said: "O Nūh! Surely, he is not of your family…"

This means, "He (your son) is not of those whom I promised to save. I only promised you that I would save those of your family who believe." For this reason Allāh said,

\[\text{and your family except him against whom the Word has already gone forth.} \] [11:40]

Thus, for his son, it had already been decreed that he would be drowned due to his disbelieve and his opposition to his father, the Prophet of Allāh, Nūh peace be upon him.

Concerning Allāh’s statement,

\[\text{Surely, he is not of your family;}\]

meaning that he (Nūh’s son) was not among those whom Allāh promised to save.

‘Abdur-Razzāq recorded that Ibn ‘Abbās said, “He was the son of Nūh, but he opposed him in deeds and intention.” ‘Ikrimah said in some of the modes of recitation it said here,

\[\text{Verily, he (Nūh’s son) worked deeds that were not righteous.} \] [11]

48. It was said: "O Nūh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."

The Command to descend from the Ship with Peace and Blessings

Allāh, the Exalted, informs of what was said to Nūh when the ship anchored on Mount Jūdi, peace be upon him, peace

were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection. Muhammad bin Ka'b said, “Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure.” Muhammad bin Ishāq said, “When Allāh wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted. Allāh, the Exalted, says,

«وَرَأَىٰ الْجِبَالُ وَهُمْ سَارِقُونَ»

‘And it was said: “O earth! Swallow up your water…”’
[11:44]

Thus, the water began decreasing and subsiding until the ship settled on Mount Jūdi. The People of the Tawrāh (the Jews) claim that this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nūḥ) saw the mountain tops. Then after forty more days, Nūḥ opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nūḥ could pull it back into the ship. Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nūḥ knew that the water had decreased from the face of the earth. He remained in the ship for seven more days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allāh sent the flood, until the time of Nūḥ sending the pigeon. The first day of the first month of the second year began when the face of the earth appeared and land became

visible. This is when Nūh uncovered the opening of the ship. During the second month of the second year, after twenty six nights,\(^1\)

«قيلَ: «أقيِّمْ يقَطِّعْ بَيْنَكُمْ نَيَا»

«It was said: "O Nūh! Come down (from the ship) with peace from Us»\(^2\)

49. This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So be patient. Surely, the (good) end is for those who have Taqwā.

The Explanation of These Stories is a Proof of the Revelation of Allāh to His Messenger ﷺ

Allāh, the Exalted, says to His Prophet ﷺ concerning these stories and their like,

«من آيَاتِالنبِيع»

«of the news of the Unseen» from the information of the unseen of the past. Allāh revealed it to you (the Prophet ﷺ) in the way

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\(^1\) It must be kept in mind that this is related from the Tawrāh (as can be found in the Old Testament of the Christians’ Bible) and cannot be totally relied upon as factual. Allah knows best.

\(^2\) At-Tabari 15:338.
that it occurred, as if he witnessed it himself.

\textit{which We reveal unto you;} This means, “We teach it to you (Muḥammad) as revelation from Us to you.”

\textit{neither you nor your people knew it before this.}

This means that neither you (Muḥammad) nor anyone of your people, have any knowledge of this. This is so that no one who rejects you can say that you learned it from him. Rather, it was Allāh Who informed you of it in conformity with the true situation (of the story), just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you. For verily, We shall help you and surround you with Our aid. Then, We will make the (good) end for you and those who follow you in this life and the Hereafter. This is what We did with the Messengers when We helped them against their enemies.

\textit{Verily, We will indeed make victorious Our Messengers and those who believe.}

Allāh also said,

\textit{And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant.} [37:171-172]

Then, Allāh says,

\textit{So be patient. Surely, the (good) end is for those who have Taqwā.}
50. And to the ‘Ad (people We sent) their brother Hūd. He said, "O my people! Worship Allah! You have no other god but Him. Certainly, you do nothing but invent lies!"

51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?"

52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals."

The Story of Prophet Hūd and the People of ‘Ad

Allah, the Exalted, says,

<ref>
And> This is an introductory to what is implied: "Verily, We sent."

<ref>
إِلَىٰ ٍعَادَ أَنْعَمْ مُرَتًا
<ref>
<ref>
to the ‘Ad (people) their brother Hūd.

Hūd came to them commanding them to worship Allah alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods. He informed them that he did not want any reward from them for his sincere advising and conveying of Allah's Message. He only sought his reward from Allah, the One Who created him.

<ref>
أَفَلَا تَسْتَفْنَوْنَ<ref>
<ref>
<ref>Will you not then understand?

Someone has come calling you to what will benefit your situation in this life and the Hereafter without asking for any wage (from them). Then he commanded them to seek the forgiveness of the One Who is capable of expiating previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allah will make his sustenance easy for him, grant him ease in his affairs and guard over his situation. For this reason Allah says,

<ref>
"He will send you (from the sky) abundant rain."

53. They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you."

54. All that we say is that some of our gods (false deities) have seized you with evil (madness). He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship."

55. Besides Him (Allāh). So plot against me, all of you, and give me no respite."

56. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).

The Conversation between (the People of) ‘Ād and Hūd

Allāh, the Exalted, informs that they said to their Prophet,

"No evidence have you brought us."

This means that they claimed that Hūd had not brought them any proof or evidence for what he claimed.

"and we shall not leave our gods for your (mere) saying!"

They were saying how could his mere statement, "Leave these gods," be sufficient proof for them to leave their idols?

"and we are not believers in you."

This means that they did not believe what he was saying was true.
All that we say is that some of our gods have seized you with evil.

They were saying, “We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop them from being worshipped and defame them.”

He said: “I call Allāh to witness and bear you witness, that I am free from that which you ascribe as partners in worship besides Him (Allāh).” [11:54-55]

Here, he is saying, “Verily, I am innocent of all of the rivals and idols (that you associate with Allāh).

So plot against me, all of you, you and your gods if they are true.”

and give me no respite. the blinking of an eye.”

Then, Allāh says,

I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock.

Every creature is under His (Allāh’s) power and His authority. He is the Best Judge, the Most Just, Who does not do any injustice in His ruling. For verily, He is upon the straight path.

Verily, this argument contains a far-reaching proof and absolute evidence of the truthfulness of what Hūd had come to them with. It also proves the falsehood of them worshipping idols that could not benefit nor harm them. Rather, these idols were inanimate objects that could not hear, see, befriend, or make enmity. The only One Who is worthy of having worship directed solely towards Him is Allāh alone, without any partners. He is the One in Whose Hand is the sovereignty and
He is in control of all things. There is nothing except that it is under His ownership, power and authority. Thus, there is no deity worthy of worship except Him and there is no Lord other than Him.

57. So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.

58. And when Our commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment.

59. Such were [the people of] 'Ād. They rejected the Ayāt of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).
60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hūd.

Hūd says to them, “If you turn away from that which I have brought to you in reference to worship of Allāh, Who is your Lord alone, without any partners, then the proof has been established against you. This is because I have conveyed the Message of Allāh to you, which He has sent me with.”

My Lord will make another people succeed you,

This refers to a group of people who will worship Allāh alone, without associating anything with Him. This also implies that the polytheists do not bother Allāh and they do not harm Him in the least with their disbelief. To the contrary, their disbelief merely harms their own selves.

Surely, my Lord is Guardian over all things.

This means that Allāh is a Witness and Guardian over the statements of His servants and their actions. He will give them due recompense for their actions. If they do good deeds, He will reward them with good. If they do evil, He will punish them with evil.

The Destruction of the People of 'Ād and the Salvation of Those among Them Who believed

And when Our commandment came,

This is referring to the barren wind with which Allāh destroyed them, to the very last of them. The mercy and kindness of Allāh, the Exalted saved Hūd and his followers from this terrible punishment.

Such were 'Ād (people). They rejected the Āyāt of their Lord

This means they disbelieved in the proofs and revelations (of
Allāh) and they disobeyed the Messengers of Allāh. This is due to the fact that whoever disbelieves in a Prophet, then verily, he has disbelieved in all of the Prophets, peace be upon them. There is no difference between any one of them, in the sense that it is necessary to believe in all of them. Therefore, ‘Ād disbelieved in Hūd and their disbelief was considered disbelief in all of the Messengers.

\[
\text{\textit{and followed the command of every proud, obstinate.}}
\]

This means that they abandoned following their rightly guided Messenger and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allāh and His believing servants whenever they are mentioned. On the Day of Resurrection a call will be made against them in front of witnesses.

\[
\text{\textit{Verily, ‘Ād disbelieved in their Lord.}}
\]

61. And to Thamūd (people We sent) their brother Šālih. He said: “O my people! Worship Allāh: you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His knowledge), Responsive.”

The Story of Šālih and the People of Thamūd

Allāh, the Exalted, says,

\[
\text{\textit{And}}
\]

This is an introduction to that which is implied, “Verily, We sent.”

\[
\text{\textit{to Thamud}}
\]

They were a group of people who were living in cities carved from the rocks, between Tabūk and Al-Madinah
(in Arabia). They lived after the people of Ād, so Allāh sent to them,

«أَنَا مُصْلِّيَّةً»

«their brother Ŝālih.» He (Šālih) commanded them to worship Allāh alone. He said to them,

«وَمَّا أَنَاُّمِنَ الْأَرْضِ»

«(He brought you forth from the earth»

This means: ‘He began your creation from it (the earth). From it He created your father, Ādam.’

«كَانَتُمْ يَا عِبَادِي فِي الْأَرْضِ»

«and settled you therein,» This means: ‘He made you prosperous in the earth. You are settled in it and you treasure it.’

«ثُمَّ غَيِّبَاتُ يَا عِبَادِي»

«(then ask forgiveness» ‘This is in reference to your previous sins.’

«إِنَّ رَبَّكُمْ يَا عِبَادِي إِلَيْهِ تُوْلَىْ»

«(and turn to Him in repentance.» ‘This is in reference to the future.’

«إِنَّ رَبَّكُمْ يَا عِبَادِي إِلَيْهِ تُوْلَىْ»

«(Certainly, my Lord is Near (to all by His knowledge), Responsive.) This is similar to Allāh’s statement,

«ۚ۝وَإِنَّ رَبَّكَ يَسْتَجِبُ ۖ وَقَبَلُ ۗ وَقَدْ خَلَقْنَاهُمْ بَيْنَ الْخَلْقِۖ وَإِذَا أَقُولُ ۗ وَقَدْ خَلَقْنَاهُمْ إِذْ هَكَذَا»

«(And when My servants ask you concerning Me, then (answer them), I am indeed Near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me.» [2:186]

«فَلَا تَنْفِرْ فَتَدْخُلْۖ مِنْ دُرْسِيۚ ۗ فَالَّذِي شَغِيَّتْهُ عَلَىٰ نَفْسِهِۖ حَسَّنَۚ وَأَيْضًا دُرْسِيۚ وَالَّذِي مُكَوَّنَۚ عَلَى ۗ وَاللَّهُ يُعَيَّنُ ۗ فَلَنَّاۖ ۗ وَكُلُّ مُحَالٍ وَمُخْتِلَفٍ»

462. They said: ‘‘O Ŝālih! You have been among us as a figure of good hope until this! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave
do not have a clear proof from my Lord, and there has come to me a mercy from Him, who then can help me against Allah, if I were to disobey Him? Then you increase me not but in loss.”

The Conversation between Ŝálih and the People of Thamūd

Allah, the Exalted, mentions what transpired in the discussion between Ŝálih and his people. Allah informs of their ignorance and obstinacy in their statement,

"You have been among us as a figure of good hope till this!

They were saying in this, “We had hope in your strong intellect before you began saying what you have said.”

"Do you (now) forbid us the worship of what our fathers have worshipped?

"what those who were before us were upon."

"But we are really in grave doubt as to that which you invite us.

This alludes to the great amount of doubt that they had.

"He said: “O my people! Tell me, if I have a clear proof from my Lord…”

'In reference to what He (Allah) has sent me with to you, I am upon conviction and sure evidence.'

"and there has come to me a mercy from Him, who then can help me against Allah, if I were to disobey Him?

'and abandon calling you to the truth and the worship of Allah alone. If I did so, you would not be able to bring me any
benefit, nor increase me

but in loss.' This means loss and ruin.

64. "And O my people! This she-camel of Allah is a sign to you, so leave her to graze in Allah's land, and touch her not with evil, lest a near torment should seize you."

65. But they slaughtered her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied."

66. So when Our commandment came, We saved Salih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord - He is the All-Strong, the All-Mighty.

67. And As-Sayyâh (awful cry) overtook the wrongdoers, so
they lay (dead), prostrate in their homes.»

«68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd!»

A discussion of this story has already preceded in Sûrat Al-Arâf and it is sufficient without having to be repeated here. Allâh is the Giver of success.

«69. And verily, there came Our messengers to Ibrâhîm with the glad tidings. They said: "Salâman (greetings or peace!)" He answered, "Salâmûn (greetings or peace!)," and he hastened to entertain them with a roasted calf.»

«70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût."»

«71. And his wife was standing (there), and she laughed:. But We gave her glad tidings of Ishâq, and after Ishâq, of Ya'qûb.»

«72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!»

«73. They said: "Do you wonder at the decree of Allâh? The mercy of Allâh and His blessings be on you, O the family of Ibrâhîm. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."»

The Coming of the Angels to Ibrâhîm and Their Glad Tidings to Him of Ishâq and Ya'qûb

Allâh, the Exalted, says,


The word “messengers” here means angels.
It has been said that the word “the glad tidings” means, “Receive the glad tidings of Ishāq.” Others have said that it means, “The destruction of the people of Prophet Lūṭ.” The proof of the correctness of the first view is in Allāh’s statement,

\[\text{Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us for the people of Lut.}\] [11:74]

\[\text{They said: “Salāman.” He answered, “Salāmun.”}\]

This means, “Upon you.” The scholars of explanation have said, “Ibrāhīm’s reply of ‘Salāmun’ was better than that with which they had greeted him with, because the subjective case (Salāmun instead of Salāman) alludes to affirmation and eternity.”

\[\text{and he hastened to entertain them with a roasted calf.}\]

This means that he (Ibrāhīm) left with haste in order to bring them food, as a host. The food that he brought was a calf. The word Ḥanīdh means roasted upon heated stones. This meaning has been reported from Ibn ‘Abbās, Qatādah and others. [1] This is as Allāh has said in another verse,

\[\text{Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): “Will you not eat?”}\] [51:26-27]

This verse contains many aspects of the etiquettes of hosting guests.

But when he saw their hands went not towards it (the meal), he mistrusted them.

This means that he felt estranged from them.

And conceived a fear of them. This is because angels are not concerned with food. They do not desire it, nor do they eat it. Therefore, when Ibrāhīm saw them reject the food that he had brought them, without tasting any of it at all, he felt a mistrust of them.

And conceived a fear of them. As-Suddi said, “When Allāh sent the angels to the people of Lūt, they set out walking in the form of young men, until they came to Ibrāhīm and they were hosted by him. When Ibrāhīm saw them, he rushed to host them.

Then he turned to his household, and brought out a roasted calf.” [51:26]

He slaughtered it (the calf), roasted it on hot stones and brought it to them. Then, he sat down with them. When he placed it before them. (saying): ‘Will you not eat?’ They said, ‘O Ibrāhīm! Verily, we do not eat food without a price.’ Ibrāhīm then said, ‘Verily, this food has a price.’ They said, ‘What is its price?’ He said, ‘You must mention the Name of Allāh over it before eating it and praise Allāh upon finishing it.’ Jibrīl then looked at Mīkā’īl and said, ‘This man has the right that his Lord should take him as an intimate friend.’

But when he saw their hands went not towards it (the meal), he mistrusted them.

When Ibrāhīm saw that they were not eating, he became scared and frightened by them. Then, when Sārah looked and saw that he was honoring them, she began to serve them and she was laughing. She said, ‘What amazing guests we have.
We serve them ourselves, showing them respect and they do not eat our food.”[1]

Then, concerning Allāh’s statement about the angels,

\[ 
\text{Qā'ara lā tāfi'}. 
\]

\( \text{They said: "Fear not."} \)

They were saying, “Do not be afraid of us. Verily, we are angels sent to the people of Lūt in order to destroy them.” Then, Sārah laughed in delight of the good news of their destruction. This is because they had caused much corruption and their disbelief was severe. For this reason, she was rewarded with the glad tidings of a son, even after her despair.

Concerning Allāh’s statement,

\[ 
\text{wāin rūdū ṣāḥiḥ ṣayyāb}. 
\]

\( \text{and after Ishāq, of Ya'qūb.} \)

This means that the son that she was going to have would have a son (her grandson) who would succeed him and beget many children. For verily, Ya'qūb was the son of Ishāq, just as Allāh says in Sūrat Al-Baqara,

\[ 
\text{A'm kātam shahāda; idh 'akhf tayyāb al-mawt; 7a'llū a'ībaum ma ' tadhā'um min ' tambū ghālam 'a'ībaum}.
\]

\[ 
\text{Allahū ‘alaihim ma'āmīk إِنَّهُ وَأَلْلَهُ مَعَكَ إِتَّبَعْنَا وَإِسْتَجِبْ إِنَّهُ وَجَدَنا وَقَدْ مُسْلِمُونَ}. 
\]

\( \text{Or were you witnesses when death approached Ya'qūb? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your God, the God of your fathers, Ibrāhīm, Ismā'īl, Ishāq, One God, and to him we submit."} \)

\[ [2:133] \]

From this point in this verse there is an evidence for those who say that Ismā'īl was the son of Ibrāhīm who was to be sacrificed. It could not have been Ishāq, because the glad tidings were given that he would have a son born to him named Ya'qūb. So how could Ibrāhīm be commanded to sacrifice him when he was a small child and there had not been born to him a child yet, named Ya'qūb, who was promised? The promise of Allāh is true and there is no

breaking of Allah’s promise. Therefore, it is not possible that Ibrâhîm was to sacrifice this child (Isâ`â) with the condition being as it was. This makes it clear that Ismâ’il was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that. And all praise is due to Allah.

«She said (in astonishment): “Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man?”»

Allah speaks of her statement in this verse, just as He spoke of her action in another verse.

«Then his wife came forward with a loud voice: she smote her face, and said: “A barren old woman!”» [51:29]

This was the custom of the women in their speech and actions when they were expressing amazement.

«Then said: “Do you wonder at the decree of Allah?”»

This means that the angels were saying to her, “Do not be amazed at the command of Allah, for verily, whenever He wants something, He merely says ‘Be’ and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allah is able to do whatever He wills.”

«The mercy of Allah and His blessing be on you, O the family (of Ibrâhîm). Surely, He (Allah) is All-Praiseworthy, All-Glorious.»

This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self. For this reason, it is confirmed in the two Sahîhs that they (the Prophet’s Companions) said, “Verily, we already know how to greet you with Salâm (peace), but how do we send Salâh (prayer) upon you, O Messenger of Allah?”

He said,
Say, "O Allah, send prayers upon Muhammad and the family of Muhammad, just as You have sent prayers upon Ibrāhīm and the family of Ibrāhīm. And bless Muhammad and the family of Muhammad, just as You have blessed the family of Ibrāhīm. Truly, You are the All-Praiseworthy, All-Glorious."
The Dispute of Ibrāhīm over the People of Lūt

Allāh, the Exalted, informs of what happened after the fright of Ibrāhīm left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the destruction of the people of Lūt. When they told him of this, he spoke to them as Sa'īd bin Jubayr narrated concerning this verse. Sa'īd said: When Jibril and the other angels who were with him came to Ibrāhīm, they said,

«Verily, we are going to destroy the people of this town.»

Ibrāhīm said to them, “Will you destroy a town that has three hundred believers in it?” They said, “No.” He then said, “Will you destroy a town that has two hundred believers in it?” They said, “No.” He said, “Will you destroy a town that has forty believers in it?” They said, “No.” He then said, “Thirty?” They still replied, “No.” This continued until he said, “Five?” They said, “No.” Then he said, “What do you think if there is one Muslim man in the town, would you destroy it?” They said, “No.” With this, Ibrāhīm said,

«But there is Lūt in it. They said: “We know better who is there. We will verily, save him and his family except his wife.”»

Therefore, Ibrāhīm remained silent and his soul was at rest.\[11\] Concerning Allāh’s statement,

«Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant (to Allāh).»

[11:75]

This is a commendation for Ibrāhīm because of these beautiful characteristics.

Then Allāh says,

\[11\] At-Ṭabari 15:403.
O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth.

This means the decree was settled concerning them and the Word was already given that they should be destroyed. The evil torment was coming to them, that cannot be averted from wicked people.

77. And when Our messengers came to Lūt, he was grieved on account of them and was concerned for them. He said: "This is a distressful day."

78. And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwā of Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"

79. They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!"

The Coming of the Angels to Lūt, His Grief, and His Discussion with His People

Allāh, the Exalted, informs about the coming of His messenger angels. After they informed Ibrāhīm of their mission to destroy the people of Lūt, they left him and set out to destroy Lūt's people that very night. After leaving Ibrāhīm, they came to Lūt. Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home. They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allāh that contained much wisdom and a firm evidence. Their appearance saddened him (Lūt) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people
would host them and harm them.

\textit{\textbf{He said:} "This is a distressful day."}  

Ibn 'Abbās and others said that this means, “A severe test for him.”\textsuperscript{[1]}

This was because he knew that he would have to defend them and it would cause great problems for him.

Qatādah said, “They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away, ‘By Allāh, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.’ Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times.” Then Qatādah said, “They were ordered not to destroy them until their Prophet testified against them of this.”\textsuperscript{[2]}

Concerning Allāh’s statement,

\textit{\textbf{rushing towards him.}}

meaning, they made haste and rushed due to their delight of this (new young men).

Concerning the statement,

\textit{\textbf{and since aforetime they used to commit crimes.}}

This means that this did not cease being their behavior until they were seized (by Allāh’s torment) and they were still in the same condition.

\textit{\textbf{He said:} “O my people! Here are my daughters (the women of the nation), they are purer for you...”}

This was his attempt to direct them to their women, for verily

\textsuperscript{[1]} At-Tabari 15:411.
\textsuperscript{[2]} At-Tabari 15:408.
the Prophet is like a father for his nation. Therefore, he tries to guide them to that which is better for them in this life and the Hereafter. This is similar to his statement to them in another verse,

{(Go you in unto the males of the nation, and leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!) [26:165-166]

Allâh said in another verse,

{They (the people of the city) said: “Did we not forbid you from entertaining any of the ‘Ālamîn?”} [15:70]

This means, “Didn’t we forbid you from hosting men (male) guests?”

{[Lût] said: “These (the girls of the nation) are my daughters, if you must act (so).” Verily, by your life, in their wild intoxication, they were wandering blindly.”} [15:71-72]

Then, Allâh said, in this noble verse,

{Here are my daughters, they are purer for you.}

Mujâhid said, “Actually, they were not his daughters, but they were from among his nation. Every Prophet is like a father to his nation.”[1] A similar statement has been reported from Qatâdah and others.[2]

Concerning the statement,

{So have Taqwâ of Allâh and disgrace me not with regard to my guests!}


This means, “Accept what I command you by limiting the fulfillment of your desires to your women.”

(*)

<Is there not among you a single right-minded man?>

This means, “Is there not a good man among you who will accept what I am enjoining upon you and abandon what I have forbidden for you?”

(*)

<They said: “Surely, you know that we have no need of your daughters…”>

This means, “Verily, you know that we do not want our women, nor do we desire them.”

(*)

<and indeed you know well what we want!>

This means, “We only want males and you know that. So what need is there for you to continue speaking to us about this?”

(*)

80. He said: “Would that I had strength to overpower you, or that I could betake myself to some powerful support.”

81. They (messengers) said: “O Lūṭ! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?”

Lūṭ’s Inability, His Desire for Strength and the Angels’ Informing Him of the Reality

Allāh, the Exalted says that Lūṭ was threatening them with his statement,
Would that I had strength (men) to overpower you,

meaning, 'I would surely have made an example of you and done (harm) to you from myself and my family.' In this regard, there is a Hadith which is reported from Abu Hurayrah that the Messenger of Allâh ﷺ said,

وَزُحْمِهِ اللَّهُ عَلَى لُطٍّ لَا تُؤْثِرْنَ أَيَّامُكُنَّ عَلَى رَجُلٍ شَيْدٍ يَحْمِدُ اللَّهَ عَزَّ وَجَلَّ فَقَامَ بَعْثٌ

Allah's mercy be upon Lût, for verily, he betook himself to a powerful support —[meaning Allâh, the Mighty and Sublime.] Allâh did not send any Prophet after him, except amidst [an influential family] among his people.¹

With this, the angels informed him that they were the messengers of Allâh sent to them. They also told him that his people would not be able to reach him (with any harm).

فَانَغَلَّ أَن يَلْتَوْرُ أَيَّامَهُمْ أَن يَصَلُّوا إِلَيْهِ

They (messengers said): "O Lût! Verily, we are the messengers from your Lord! They shall not reach you!"

They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be as though he were driving his family (as a cattle herder).

وَلَا تَلْتَوْرُ أَيَّامَهُمْ أَن يَصَلُّوا إِلَيْهِ

(and let not any of you look back;)

This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving."

إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا أَنْ تَسْلَّكَ إِلَّا A

"but your wife." Most of the scholars said that this means that she would not travel at night and she did not go with Lût. Rather, she stayed in her house and was destroyed. Others said that it means that she looked back (during the travel). This later group says that she left with them and when she heard the inevitable destruction, she turned and looked back. When

¹ At-Tirmidhi no. 3116.
she looked she said, “O my people!” Thus, a stone came down from the sky and killed her. Then they (the angels) brought close to him the destruction of his people as good news for him, because he said to them, “Destroy them in this very hour.” They replied,

«Indeed, morning is their appointed time. Is not the morning near?»

They were saying this while Lūt’s people were standing at his door. They tried to rush his door from all sides and Lūt was standing at the door repelling them, deterring them and trying to prevent them from what they were doing. Yet, they would not listen to him. Instead, they threatened him and sought to intimidate him. At this point, Jibrīl came out to them and struck them in their faces with his wing. This blow blinded their eyes and they retreated, unable to see their way. This is as Allāh said,

«And they indeed sought to shame his guest (asking to commit sodomy with them). So We blinded their eyes (saying), “Then taste you My torment and My warnings.”»[54:37]

«82. So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array.»
«83. Marked from your Lord; and they are not ever far from the wrongdoers.»

The Town of Lūt’s People is overturned and Their Destruction

Allāh, the Exalted, says,

«قَلَّتَا جَعَلَنَا أَرْضًا»

«So when Our commandment came,»

This happened at sunrise.
We [turned it]... The city of Sadūm (Sodom)

This is similar to Allāh’s statement,

So there covered them that which did cover (torment with stones). [53:54]

This means, “We rained upon it with stones made of Sījjī.” Sījjī is a Persian word meaning stones made of clay. This definition has been mentioned by Ibn 'Abbās and others.\(^\text{[1]}\)

Some of the scholars said that it (Sījjī) derived from the word Sang, which means a stone. Some others said it means Wakīl, which is clay. In another verse Allāh says,

the stones of clay. This means clay made into strong, hard stone. Some of the scholars said it means baked clay. Al-Bukhari said, “Sījjī means that which is big and strong.”

Concerning Allāh’s statement,

in an array. Some of the scholars said that Mandūd means the stones were arranged in the heavens and prepared for that (destruction). Others said,

in an array. This word means that some of them (the stones) followed others in their descent upon the people of Lūt.

Concerning the statement,

Marked meaning the stones were marked and sealed, all of them having the names of their victims written on them. Qatādah and Ḥākim both said, “Mūsāwawmāh means each

\(^{[1]}\) At-Tabari 15:434.
stone was encompassed by a sprinkling of red coloring.\[1\] The commentators have mentioned that it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained.

Concerning Allâh’s statement,

\[\text{Wâna hânî minn al-lâlihiyyâ bissâdî.}\]

\langle and they are not ever far from the wrongdoers.\rangle

This means that this vengeance (of Allâh) is not far from similar wrongdoers. Verily, it has been reported in a Hadith of the Sunan collections, from Ibn 'Abbâs, which he attributed to the Prophet ﷺ,

\[\text{Mîn waqûdhuwa yamu'll ūmûl quûm lâufan'ula 'afâliwâ l-mâmuwil yhâ.}\]

\langle Whoever you find doing the deed of Lût’s people [homosexuality], then kill the doer and the one who allows it to be done to him (both partners).\rangle\[2\]

\[\text{Wâll mîn Âlîmûn 'âmmirîn mubâhin bittawjû 'aswâhûa lllâh mà l-hukmûm mîn ilâm 'âmmirîn hâla minn l-sûrû.}\]

\langle Al-Ishhânâ al-lÎâmân 'ân l-rûhû u fî al-mâhû l-hukmûm mîn l-mîsamû 'în al-mâhû l-îba'ab l-îba'ab 'în fîl-hâkîmûn.\rangle

\[84. \text{And to the Madyan people (We sent) their brother Shu‘ayb. He said: “O my people! Worship Allâh, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.”}\rangle

The Story of the People of Madyan and the Call of Shu‘ayb

Allâh, the Exalted, says, ‘We sent a Messenger to the people of Madyan.’ They were a tribe of Arabs who lived between the land of the Al-Ḥijâz and Ash-Shâm, close to the land of Ma‘ān.

\[1\] At-Ṭabarî 15:438.

\[2\] Abu Dawud no.4462, At-Tirmidhi no.1456 and Ibn Majah, no. 2561.
Their land was known by the name of their tribe and was thus, called Madyan. Allah sent unto them the Prophet Shu‘ayb and he was of the noblest of them in lineage. For this reason, Allah said,

"Anāhim shubbakā."

(Their brother Shu‘ayb.)

Shu‘ayb commanded them to worship Allah alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

"Ila ‘Ar-Rahmān muntahā.

'I see you in prosperity' meaning, 'in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allah’s prohibitions.'


(and verily, I fear for you the torment of a Day encompassing.)

This means the abode of the Hereafter.

86. “That which is left by Allâh is better for you, if you are believers. And I am not a guardian over you.”

First, he (Shu‘ayb) prohibited them from cheating in business by decreasing the weights whenever they gave (products) to people. He commanded them to give just measure and weight whether they were giving or receiving (in transactions). He also forbade them from causing mischief and corruption in the land. This was due to their practice of highway robbery along the roads. Abu Ja‘far bin Jarîr said,

**بُقِّيتُ أَنفُخُ عَنْكُمْ**

**(That which is left by Allah (after giving the rights of the people) is better for you.**

“This means what you gain from your successful business dealings in which you have given just measure, is better for you than wrongfully taking the wealth of the people.”[1] Ibn Jarîr said that this statement has been reported from Ibn ‘Abbâs and I say it is similar to Allâh’s statement,

**فَلَوْ لَمْ يُسْتَوِى الْكَحِيْثِ وَالْمَيْثِ أَنْ أَنْصُبَ كَثْرُ الْكَحِيْثِ**

**(Say: “Not equal are Khabîth (all that is evil) and Tayyib (all that is good), even though the abundance of Khabîth may please you.”**[2][5:100]

Allâh then says,

**وَمَا أَنَا عَلَيْكُمْ بِمَعَضَدٍ**

**(And I am not a guardian over you.**

This means a watcher over you people. In other words, “Do this for Allâh and not to be seen by the people.”

**قُلُوا بِنَاسِبٍ أَشْرَكْتُمْ أَتَأْمَرُونَ أَنْ تَرَُّوهُ مَا يُعَلَّمُونَكُمْ أَنْ تَفْعَلَنَّ فِيهِ آمَّةً مِّنْ أَمْوَالِكُمْ أَوْ أَنْ تَفْعَلَنَّ فِيهِ آمَّةً مِّنْ أَمْوَالِكُمْ مِّنْ أَمْوَالِكُمْ**

87. They said: “O Shu‘ayb! Does your Salâh command you that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!”[2]
The Response of Shu‘ayb’s People

They said to Shu‘ayb, in mockery,

\[\text{أَلَمْ تَرَّيْنَى الْحَقَّةَ تُرْكُهَا} \]

\[\text{Al-A‘mash said, “This means your reading.”} \]

\[\text{أَلَمْ تَرَّيْنَى الْحَقَّةَ تُرْكُهَا} \]

\[\text{command you that we give up what our fathers used to} \]

worship,\[\text{meaning the idols and statues.} \]

\[\text{أَلَمْ تَرَّيْنَى الْحَقَّةَ تُرْكُهَا} \]

\[\text{or that we give up doing what we like with our property?”} \]

This means, “Should we abandon our practice of lightening the scales because of your statement? This is our wealth and we will do with it as we please.” Al-Ḥasan said concerning Allāh’s statement,

\[\text{أَلَمْ تَرَّيْنَى الْحَقَّةَ تُرْكُهَا} \]

\[\text{Does your Salah command you that we give up what our} \]

fathers used to worship,\[1\]

\[\text{[11:87]} \]

“By Allāh, this means that his prayer commanded them to abandon what their fathers used to worship.” At-Thawri said concerning Allāh’s statement,

\[\text{أَلَمْ تَرَّيْنَى الْحَقَّةَ تُرْكُهَا} \]

\[\text{or that we give up doing what we like with our property?”} \]

“They were speaking in reference to the paying of Zakāh (charity).”

\[\text{إِنَّكَ لَأَلَّاَّ السَّمَّىَ الْأَكْرَمَ} \]

\[\text{Verily, you are the forbearer right-minded!”} \]

Ibn ‘Abbās, Maymūn bin Mihrān, Ibn Jurayj, Ibn Aslam, and Ibn Jarīr all said, “These enemies of Allāh were only saying this in mockery. May Allāh disfigure them and curse them

\[1\text{ At-Ṭabari 15:451.} \]
from ever receiving His mercy. And verily, He did so.”

88. He said: “O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I put my trust and unto Him I repent.”

Shu‘ayb’s Refutation of His People

He said to them: Do you see O my people, that if I

(meaning, upon clear guidance in that which I am calling to.

(and He has given me a good sustenance from Himself.)

It has been said that he meant the prophethood. It has also been said that he meant the lawful provisions. It seems that the verse carries both meanings. Ath-Thawri said,

meaning, ‘do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.’ This is similar to what Qatâdah said concerning Allâh’s statement,

you.\[1\]

“He is saying, ‘I do not forbid you all from something while I do it myself.’” \[1\]

\(\text{إِنْ أَرَادْتُ إِلَّا الْإِسْتِحْلَالَ حَتَّى أَسْتَتَلَّى}\

\(I only desire reform to the best of my power.\)

This means, “In that which I command and forbid you, I only want to correct your affair as much as I am able.”

\(وَمَا نَظَّمْيُ\)

\(And my guidance cannot come\)

This means, “In whatever I intend that agrees with the truth.”

\(فَإِلَّا يُقَدِّمُ عَلَيْهِ الْحَقَّ\)

\(except from Allah, in Him I put my trust\)

This means in all of my affairs.

\(وَإِلَيْهِ أَسْتَغْفِرُ\)

\(and unto Him I repent.\) meaning; “I return.” This has been said by Mujāhid and others.\[2\]

\(فَإِنَّكُم لَا تُجَوَّرُونَ الْمَيْتَانِ إِنْ شَآءَ الْلَّهُ أَنْ يُجَوَّرُوهُمْ ثُمَّ نُمَا مَثَلُّكُم فِي الْأَمْرِ أَوْ مَثَلُّهُمْ مُنْفَجِرٌ أَوْ مَثَلُّهُمْ صَلِيفٌ وَمَا مَثَلُّكُم فِي الْأَمْرِ أَوْ مَثَلُهُمْ مُنْفَجِرٌ أَوْ مَثَلُهُمْ صَلِيفٌ وَمَا مَثَلُّكُم فِي الْأَمْرِ أَوْ مَثَلُهُمْ مُنْفَجِرٌ أَوْ مَثَلُهُمْ صَلِيفٌ وَمَا مَثَلُّكُم فِي الْأَمْرِ أَوْ مَثَلُهُمْ مُنْفَجِرٌ أَوْ مَثَلُهُمْ صَلِيفٌ\)

\(89. “And O my people! Let not my Shiqāq cause you to suffer the fate similar to that of the people of Nīh or of Hūd or of Sālih, and the people of Lūt are not far off from you!”\)

\(90. “And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.”\)

He (Shu‘ayb) said to them,

\(فَإِنَّكُم لَا تُجَوَّرُونَ الْمَيْتَانِ إِنْ شَآءَ الْلَّهُ أَنْ يُجَوَّرُوهُمْ ثُمَّ نُمَا مَثَلُّكُم فِي الْأَمْرِ أَوْ مَثَلُهُمْ مُنْفَجِرٌ أَوْ مَثَلُهُمْ صَلِيفٌ وَمَا مَثَلُّكُم فِي الْأَمْرِ أَوْ مَثَلُهُمْ مُنْفَجِرٌ أَوْ مَثَلُهُمْ صَلِيفٌ وَمَا مَثَلُّكُم فِي الْأَمْرِ أَوْ مَثَلُهُمْ مُنْفَجِرٌ أَوْ مَثَلُهُمْ صَلِيفٌ\)

\(And O my people! Let not my Shiqāq cause you\)

This means, “Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue
this way, you will suffer the same vengeance and torment that overcame Nūḥ's people, Hūd's people, Ṣāliḥ's people and Lūṭ's people.” Qatādah said,

«And O my people! Let not my Shiqāq cause you»

“He is saying, ‘Do not be influenced by your differing with me.’” As-Suddi said, “This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them.”

Concerning His statement,

«(and the people of Lūṭ are not far off from you)!»

It has been said that this refers to the period of time. Qatādah said, “This means that they were only destroyed before you yesterday.” It has also been said that it refers to place. Actually, the verse carries both meanings.

«And ask forgiveness of your Lord» from the previous sins.

«And turn unto Him in repentance.» In whatever evil actions you may encounter in the future.

Concerning his statement,

«Verily, my Lord is Most Merciful, Most Loving.» to those who repent.

91. They said: “O Shu‘ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not

powerful against us.”

92. He said: “O my people! Is then my family of more weight with you than Allah? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.”

The Response of Shu‘ayb’s People

They said,

(O Shu‘ayb! We do not understand) This means that we do not comprehend.

(much) ‘most of what you say’. Ath-Thawri said, “He (Shu‘ayb) was called the orator of the Prophets.”[1] As-Suddi said,

(and we see you weak among us.) “They meant, ‘You are only one person.’” Abu Rawq said, “They meant, ‘You are despised, because your tribe is not upon your religion.’”

(Were it not for your family, you would have been stoned,) This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death. Some said that this means with rocks. It has also been said that this means that they would have cursed and insulted him verbally.

(and you are not powerful against us.) This means, “You have no position of power over us.”

Shu‘ayb’s Refutation of His People

He said: “O my people! Is then my family of more weight with you than Allah?”

He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted? Does not your awe of Allah prevent you from harming His Prophet? Indeed you have placed the fear of Allah, behind your backs.

This means that you have thrown it behind you. You do not obey it, nor do you respect it.

Verily, my Lord is surrounding all that you do.

This means that He knows all of your actions and He will reward you according to them.

93. "And O my people! Act according to your ability, and I am acting. You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."

94. And when Our commandment came, We saved Shu'ayb
and those who believed with him by a mercy from Us. And As-Sayyah (awful cry) seized the wrongdoers, and they lay (Jāthimīn) in their homes.

495. As if they had never lived there! So away with Madyan just as Thamīd went away!

**Shu‘ayb’s threatening of His People**

When the Prophet of Allah, Shu‘ayb, despaired of their response to him, he said, “O my people,

﴾
أَّمِنُونَ آتَيْنَا عَلَيْكُمْ

﴾

﴾Act according to your ability,﴿

This means, “Act according to your current ways.” This is actually a severe threat.

﴾
إِنِّي عَبْيلٌ

﴾

﴾I am acting.﴿

﴾سَوَاءٌ تَقُلُّونَ مِنْ تَأْيِّيدٍ غَدَّاتُ يَتَحْزَبُونَ وَتَسْمَعُونَ حَرُّ كُنُوبٍ

﴾

﴾You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!﴿

meaning, between me and you.

﴾
وَأَراْتُكُمْ

﴾

﴾And watch you!﴿

This means to wait.

﴾
إِنِّي مَصَاحِبُكُمْ رَبِّي

﴾
﴾I too am watching with you.﴿

Allah then says,

﴿وَلَا جَبَّةٌ أُمَّا أَنَا أَعْفَى مُسْكِيَّةً وَلَفَّتُ الْأَرْضَ فَيَسَاءَ مَعَنِّي وَلَنَحْذِبَ الْبَيْنَيْنَ أَمَّثَالُ الْأَبْيَضَاءَ فَأَضْحَرُوا بِذَٰلِكَ خِبْيَاتِي

﴾And when Our commandment came, We saved Shu‘ayb and those who believed with him by a mercy from Us. And As-Sayyah (awful cry) seized the wrongdoers, and they lay (Jāthimīn) in their homes.

His saying Jāthimīn means extinct and lifeless without any movement. Here Allah mentions that a loud cry (Sayyah) came to them. In Sūrat Al-A‘rāf He says a severe quake (Rajjāh)
came to them. In Sūrat Ash-Shu'arā’, He said it was a torment of a cloudy day. They were one nation upon which all of these punishments were gathered on the day of their destruction. In each context, Allāh only mentioned that which was suitable. In Sūrat Al-A’rāf when they said,

\(\text{We shall certainly drive you out, O Shu’ayb, and those who have believed with you from our town.}\) [7:88]

In this verse it was suitable to mention a tremor, or quake (Rajīfah). The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them. Here, due to their disrespectful manners in speaking to their Prophet, Allāh mentioned the awful cry (Ṣayḥah) which overcame them and killed them. In Sūrat Ash-Shu‘arā’ when they said,

\(\text{So cause a piece of the heaven to fall on us, if you are of the truthful!}\) [26:187]

Allāh said in response,

\(\text{So the torment of the day of Shadow seized them. Indeed that was the torment of a Great Day.}\) [26:189]

This is from the intricate secrets and to Allāh belongs all praise and much bounty forever. Concerning the statement,

\(\text{As if they had never lived there!}\) This means it was as if they had not lived in their homes before that.

\(\text{So away with Madyan as just as Thamūd went away!}\)

They (Thamūd) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.
96. And indeed We sent Mūsā with Our Āyāt and a manifest authority.

97. To Fir'awn and his chiefs, but they followed the command of Fir'awn, and the command of Fir'awn was no right guide.

98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.

The Story of Mūsā and Fir'awn

In these verses Allāh informs of His sending Mūsā with His signs and clear proofs to Fir'awn, the king of the Coptic people, and his chiefs.

But they followed the command of Fir'awn. This means that they followed his path, way and methodology in transgression.

And the command of Fir'awn was no right guide. This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir'awn will have a great share in that awful punishment. This is as Allāh, the Exalted, said,

But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment. [73:16]
Allāh also said,

**But Fir'awn belied and disobeyed. Then he turned his back, striving (against Allāh). Then he gathered (his people) and cried aloud, Saying: “I am your lord, most high.” So Allāh, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.** [79:21-26]

Allāh also said,

**He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.**

This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection. This is as Allāh says,

**For each one there is double (torment), but you know not.** [7:38]

Allāh also says that the disbelievers will say while they are in the Hellfire,

**“Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from (the right) way. Our Lord! Give them double torment.”** [33:67-68]

Concerning the statement,

**They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection.**

meaning, 'We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'
\(<\text{and on the Day of Resurrection, evil is the gift granted.}\>\)

Mujahid said, “Another curse will be added to them on the Day of Resurrection, so these are two curses.” \([1]\) ‘Ali bin Abi Talhah said that Ibn ‘Abbās said,

\(<\text{evil indeed is the gift granted.}\>\)

“The curse of this life and the Hereafter.” \([2]\) Ad-Dāhāk and Qatādah both said the same thing. \([3]\) This is similar to Allah’s statement,

\(<\text{And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the despised.}\>\) [28:41-42]

Allah also says,

\(<\text{The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir’awn’s people to enter the severest torment!”}\>\) [40:46]

\(<\text{100. That is some of the news of the (population of) towns which We relate unto you; of them, some are (still) standing,}\>\)
and some have been (already) reaped.

101. We wronged them not, but they wronged themselves. So their gods whom they call upon besides Allâh, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction.

The Lesson taken from the Destroyed Towns

When Allâh mentioned the story of the Prophets and what happened with them and their nations – how He destroyed the disbelievers and saved the believers – He goes on to say,

"That is some of the news of the (population of ) towns meaning, news of them

"which We relate unto you; of them, some are (still) standing.

This means still remaining.

"and some have been (already) reaped.

This means totally destroyed.

"We wronged them not," This means, “When We destroyed them.”

"but they wronged themselves." their rejecting their Messengers and disbelieving in them.

"So their gods, profited them [not]..."

This is referring to their idols that they used to worship and invoke.
The idols did not benefit them, nor did they save them when Allah's command came for their destruction.

nor did they add aught to them but destruction.

Mujahid, Qatadah and others said, "This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter."[1]

102. Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.

It is as though Allah is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them."

Verily, His punishment is painful (and) severe.

In the Two Sahih, it is recorded that Abu Musa said that the Messenger of Allah said,

Verily, Allah gives respite to a wrongdoer until He seizes him and he cannot escape.

Then the Messenger of Allah recited,

"Such is the punishment of your Lord when He seizes the towns while they are doing wrong."[1]

103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.

104. And We delay it only for a term (already) fixed.

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

The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)

Allah, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

\[\text{a sure lesson}\]

This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

"Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth."[40:51]

Allāh, the Exalted, also says,

«So their Lord revealed to them: "Truly, We shall destroy the wrongdoers."» [14:13]

Concerning Allāh’s statement,

«That is a Day whereon mankind will be gathered together.»

This means the first of them and the last of them. This is similar to Allāh’s statement,

«And We shall gather them all together so as to leave not one of them behind.» [18:47]

«And that is a Day when all will be present.»

This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, Jinns, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom’s weight, will judge between them and He will increase their good deeds in reward.

Concerning the statement,

«And We delay it only for a term (already) fixed.»

This means for a fixed period of time than cannot be increased or decreased.

Then He says,

«On the Day when it comes, no person shall speak except by His (Allāh’s) leave.»

This means that on the Day of Judgement no one will speak except with the permission of Allāh. This is similar to another verse, which says,
Allāh also says,

«And all the voices will be humbled for the Most Gracious (Allāh).» [20:108]

In the Ḥadīth about the intercession, which is recorded in the Two Sahīhs, the Messenger of Allāh ﷺ said,

«No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allāh, save us, save us."»[1]

Concerning Allāh’s statement,

«Some among them will be wretched and (others) blessed.»

This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy. This is as Allāh said,

«When a party will be in Paradise and a party in the blazing Fire» [42:7]

Al-Hāfīz Abu Ya’lā recorded in his Musnad on the authority of Ibn ‘Umar that ‘Umar said, “When this verse was revealed,

«Some among them will be wretched and (others) blessed.»

I asked the Prophet ﷺ, ‘O Messenger of Allāh, will there be a sign for us to know (which party we are from)? Will it be because of something that a person did, or something that he did not do?’ He said,

"O 'Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out)."[1]

Then Allâh explains the situation of the wretched people and the happy people. He, the Exalted, says,

\[\text{فَذَا الَّذِينَ سَفَرُوا فِي الْأَرْضِ فِي هَٰذَا ذِي نَّفَرٍ وَمِنْهُمْ مَنْ كَانَ مَثْلُهُمُ الَّذِينَ كَتَبْنَىَ فِيهِمَا مَا كَانَ آتَيْنَٰهُمُ الْقُرْآنُ۔} \]

\(106\). As for those who are wretched, they will be in the Fire, in it they will experience Zafr and Shahiq.

\(107\). They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or wills).

**The Condition of the Wretched People and their Destination**

Allâh, the Exalted, says,

\[\text{فَذَا الَّذِينَ سَفَرُوا فِي هَٰذَا ذِي نَّفَرٍ وَمِنْهُمْ مَنْ كَانَ مَثْلُهُمُ الَّذِينَ كَتَبْنَىَ فِيهِمَا مَا كَانَ آتَيْنَٰهُمُ الْقُرْآنُ۔} \]

\(in it they will experience Zafr and Shahiq.\)

Ibn 'Abbâs said, "Az-Zafr is a sound in the throat and Ash-Shahiq is a sound in the chest. This means that their exhaling will be Zafr and their inhaling will Shahiq."[2] This will be due to the torment that they will be experiencing. We seek refuge with Allâh from such evil.

\[\text{فَذَا الَّذِينَ سَفَرُوا فِي هَٰذَا ذِي نَّفَرٍ وَمِنْهُمْ مَنْ كَانَ مَثْلُهُمُ الَّذِينَ كَتَبْنَىَ فِيهِمَا مَا كَانَ آتَيْنَٰهُمُ الْقُرْآنُ۔} \]

\(They will dwell therein for all the time that the heavens and the earth endure,\)

Imâm Abu Ja'far bin Jarîr said, "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, 'This is as enduring as the heavens and the earth.' Or, 'It will last as until the night and day separate.' They would say, 'As long as talkers at night continue to chat.' They meant by these statements the


condition of eternity. Therefore, Allāh addressed them in a manner that they were familiar with among themselves. Thus, He said,

\[
\text{They will dwell therein for all the time that the heavens and the earth endure.}^{[11]}
\]

The literal meaning is also intended with; “for all the time that the heavens and the earth endure.” This is due to the fact that there will be heavens and earth in the life of the next world, just as Allāh said,

\[
\text{On the Day when the earth will be changed to another earth and so will be the heavens.}^{[14:48]}
\]

For this reason, Al-Ḥasan Al-Baṣrī said concerning the statement of Allāh,

\[
\text{the heavens and the earth endure.}
\]

“Allāh is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal.”

Concerning Allāh’s statement,

\[
\text{except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends.}
\]

This is similar to His statement,

\[
\text{The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing.}^{[6:128]}
\]

It has been said that the exception mentioned in this verse refers to the disobedient among the people of Tawḥīd. It is these whom Allāh will bring out of the Fire by the intercession

\[{[11} \text{At-Ṭabari 15:481.} \]
of the interceders. Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allâh will remove from the Fire those who have never done any good, except for saying *La ilâha illâllâh* one day of their life. This has been mentioned in numerous authentic reports from the Messenger of Allâh ﷺ, including narrations from Anas bin Mâlik, Jâbir bin ‘Abdullâh, Abu Sa‘îd Al-Khu’dri, Abu Hurayrah and other Companions. No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

The Condition of the Happy People and their Destination

Allâh, the Exalted, says,

*And those who are blessed.* These are the followers of the Messengers.

*they will be in Paradise.* This means that their final abode will be Paradise.

*abiding therein for all the time* This means that they will remain there forever.

*that the heavens and the earth endure, except as your Lord wills.*
The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allāh. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe.[1] Ḍaḥak and Ḥasan Al-Baṣrī both said, “It is about the right of the disobedient people of Tawḥīd who were in the Fire and then brought out of it.” Then Allāh finished this statement by saying,

\[
\text{"a gift without an end."}
\]

This means that it will never be cut off. This has been mentioned by Mujāhid, Ibn ‘Abbās, Abu Al-ʿĀliyah and others.[2] This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allāh. Someone may think that the mention of Allāh’s will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allāh has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says,

\[
\text{"Verily, your Lord is the doer of whatsoever He intends."}
\]

Similarly, Allāh says,

\[
\text{"He cannot be questioned as to what He does, while they will be questioned."}
\]

[21:23]

Here, Allāh soothes the hearts and affirms the intent, by His saying,

\[
\text{"a gift without an end."}
\]

It has been recorded in the Two Sahīhs that the Messenger of Allāh ﷺ said,

---

Death will be brought in the form of a handsome ram (on the Day of Judgement) and it will be slaughtered between Paradise and the Hellfire. Then, it will be said, "O people of Paradise! Eternity and no death! O people of Hellfire! Eternity and no death!"

In the Sahih it is recorded that the Messenger of Allah ﷺ said,

"If you say: 'Who will bring us death?' He will say: 'A handsome ram will be brought.' If you say: 'Who will slaughter the handsome ram?' He will say: 'It will be slaughtered between Paradise and the Hellfire.' If you say: 'What will be the outcome?' He will say: 'The outcome will be that those who are in Paradise will remain young and those who are in the Hellfire will remain old. The outcome will be that those who are in Paradise will remain healthy and those who are in the Hellfire will remain ill. The outcome will be that those who are in Paradise will be happy and those who are in the Hellfire will never grieve."

109. So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

110. Indeed, We gave the Book to Mūsā, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān).

111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

Associating Partners with Allāh is no doubt Misguidance

Allāh, the Exalted, says,

So be not in doubt as to what these people worship.

This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance. Verily, they are only worshipping what their fathers worshipped before. This means that they have no support for their Shirk. They are only mimicking their fathers in ignorance. Therefore, Allāh will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allāh will reward them for those good works in this life, before the life of the Hereafter.

Concerning Allāh’s statement,

And verily, We shall repay them in full their portion without diminution.

‘Abdur-Raḥmān bin Zayd bin Aslam said, “We will pay them in full their portion of punishment without diminution.”[1] Then, Allāh mentions that He gave Mūsā the Book, but the people

differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muḥammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

آؤلَآ سَمِيَّة كَلَمْتُ بِهِ وَلَمْ يَبْنَى﴾

(and had it not been for a Word [Kalimah] that had gone forth before from your Lord, the case would have been judged between them.)

Ibn Jarîr said, “If it were not that the punishment had already been delayed until an appointed time, then Allāh would have decided the matter between you now. The word Kalimah carries the meaning that Allāh will not punish anyone until the proof has been established against him and a Messenger has been sent to him.”[11] This is similar to Allāh’s statement,

وَمَا كَانَ مَأْثَرًا حَيْنَاءَ يَصِرَّ﴾

(And We never punish until We have sent a Messenger (to give warning).) [17:15]

For verily, Allāh says in another verse,

آؤلَآ كَلَمْتُ بِهِ وَلَمْ يَبْنَى﴾

(And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world). So bear patiently what they say.)[20:129-130]

Then, Allāh informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad. Allāh says,

وَإِنَّ لَا نَتَأَسِّرُكُم بِمَوَارِضٍ﴾

(And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.)

This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds,

their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned. This is similar to Allāh's statement,

«وَلَسَئِنَّكُمْ كَا نُؤْتُوْنَ»

(And surely, all - everyone of them will be brought before Us.) [36:32]

«وَلَا تَرْكُنِّي إِلَىَّ أَنَا أَلْهَيْنَ»

112. So stand (ask Allāh to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not. Verily, He is All-Seer of what you do.

113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor would you then be helped.

The Command to Stand Firm and Straight

Allāh, the Exalted, commands His Messenger ﷺ and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition. Allāh also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist. Then, Allāh informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him.

Concerning Allāh's statement,

«وَلَا تَرْكُنِّي إِلَىَّ أَنَا أَلْهَيْنَ»

'Ali bin Abi Ṭalhah said that Ibn ʿAbbās said, “Do not compromise with them.” Ibn Jarir said that Ibn ʿAbbās said, “Do not side with those who do wrong.”[1] This is a good statement. This means, “Do not seek assistance from

wrongdoers, because it will be as if you are condoning their actions (of evil).

\[\text{فَإِذَا قَدْ نَضَرْتُمْ عَلَى الْمَخَالِفِينَ طَالِبِيَّةً}
\]
\[\text{لَتَضْرِعُونَ.}\]

\[\text{lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped}.\]

This means that you will not have besides Allah any friend who can save you, nor any helper who can remove you from His torment.

\[\text{وَأَذَاعَ الْقَسْمَةَ كَلِّيَةً أَتَابَ عَلَيْهَا مِنْ أَلِيَّةٍ إِنَّ الْكَسْبَةَ قَدْ بِذَهَبَتْ عَلَى الْقَسْمَةَ ذَلِكَ ذَكَرْنَ}
\]

\[\text{الْدِّيَارِ.} \text{ وَأَسْيَرُ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ السَّيِّمَةِ.} \]

\[\text{114. And perform the Salāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.}\]

\[\text{115. And be patient; verily, Allah wastes not the reward of the doers of good.}\]

The Command to establish the Prayer

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

\[\text{وَأَذَاعَ الْقَسْمَةَ كَلِّيَةً أَتَابَ عَلَيْهَا مِنْ أَلِيَّةٍ إِنَّ الْكَسْبَةَ قَدْ بِذَهَبَتْ عَلَى الْقَسْمَةَ ذَلِكَ ذَكَرْنَ}
\]

\[\text{114. And perform the Salāh, at the two ends of the day and in some hours of the night.}\]

“This is referring to the morning prayer (Ṣubh) and the evening prayer (Maghrīb).”[1] The same was said by Al-Ḥasan and ‘Abdur-Raḥmān bin Zayd bin Aslam.[2] In one narration reported by Qatādah, Aḍ-Ḍāḥḥak and others, Al-Ḥasan said, “It means the morning prayer (Ṣubh) and the late afternoon prayer (‘Aṣr).” Mujāhid said, “It is the morning prayer at the beginning of the day and the noon prayer (Zuhr) and late afternoon prayer (‘Aṣr) at the end of the day.” This was also said by Muḥammad bin Ka'b Al-Quraẓi and Aḍ-Ḍāḥḥak in one narration from him.

\[\text{وَأَذَاعَ الْقَسْمَةَ كَلِّيَةً أَتَابَ عَلَيْهَا مِنْ أَلِيَّةٍ إِنَّ الْكَسْبَةَ قَدْ بِذَهَبَتْ عَلَى الْقَسْمَةَ ذَلِكَ ذَكَرْنَ}
\]

\[\text{and in some hours of the night.}\]

[2] Ibid.
Ibn 'Abbās, Mujāhid, Al-Hasan and others said, “This means the night prayer (‘Ishā’).” Ibn Al-Mubārak reported from Mubārak bin Faḍālah that Al-Ḥasan said,

‘وَلَنَا ﱠنَّ اللَّهِيَّ’

“and in some hours of the night.”

“This means the evening (Maghrib) and late night (‘Ishā’) prayers. The Messenger of Allāh ﷺ said,

‘وَهُمَا ﱠنَّ اللَّهِ: الْمَغْرِبَ وَالْيَتِمَانَاءُ’

“They are the approach of the night: Maghrib and ‘Ishā’.”

The same was said by Mujāhid, Muḥammad bin Ka‘b, Qatādah and Ad-Daḥḥak (that this means the Maghrib and ‘Ishā’ prayers). It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of Iṣrā’ (the Prophet’s night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset. During the late night another prayer (Tahajjud) was also made obligatory upon the Prophet ﷺ and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him ﷺ. Finally, this obligation was abrogated for the Prophet ﷺ as well, according to one opinion. Allāh knows best.

**The Good Deeds wipe away the Evil Deeds**

Concerning Allāh’s statement,

‘إِنَّ الْمَكْرِيَاتِ يَدْهَشُونَ الْمَكْرُوْتَانِ’

“Verily, the good deeds remove the evil deeds.”

This is saying that the performance of good deeds is an expiation of previous sins. This has been mentioned in a Ḥadīth recorded by Imām Aḥmad and the Sunan Compilers, that the Commander of the faithful, ‘Ali bin Abī Ṭalib, said, “Whenever I used to hear a narration from the Messenger of Allāh ﷺ, Allāh would cause me to benefit by it however He willed. If anyone informed me of any statement that he said, I would make him swear (by Allāh) that the Prophet ﷺ said it. If he swore by Allāh, then I would believe him. Abu Bakr once told me – and Abu Bakr was truthful – that he heard the Messenger of Allāh ﷺ say,
There is not any Muslim who commits a sin, then he makes Wudu' and prays two units of prayer, except that he will be forgiven (that sin).\[1\]

In the Two Sahīhs it is recorded that the Commander of the faithful, ‘Uthmān bin ‘Affān made Wudu’ for the people (to see), just like the Wudu’ of the Messenger of Allāh ﷺ. Then he said, “I saw the Messenger of Allāh ﷺ make Wudu’ like this, and he ﷺ said,

«Whoever makes Wudu’ like this Wudu’ of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins.\[2\]

In the Sahīh it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him?»

They said, “No, O Messenger of Allāh!” He (ﷺ) said;

«This is like the five daily prayers, for Allāh uses them to wipe away the sins and wrongdoings.\[3\]

Muslim recorded in his Sahīh that Abu Hurayrah said that the Messenger of Allāh ﷺ used to say,


\[2\] Fath Al-Bārī 1:320, Muslim 1:260.

\[3\] Al-Bukhārī no. 527, and Muslim no. 667.
The five daily prayers, Jumu'ah (Friday prayer) to Jumu'ah and (the fast of) Ramadān to Ramadān are expiations for whatever sins were committed between them, as long as you stay away from the major sins.\[^{[1]}\]

Al-Bukhārī recorded Ibn Mas‘ūd saying that a man kissed a woman (who was not his relative or wife). He then came to the Prophet ﷺ and informed him about the incident. Thus, Allāh revealed,

\[
\begin{align*}
\text{وَأَنْفَقُواْ فِي سَبِيلِ اللَّهِ مَالًا وَأَنْفَقُواْ عَمَلًا}
\end{align*}
\]

\(\text{And perform Salah, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.}\)^{[11:114]

The man then said, “O Messenger of Allāh, is this only for me?” The Prophet ﷺ replied,

\[
\begin{align*}
\text{لْيَجْعَلُهُمُ الْكَبِيرَاتُ}
\end{align*}
\]

\(\text{This is for all of my (Ummah) followers.}\)^{[2]

Al-Bukhārī recorded this narration in the Book of Prayer as well and the Book of Tafsīr.\[^{[3]}\]

Imām Ahmad recorded that Ibn ‘Abbās said that a man came to ‘Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse. ‘Umar said, “Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allāh.” The man said, “Of course she was.” ‘Umar then said, “Go to Abu Bakr and ask him about this.” The man went to Abu Bakr and asked him about the matter. Abu Bakr said, “She probably was a woman whose husband is away (fighting) in the path of Allāh,” just as ‘Umar had said. Then he went to the Prophet ﷺ and told him the same story. The Prophet ﷺ said,

\[
\begin{align*}
\text{فَلَعَلَّهَا مُغَيِّبَةً فِي سَبِيلِ اللَّهِ}
\end{align*}
\]

\[^{[1]}\text{Muslim 1:209.}\]

\[^{[2]}\text{Fath Al-Bāri 2:12.}\]

\[^{[3]}\text{Fath Al-Bāri 7:206.}\]
She probably was a woman whose husband is away (fighting) in the path of Allâh.\footnote{Ahmād 1:245.}

Then a verse of Qur'ân was revealed,

«And perform the Salâh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.»

The man then said, "O Messenger of Allâh! Is this verse only for me, or does it apply to all of the people in general?" 'Umar then struck the man on his chest with his hand and said, "No, rather it is for all of the people in general." Then the Messenger of Allâh \( 
\text{صَلَّىُ ٱл-ۜهَوۡدَادُ عَلَيۡهِ} \)
said,

«'Umar has spoken the truth.\footnote{Ahmād 1:245.}

If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasâd (corruption) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.»

And your Lord would never destroy the towns wrongfully, while their people were doers of good.

There must be a Group of People Who forbid Lewdness

Allâh, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land.

His statement,
This means that there were only a small number of people present among them who were of this caliber. They were those whom Allâh saved at the sudden striking of His vengeance, when His anger was let lose. For this reason Allâh commanded this noble Ummah (followers of Muḥammad ﷺ) to always have among them those who command the good and forbid the evil. This is as Allâh says,

وَأَنَّكُمْ بِنَفْسِكُمْ أَنَّهُ يُعْلِنُونَ إِلَى الْقَيَّمَةِ يَتَّبِعُونَ الْمَرْهَمَ وَيَتَّمُّونَ عَيْنَ المَكْرِ وَأَوْلَيْكُمْ مُهَمَّدًا

‹Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.› [3:104]

It is related in a Ḥadîth that the Prophet ﷺ said,

إِنَّ الْقَاتِلَ إِذَا رَأَى الْمَكْرَ فَلَمْ يَعْتَفَرْ آمَنُكَ أن يَعْمَمُ اللَّهُ يَعْقِبَ

‹Verily, whenever a group of people see an evil and they do not change it, it is likely that Allâh will cover them with (His) punishment.›[1] Thus, Allâh says,

أُوْلَئِكَ يَا أَيُّهَا الٌّمُؤْمِنُ ۛ إِنَّكَ بَلَىٰ تَجَهَّرَ بِنَجْعَةٍ عَنْ النَّاسِ إِلَّا فَيَتَّلَىٰ يَمَنَّ

‹If only there had been among the generations before you persons having wisdom, prohibiting (others) from the Fasâd in the earth,- except a few of those whom We saved from among them!›

Concerning the statement,

وَأَنَّهُمْ آخَرَ الْأَوَّلَةَ طَلَّبَوْا نَا أَرَيْوَا فِيهِ

‹Those who did wrong pursued the enjoyment of good things of (this worldly) life,›

This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

and were criminals."
Then, Allâh informs that He does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrong-doers. This is as Allâh says,

"We wronged them not, but they wronged themselves." [11:101]
Allâh also says,

"And your Lord is not at all unjust to (His) servants." [41:46]

118. And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.

119. Except him on whom your Lord has bestowed His mercy, and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with jinn and men all together."

Allâh has not made Faith universally accepted

Allâh, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief. This is just as He said,
And had your Lord willed, those on earth would have believed, all of them together. [10:99]

Allāh goes on to say,

but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy.

This means that people will always differ in religions, creeds, beliefs, opinions and sects.

Concerning Allāh’s statement,

Except him on whom your Lord has bestowed His mercy.

This means that those who have received the mercy of Allāh by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allāh. That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muḥammad ﷺ). Those who received Allāh’s mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter. They are the Saved Sect mentioned in the Ḥadīth recorded in the Musnad and Sunan collections of Ḥadīth. The routes of transmission of this Ḥadīth all strengthen each other (in authenticity). In these narrations the Prophet ﷺ said,

Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.

They (the Companions) said, “Who are they (the Saved Sect) O Messenger of Allāh?” He said,
"The sect that is upon what my Companions and I are upon."1

Al-Ĥâkim recorded this narration in his Mustadrâk with this additional wording.2

Concerning Allâh’s statement,

"And the Word of your Lord has been fulfilled (His saying):
“Surely, I shall fill Hell with Jinn and men all together.""

Allâh, the Exalted, informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and Jînns. His is the profound evidence and the perfect wisdom. In the Two Ṣâhîhs it is recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

"Paradise and the Hellfire debated. Paradise said, ‘None will enter me except the weak and despised of the people.’ The Hellfire said, ‘I have inherited the haughty and the arrogant people.’ Then Allâh said to the Paradise, ‘You are My mercy and I grant mercy with you to whoever I wish.’ Then He said to the Hellfire, ‘You are My torment and I take vengeance with you

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2 Al-Ĥâkim 1:129.
upon whoever I wish. I will fill each one of you.' However, the Paradise will always have more bounties, to such an extent that Allāh will create more creatures to dwell in it and enjoy its extra bounties. The Hellfire will continue saying, 'Are there anymore (to enter me),' until the Lord of might places His Foot over it. Then it (Hell) will say, "Enough, enough, by Your might!"”[1]

§120. And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.

The Conclusion

Allāh, the Exalted, is saying, 'We relate all of these stories to you (Muḥammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allāh helped His party of believers and disgraced His enemies, the disbelievers. We relate all of this to you (Muḥammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.'

Concerning Allāh’s statement,

<<And in this has come to you the truth,>>

This is referring to this Sūrah itself. This was said by Ibn ʿAbbās, Mujāhid and a group of the Salaf and it is the correct view. This means, This comprehensive Sūrah contains the stories of the Prophets and how Allāh saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muḥammad) stories of

truth and true events in this Sūrah. In this Sūrah is an
dmonition that prevents the disbelievers, and a reminder that
causes the believers to reflect.’

121. And say to those who do not believe: “Act according to
your ability and way, We are acting.”

122. And you wait! We (too) are waiting.”

Allāh, the Exalted, commands His Messenger ﷺ to say to those
who disbelieve in what he has come with from his Lord, by way
of warning,

\( \text{And say to those who do not believe: “Act according to}
\text{your ability and way, We are acting.”} \)

\( \text{And you wait! We (too) are waiting.”} \)

Allāh, the Exalted, commands His Messenger ﷺ to say to those
who disbelieve in what he has come with from his Lord, by way
of warning,

\( \text{And say to those who do not believe: “Act according to}
\text{your ability and way, We are acting.”} \)

\( \text{And you wait! We (too) are waiting.”} \)

Allāh, the Exalted, informs that He is the All-Knower of the
unseen of the heavens and the earth and that unto Him is the final return. He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him.

Concerning His statement,

{And your Lord is not unaware of what you do.}

This means, The lies (of the disbelievers) against you O Muḥammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in this life and the Hereafter. He will aid you (Muḥammad) and His party over the disbelievers in this life and in the Hereafter.'

This is the end of the Tafsīr of Sūrah Ḥūd, and all praises and thanks are due to Allāh.
The Tafsir of Sūrah Yūsuf

(Chapter - 12)

Which was revealed in Makkah

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

1. Alif-Lām-Rā. These are the verses of the Book that is clear.

2. Verily, We have sent it down as an Arabic Qur’ān in order that you may understand.

3. We relate unto you the best of stories through Our revelations unto you, of this Qur’ān. And before this, you were among those who knew nothing about it.

Qualities of the Qur’ān

In the beginning of Sūrat Al-Baqarah we talked about the separate letters, Allāh said,

These are the verses of the Book in reference to the Clear Qur’ān that is plain and apparent, and explains, clarifies and makes known the unclear matters. Allāh said next,

Verily, We have sent it down as an Arabic Qur’ān in order that you may understand.

The Arabic language is the most eloquent, plain, deep and expressive of the meanings that might arise in one’s mind. Therefore, the most honorable Book, was revealed in the most
honorable language, to the most honorable Prophet and Messenger ﷺ, delivered by the most honorable angel, in the most honorable land on earth, and its revelation started during the most honorable month of the year, Ramadān. Therefore, the Qur’ān is perfect in every respect. So Allāh said,


"We relate unto you the best of stories through Our revelations unto you, of this Qur’ān."

Reason behind revealing Āyah (12:3)

On the reason behind revealing Āyah (12:3), Ibn Jarir At-Ṭabari recorded that ‘Abdullāh bin ‘Abbās said, "They said, 'O, Allāh’s Messenger! Why not narrate to us stories?'"[1] Later on, this Āyah was revealed,


"We relate unto you the best of stories..."[2]

There is a Ḥadīth that is relevant upon mentioning this honorable Āyah, which praises the Qur’ān and demonstrates that it is sufficient from needing all books besides it. Imām Aḥmad recorded a narration from Jābir bin ‘Abdullāh that ‘Umar bin Al-Khaṭṭāb came to the Prophet ﷺ with a book that he took from some of the People of the Book. ‘Umar began reading it to the Prophet ﷺ who became angry. He said,

"Are you uncertain about it Ibn Al-Khaṭṭāb? By the One in Whose Hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they might tell you something true and you reject it, or they might tell you something false and you believe it. By the One in Whose Hand is my soul! If Mūsā were living, he would have no choice but

[1] About nations that have passed, how they answered their Prophets, what happened to them afterwards, etc.
to follow me.\[1\]

Imām Aḥmad also recorded a narration from ‘Abdullāh bin Thābit who said, “Umar came to Allāh’s Messenger ﷺ and said; ‘O Messenger of Allāh! I passed by a brother of mine from [the tribe of] Quraysh, so he wrote some comprehensive statements from the Tawrāh for me, should I read them to you?’ The face of Allāh’s Messenger ﷺ changed [with anger]. So I said to him, ‘Don’t you see the face of Allāh’s Messenger?’ ‘Umar said, ‘We are pleased with Allāh as our Lord, Islām as our religion, and Muḥammad as our Messenger.’ So the anger of the Prophet ﷺ subsided, and he said,

وَالذِّي نُسْبُ مُحَمَّدًا يَدَّوُ، لَوْ أَضْحَى فِي كَمْ مَوْسَى ﷺُ مَلاَكٌ، وَتَرَكَتْ مُوْسَى لِضَلْلِلِّمُّ

"By the One in Whose Hand is Muḥammad’s soul, if Mūsā appeared among you and you were to follow him, abandoning me, then you would have strayed. Indeed you are my share of the nations, and I am your share of the Prophets."\[2\]

۴۴. (Remember) when Yūsuf said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me.”

Yūsuf’s Dream

Allāh says, ‘Mention to your people, O Muḥammad, among the stories that you narrate to them, the story of Yūsuf.’ Prophet Yūsuf (Joseph) mentioned his dream to his father, Prophet Ya’qūb (Jacob), son of Prophet Ishāq (Isaac), son of Prophet Ibrāhīm (Abraham), peace be upon them all. ‘Abdullāh bin ‘Abbās stated that the dreams of Prophets are revelations from Allāh.\[3\] Scholars of Tafsīr explained that in Yūsuf’s dream the eleven stars represent his brothers, who were

\[1\] Ahmad 3:387

\[2\] Ahmad 4:266. See Al-Irwā’ no. 1589.

\[3\] Aṣ-Ṣaḥ ābi 15:554.
eleven, and the sun and the moon represent his father and mother. This explanation was collected from Ibn ‘Abbās, Aḥ-Ḍāḥḥāk, Qatādah, Sufyān Ath-Thawri and ‘Abdur-Raḥmān bin Zayd bin Aslam. Yūsuf’s vision became a reality forty years later, or as some say, eighty years, when Yūsuf raised his parents to the throne while his brothers were before him,

«and they fell down before him prostrate. And he said: “O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!”»[1]

«فَأَخَذَتْهُ لَا تَقْصُصُ رَضِيَ اللهُ عَلَيْهِ رَبُّكَ كَيْبَةٌ إِنَّ الْخَيْبَةَ لِلَّهِ عَلِيَّةٌ مَّعْدُورٌ

5. He (the father) said: “O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shayṭān is to man an open enemy!”»

Yaʿqūb orders Yūsuf to hide His Vision to avoid Shayṭān’s Plots

Allāh narrates the reply Yaʿqūb gave his son Yūsuf when he narrated to him the vision that he saw, which indicated that his brothers would be under his authority. They would be subjugated to Yūsuf’s authority to such an extent that they would prostrate before him in respect, honor and appreciation. Yaʿqūb feared that if Yūsuf narrated his vision to any of his brothers, they would envy him and conspire evil plots against him. This is why Yaʿqūb said to Yūsuf,

«لا تَقْصُصُ رَضِيَ اللهُ عَلَيْهِ رَبُّكَ كَيْبَةٌ إِنَّ الْخَيْبَةَ لِلَّهِ عَلِيَّةٌ مَّعْدُورٌ

«Relate not your vision to your brothers, lest they should arrange a plot against you.»

This Āyah means, “They might arrange a plot against you that causes your demise.” In the Sunnah, there is a confirmed Ḥadīth that states,

«إِذَا رَأَيْتُ أَخَوْنِي مَا يُجِبُّ فَلْيُحْذِفْهُ أَيِّا ذُكْرَىٰ حَيَابًا إِلَى جَنِّيٷ»

If any of you saw a vision that he likes, let him narrate it. If he saw a dream that he dislikes, let him turn on his other side, blow to his left thrice, seek refuge with Allāh from its evil and not tell it to anyone. Verily, it will not harm him in this case.\[^{1}\]

In another Ḥadīth that Imām Ahmad and collectors of the Sunan collected, Mu'āwiya bin Ḥaydah Al-Qushayri said that the Messenger of Allāh ﷺ said,

«The dream is tied to a bird’s leg, as long as it is not interpreted. If it is interpreted, it comes true.\[^{2}\]»

Therefore, one should hide the prospects or the coming of a bounty until it comes into existence and becomes known. The Prophet ﷺ said,

«Earn help for fulfilling needs by being discrete, for every owner of a blessing is envied.\[^{3}\]»

46. “Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you and on the offspring of Ya'qūb, as He perfected it on your fathers, Ibrāhīm and Iṣḥāq aforetime! Verily, your Lord is All-Knowing, All-Wise.”

**Interpretation of Yūsuf’s Vision**

Allāh says that Ya'qūb said to his son Yūsuf, ‘Just as Allāh chose you to see the eleven stars, the sun and the moon

\[^{1}\] Muslim 4:1772.


\[^{3}\] Aṣ-Ṭabārī 20:94.
prostrate before you in a vision,

{Thus will your Lord choose you} designate and assign you to be a Prophet from Him,

{and teach you the interpretation of Ahadith}.’ Mujāhid and several other scholars said that this part of the Āyah is in reference to the interpreting of dreams.\footnote{At-Tabari 15:560.}

\begin{align*}
\text{He said next,} \\
\text{and perfeci His favor on you}, ‘by His Message and revelation to you.’ This is why Ya'qūb said afterwards,
\end{align*}

\begin{align*}
\text{as He perfected it aforetime on your fathers, Ibrāhīm...}, \\
\text{Allāh’s intimate friend,}
\end{align*}

\begin{align*}
\text{and Ishāq, Ibrāhīm’s son,}
\end{align*}

\begin{align*}
\text{Verily, your Lord is All-Knowing, All-Wise.} \text{ Allāh knows best whom to chose for His Messages.}
\end{align*}

\begin{align*}
\text{7. Verily, in Yusuf and his brethren there were Āyāt for those who ask.}
\end{align*}

\begin{align*}
\text{8. When they said: “Truly, Yusuf and his brother are dearer to our father than we, while we are ‘Ushbah (a group). Really, our father is in a plain error.”}
\end{align*}

\begin{align*}
\text{9. “Kill Yusuf or cast him out to some (other) land, so that}
\end{align*}
the favor of your father may be given to you alone, and after that you will be righteous folk."»

«10. One from among them said: "Kill not Yūsuf, but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers."»

There are Lessons to draw from the Story of Yūsuf

Allāh says that there are Āyāt, lessons and wisdom to learn from the story of Yūsuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated.

«إذن قاوارا يُوسُف وَأُولُو امنُو أُصَبْتُ إِلَّا أَبَا يَنَأ»

«When they said: "Truly, Yūsuf and his brother are dearer to our father than we..."»

They swore, according to their false thoughts, that Yūsuf and his brother Binyāmīn (Benjamin), Yūsuf's full brother,

«أُصَبْتُ إِلَّا أَبَا يَنَأ وَأَصَبْتُ عَصْبَةً»

«dearer to our father than we, while we are 'Uṣbah.»

meaning, a group. Therefore, they thought, how can he love these two more than the group,

«إِنَّ أَبَا يَنَأ لَيْنِ سَأَلُوا نَيْنَ»

«Really, our father is in a plain error.» because he preferred them and loved them more than us.

«أَقْضُوا يُوْسُفِ أَوْ أَطْرُحُوهُ أَوْ أَصْبَحُوهُ أَوْ أَخْلُوهُ لِكَمْ زَمَّةً أَيْكُمْ»

«Kill Yūsuf or cast him out to some (other) land, so that the favor of your father may be given to you alone.»

They said, 'Remove Yūsuf, who competes with you for your father's love, from in front of your father's face so that his favor is yours alone. Either kill Yūsuf or banish him to a distant land so that you are rid of his trouble and you alone enjoy the love of your father.'

«وَمَكَوْنُوا يِنْ بَعْدِهِ فَقَرْنِ صَلَّيْنَ»

«and after that you will be righteous folk.», thus intending repentance before committing the sin,
Qatādah and Muḥammad bin Ishāq said that he was the oldest among them and his name was Rūbīl (Reuben).11 As-Suddi said that his name was Yahūdha (Judah). Mujāhid said that it was Shāmʿūn (Simeon) who said,

\[ 
\text{One from among them said...} 
\]

\[ 
\text{Kill not Yūsuf,} \text{ do not let your enmity and hatred towards him reach this level, of murder.} 
\]

However, their plot to kill Yūsuf would not have succeeded, because Allāh the Exalted willed that Yūsuf fulfill a mission that must be fulfilled and complete; he would receive Allāh’s revelation and become His Prophet. Allāh willed Yūsuf to be a powerful man in Egypt and govern it. Consequently, Allāh did not allow them to persist in their intent against Yūsuf, through Rūbīl’s words and his advice to them that if they must do something, they should throw him down to the bottom of a well,

\[ 
\text{he will be picked up by some caravan} \text{ of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him,} 
\]

\[ 
\text{if you must do something,} \text{ meaning, if you still insist on getting rid of him. Muḥammad bin Ishāq bin Yasār said, “They agreed to a particularly vicious crime that involved cutting the relation of the womb, undutiful treatment of parents, and harshness towards the young, helpless and sinless. It was also harsh towards the old and weak who have the rights of being respected, honored and appreciated, as well as, being honored with Allāh and having parental rights on their offspring. They sought to separate the beloved father, who had reached old age and his bones became weak, yet had a high status with Allāh, from his beloved young son, in spite of his weakness, tender age and his need of his} 
\]

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11 At-Ṭabari 15:564-565.
Yusuf’s Brothers ask for Their Father’s Permission to take Yusuf with Them

When Yusuf’s brothers agreed to take him and throw him down the well, taking the advice of their elder brother Rehuel, they went to their father Ya’qub, peace be upon him. They said to him, “Why is it that you do not trust us with Yusuf though we are indeed his well-wishers?”

41. “Send him with us tomorrow to enjoy himself and play.”

42. They said, “O our father! Why do you not trust us with Yusuf though we are indeed his well-wishers?”

43. And they went to the well, taking his advice, carrying out a "grave error." Ibn Abi Hatim, Most Merciful among those who have mercy, Allah forgive them.

Most Merciful, He is the Most Merciful among those who have mercy.

They started executing their plan by this introductory
statement, even though they really intended its opposite, out of envy towards Yūsuf for being loved by his father. They said,

"Send him with us tomorrow so that we all enjoy ourselves and play."[1] Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said similarly.[2] Yūsuf’s brothers said next,

and verily, we will take care of him, we will protect him and ensure his safety for you.

13. He (Ya‘qūb) said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."

14. They said: "If a wolf devours him, while we are ‘Uṣbah (a group), then surely, we are the losers."

Ya‘qūb’s Answer to Their Request

Allāh narrates to us that His Prophet Ya‘qūb said to his children, in response to their request that he send Yūsuf with them to the desert to tend their cattle,

Truly, it saddens me that you should take him away.

He said that it was hard on him that he be separated from Yūsuf for the duration of their trip, until they came back. This demonstrates the deep love that Ya‘qūb had for his son, because he saw in Yūsuf great goodness and exalted qualities with regards to conduct and physical attractiveness associated with the rank of prophethood. May Allāh’s peace and blessings be on him. Prophet Ya‘qūb’s statement next,

I fear lest a wolf should devour him, while you are careless of him.

He said to them, 'I fear that you might be careless with him while you are tending the cattle and shooting, then a wolf might come and eat him while you are unaware.' They heard these words from his mouth and used them in their response for what they did afterwards. They also gave a spontaneous reply for their father's statement, saying,

If a wolf devours him, while we are an 'Usbah, then surely, we are the losers.

They said, 'If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.'

15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

Yūsuf is thrown in a Well

Allāh says that when Yūsuf's brothers took him from his father, after they requested him to permit that,

they all agreed to throw him down to the bottom of the well.

This part of the Āyah magnifies their crime, in that it mentions that they all agreed to throw him to the bottom of the well. This was their intent, yet when they took him from his father, they pretended otherwise, so that his father sends him with a good heart and feeling at ease and comfortable with his decision. It was reported that Ya'qūb, peace be upon him, embraced Yūsuf, kissed him and supplicated to Allāh for him when he sent him with his brothers. As-Suddi said that the time spent between pretending to be well-wishers and harming Yūsuf was no longer than their straying far from their
father’s eyes. They then started abusing Yūsuf verbally, by cursing, and harming him by beating. When they reached the well that they agreed to throw him in, they tied him with rope and lowered him down. When Yūsuf would beg one of them, he would smack and curse him. When he tried to hold to the sides of the well, they struck his hand and then cut the rope when he was only half the distance from the bottom of the well. He fell into the water and was submerged. However, he was able to ascend a stone that was in the well and stood on it.\(^{[1]}\) Allāh said next,


\[\text{And We revealed to him: “Indeed, you shall (one day) inform them of this their affair, when they know (you) not.”}\]

In this Āyah, Allāh mentions His mercy and compassion and His compensation and relief that He sends in times of distress. Allāh revealed to Yūsuf, during that distressful time, in order to comfort his heart and strengthen his resolve, ‘Do not be saddened by what you have suffered. Surely, you will have a way out of this distress and a good end, for Allāh will aid you against them, elevate your rank and raise your grade. Later on, you will remind them of what they did to you,’


\[\text{We will not blame you.}\]

\[\text{when they know not.}\] “Ibn ‘Abbās commented on this Āyah, “You will remind them of this evil action against you, while they are unaware of your identity and unable to recognize you.”\(^{[2]}\)

\[\text{16. And they came to their father in the early part of the night weeping.}\]

\[17. \text{They said: “O our father! We went racing with one another, and left Yūsuf by our belongings and a wolf devoured}\]

\[\text{[1]}\text{ Aṭ-Ṭabari 15:574.}\]

\[\text{[2]}\text{ Aṭ-Ṭabari 15:577.}\]
him; but you will never believe us even when we speak the truth."}

18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe."

Yūsuf's Brothers try to deceive Their Father

Allāh narrates to us the deceit that Yūsuf's brothers resorted to, after they threw him to the bottom of the well. They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yūsuf. They started giving excuses to their father for what happened to Yūsuf, falsely claiming that,
on it, to help prove plot that they all agreed on. They slaughtered a sheep, according to Mujähid, As-Suddi and several other scholars, and stained Yūsuf's shirt with its blood. They claimed that this was the shirt Yūsuf was wearing when the wolf devoured him, being stained with his blood. But, they forgot to tear the shirt, and this is why Allāh's Prophet Ya'qūb did not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim,

«Nay, but your own selves have made up a tale. So (for me) patience is most fitting.»

Ya'qūb said, 'I will firmly observe patience for this plot on which you agreed, until Allāh relieves the distress with His aid and compassion,

«And it is Allāh (alone) Whose help can be sought against that which you describe.» against the lies and unbelievable incident that you said had occurred.'

«And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was the All-Knower of what they did.»

«And they sold him for a Bakhs price, - for a few Dirhams. And they were of those who regarded him insignificant.»

Yūsuf is Rescued from the Well and sold as a Slave

Allāh narrates what happened to Yūsuf, peace be upon him, after his brothers threw him down the well and left him in it, alone, where he remained for three days, according to Abu Bakr bin ‘Ayyāsh. Muḥammad bin Isḥāq said, "After Yūsuf's
brothers threw him down the well, they remained around the well for the rest of the day to see what he might do and what would happen to him. Allāh sent a caravan of travelers that camped near that well, and they sent to it the man responsible for drawing water for them. When he approached the well, he lowered his bucket down into it, Yūsuf held on to it and the man rescued him and felt happy,

"What good news! Here is a boy."

Al-‘Awfi reported that Ibn ‘Abbās commented, “Allāh’s statement,

So they hid him as merchandise, is in reference to Yūsuf’s brothers, who hid the news that he was their brother. Yūsuf hid this news for fear that his brothers might kill him and preferred to be sold instead. Consequently, Yūsuf’s brothers told the water drawer about him and that man said to his companions,

"What good news! Here is a boy.", a slave whom we can sell. Therefore, Yūsuf’s own brothers sold him.”[1]

Allāh’s statement,

(And Allāh was the All-Knower of what they did.) states that Allāh knew what Yūsuf’s brothers, and those who bought him, did. He was able to stop them and prevent them from committing their actions, but out of His perfect wisdom He decreed otherwise. He let them do what they did, so that His decision prevails and His appointed destiny rules,

(Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!) [7:54]

This reminds Allāh’s Messenger Muḥammad ﷺ, that Allāh

has perfect knowledge in the persecution that his people committed against him and that He is able to stop them. However, He decided to give them respite, then give Muhammad the victory and make him prevail over them, just as He gave Yūsuf victory and made him prevail over his brothers.

Allāh said next,

«وَرَثَّةً بَيْنَ مَا نَصَبَ وَمَا مَدَّكَرَهُ»

«And they sold him for a Bakhs price, - for a few Dirhams»

in reference to Yūsuf’s brothers selling him for a little price, according to Mujāhid and ‘Ikrimah. ‘Bakhs’ means decreased,[1] just as Allāh the Exalted said in another Āyah,

«لَا يَحْزَنُ بَيْنَ مَا جَوَّدَ وَلَا رَهْقًا»

«shall have no fear, either of a Bakhs (a decrease in the reward of his good deeds) or a Rahaq (an increase in the punishment for his sins).» [72:13]

meaning that Yūsuf’s brothers exchanged him for a miserably low price. Yet, he was so insignificant to them that had the caravan people wanted him for free, they would have given him for free to them! Ibn ‘Abbās, Mujāhid and Aḍ-Ḍaḥḥāk said that,

«وَرَثَّةً»

«And they sold him», is in reference to Yūsuf’s brothers.[2] They sold Yūsuf for the lowest price, as indicated by Allāh’s statement next,

«وَمَا مَدَّكَرَ»

«for a few Dirhams», twenty Dirhams, according to ‘Abdullāh bin Mas‘ūd.[3] Similar was said by Ibn ‘Abbās, Nawf Al-Bīkālī, As-Suddi, Qatādah and ‘Atiyah Al-‘Awfi, who added that they divided the Dirhams among themselves, each getting two Dirhams.[4] Aḍ-Ḍaḥḥāk commented on Allāh’s statement,

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421. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, maybe he will profit us or we shall adopt him as a son." Thus did We establish Yūsuf in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His affairs, but most of men know not.

422. And when he [Yūsuf] attained his full manhood, We gave him wisdom and knowledge (the prophethood), thus We reward the doers of good.

**Yūsuf in Egypt**

Allāh mentions the favors that He granted Yūsuf, peace be on him, by which He made the man from Egypt who bought him, take care of him and provide him with a comfortable life.
He also ordered his wife to be kind to Yusuf and had good hopes for his future, because of his firm righteous behavior. He said to his wife,

«أَكْثِرِي مَنْوَهُ عَسَى أَنْ يُفْلِمَنَّا أَوْ يَنْتَحِرَنَّ وَلَدُهُ»

«Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.»

The man who bought Yusuf was the minister of Egypt at the time, and his title was ‘Aziz’. Abu Isḥāq narrated that Abu ‘Ubaydah said that ‘Abdullāh bin Mas‘ūd said, “Three had the most insight: the ‘Aziz of Egypt, who said to his wife,

«أَكْثِرِي مَنْوَهُ»

«Make his stay comfortable...», the woman who said to her father,

«وَقَدْ أَيْتَبِيَ أَسْتَنْتِجْ»

«O my father! Hire him...», [28:26] and Abu Bakr Aṣ-Ṣiddīq when he appointed ‘Umar bin Al-Khaṭṭāb to be the Khalīfah after him, may Allāh be pleased with them both.”[1]

Allāh said next that just as He saved Yusuf from his brothers,

«كَذَٰلِكَ مُكَتَّبًا لِّيُوسُفَ فِي الْأَرْضِ»

«Thus did We establish Yusuf in the land», in reference to Egypt,

«وَمَعَ نَزْلَتْ يَوْمَ أَخْبَاهُمْ»

«that We might teach him the interpretation of events.» the interpretation of dreams, according to Mujāhid and As-Suddi.[2] Allāh said next,

«وَلَيْتَ غَلَيْثَ عَلَى أَنْثِرٍ»

«And Allāh has full power and control over His affairs,» if He wills something, then there is no averting His decision, nor can it ever be stopped or contradicted. Rather, Allāh has full power over everything and everyone else. Sa‘īd bin Jubayr said while commenting on Allāh’s statement,

"And Allah has full power and control over His affairs,"

"He does what ever He wills."[11] Allah said,

\[\text{فَلَيْكَنَّ أَكْثَرُ الْأُمَ民ِ لَا يُطْلِعُونَ}\]

\(<\text{but most of men know not.}>\) meaning, have no knowledge of Allah's wisdom with regards to His creation, compassion and doing what He wills. Allah said next,

\[\text{وَفَاتَنَّاهُ بَلَغَ أَمْرِهِ كَذَّبَ أَمْرَهُ}\]

\(<\text{And when he attained}>\), in reference to Prophet Yusuf, peace be upon him,

\[\text{أَنَّهُ} \]

\(<\text{his full manhood}>, \text{sound in mind and perfect in body,}>\)

\[\text{مَآَهَةَ لَفَتَّيْهَا وَلِفَتَّيْهَا}\]

\(<\text{We gave him wisdom and knowledge}, \text{which is the prophethood that Allah sent him with for the people he lived among,}>\)

\[\text{وَكَذَّلِكَ أَجْرَى الْمُسْتَقِيمِينَ}\]

\(<\text{thus We reward the doers of good}, \text{because Yusuf used to do good in the obedience of Allah the Exalted.}>\)

\[\text{بِرَزُونَتِهِ أَنَّهُ فِي بُنِيَّةٍ عَنْ نَفْسِهِ وَقِلْقُلَّ الْأَنْفُسُ وَقَالَ تَحْتُ الْخُبْطَةِ كَأَنَّ مَسَّ آَمَنَّهُ إِنَّمَا يَبْلُغُ الْكَبْلَةَ}\]

\(<23. \text{And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah! Truly, he is my Rabbi! He made my living in a great comfort! Verily, the wrongdoers will never be successful."}>\)

\[\text{Wife of the 'Aziz loves Yusuf and plots against Him}\]

Allah states that the wife of the 'Aziz of Egypt, in whose house Yusuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yusuf! She called him to do an evil act with her, because she loved him very much. Yusuf was very handsome, filled with

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manhood and beauty. She beautified herself for him, closed the doors and called him,

«وَأَنَّا هُدِينَا لَكَ»

«(and she) said: “Come on, O you.”» But he categorically refused her call,

«قَالَ مِنكَ اسْتَقْلِحاً إِنِّي أَنْصَرْنِي مَعَكَ»

«He said: “I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort!”»

as they used to call the chief and master a ‘Rabb’, Yūsuf said to her, ‘your husband is my master who provided me with comfortable living and was kind to me, so I will never betray him by committing immoral sins with his wife,’

«إِنِّي لَا يُؤْفَعُ الْقَلَمُ»

«Verily, the wrongdoers will never be successful.»

This was said by Mujāhid, As-Suddi, Muhammad bin Iṣḥāq and several others. The scholars differ in their recitation of,

«هَبْتُ لَكِ»

«Hayta Laka», whereby Ibn ‘Abbās, Mujāhid and several other scholars said that it means that she was calling him to herself.\(^1\) Al-Bukhārī said; “Ikrimah said that,

«هَبْتُ لَكِ»

«Hayta Laka» means, ‘come on, O you’, in the Aramaic language.” Al-Bukhārī collected this statement from ‘Ikrimah without a chain of narration.\(^2\) Other scholars read it with the meaning, ‘I am ready for you’. Ibn ‘Abbās, Abu ‘Abdur-Raḥmān As-Sulami, Abu Wā’il, ‘Ikrimah and Qatādah were reported to have read this part of the ‘Ayah this way and explained it in the manner we mentioned, as ‘I am ready for you’.

\(^1\) At-Ṭabarī 16:27.

\(^2\) Fath Al-Bārī 8:214.
24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and immovable sins. Surely, he was one of Our Mukhlasīn servants.

This is about the thoughts that cross the mind, according to Al-Baghawi who mentioned this opinion from some of the analysts. Al-Baghawi next mentioned here a Ḥadīth that he narrated from ‘Abdur Razzāq, from Ma’mar, from Hammām, from Abu Hurayrah, from the Messenger of Allāh ﷺ:

"Allāh the Exalted said, ‘If my slave intends to perform a good deed, then record it for him as one good deed; if he performs it, then record it for him multiplied ten folds. If he intends to commit an evil act but did not commit it, then record it for him as one good deed, if he left it for My sake. But if he commits it, then write it as one evil deed.’"[1]

This Ḥadīth was also collected in the Two Sahīhs[2] using various wording, this is one of them. It was also reported that the Āyah means that Yūsuf was about to beat her. As for the evidence that Yūsuf saw at that moment, there are conflicting opinions to what it was. Ibn Jarīr At-Ṭabari said, "The correct opinion is that we should say that he saw an Āyah from among Allāh’s Āyāt that repelled the thought that crossed his mind. This evidence might have been the image of Ya’qūb, or the image of an angel, or a divine statement that forbade him from doing that evil sin, etc. There are no clear proofs to support any of these statements in specific, so it should be left vague, as Allāh left it. Allāh’s statement next,

"Thus it was, that We might turn away from him evil and immoral sins." [3]
means, 'Just as We showed him the evidence that turned him away from that sin, We save him from all types of evil and illegal sexual activity in all his affairs,' because,

Surely, he was one of Our Mukhlasin servants.

meaning, chosen, purified, designated, appointed and righteous. May Allah's peace and blessings be on him.'

So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

25. So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

26. He [Yūsuf] said: "It was she that sought to seduce me; and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"

27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

28. So when he (her husband) saw his [Yūsuf's] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"

29. "O Yūsuf! Turn away from this! (O woman!) Ask forgiveness for your sin, verily, you were of the sinful."

Allāh says that Yūsuf and the wife of the ‘Azīz raced to the door, Yūsuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yūsuf’s back. Yūsuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when she responded by deceit and evil plots, trying to exonerate herself and implicate him, saying,

What is the recompense (punishment) for him who intended an evil design against your wife...?

in reference to illegal sexual intercourse,

except that he be put in prison

or a painful torment?

tortmented severely with painful beating. Yūsuf did not stand idle, but he declared the truth and exonerated himself from the betrayal she accused him of,

He [Yūsuf] said, in truth and honesty,
"It was she that sought to seduce me),
and mentioned that she pursued him and pulled him towards
her until she tore his shirt.

(And a witness of her household bore witness (saying): "If it be
that his shirt is torn from the front..."), not from the back,

(then her tale is true)

that he tried to commit an illegal sexual act with her. Had he
called her to have sex with him and she refused, she would
have pushed him away from her and tore his shirt from the
front,

(But if it be that his shirt is torn from the back, then she has
told a lie and he is speaking the truth!)

Had Yūsuf run away from her, and this is what truly
happened, and she set in his pursuit, she would have held to
his shirt from the back to bring him back to her, thus tearing
his shirt from the back.

There is a difference of opinion over the age and gender of
the witness mentioned here. 'Abdur-Razzāq recorded that Ibn
'Abbās said that,

(and a witness of her household bore witness)

"was a bearded man," meaning an adult male. Ath-Thawri
reported that Jābir said that Ibn Abi Mulaykah said that Ibn
'Abbās said, "He was from the king's entourage." Mujāhid,
'Īkrīmah, Al-Ḥasan, Qatādah, 'As-Suddī, Muḥammad bin Ishāq
and others also said that the witness was an adult male.

Al-'Awfi reported that Ibn 'Abbās said about Allāh's
statement,

(and a witness of her household bore witness)
"He was a babe in the cradle."[1] Similar was reported from Abu Hurayrah, Hilāl bin Yasāf, Al-Ḥasan, Saʿīd bin Jubayr and Ad-Ḍaḥḥāk bin Muzāḥim, that the witness was a young boy who lived in the ‘Azīz’s house.[2] Ibn Jarīr At-Ṭabarī preferred this view.

Allāh’s statement,

فَقَالَ رَبِّ زَوْجَتِي قَتَّلَتُهَا مِنْ دُرُّ مَا نَزَرْتُ

So when he saw his [Yūsuf’s] shirt torn at the back,

indicates that when her husband became certain that Yūsuf was telling the truth and that his wife was lying when she heralded the accusation of betrayal at Yūsuf,

﹪he said: “Surely, it is a plot of you women!…”﹪

He said, ‘This false accusation and staining the young man’s reputation is but a plot of many that you, women, have,’

إِنَّ كُنْتُمْ عَلَمًا ﹪

Certainly mighty is your plot!﹪

The ‘Azīz ordered Yūsuf, peace be upon him, to be discrete about what happened,

وَبَشِّرْ أُمَّيَّةً عَنَّا كَذَّابًا ﹪

‘O Yūsuf! Turn away from this!, do not mention to anyone what has happened,

وَأَسْتَنْبِرِي لَدَيْكَ ﹪

And ask forgiveness for your sin, ﹪

addressing his wife. The ‘Azīz was an easy man, or gave excuse to his wife because she saw in Yūsuf an appeal she could not resist. He said to her, ‘Ask forgiveness for your sin, the evil desire that you wanted to satisfy with this young man, and then inventing false accusations about him,’

إِنَّكُمُ تَكَبُّنُونَ مِنَ الْمُنَافِضِينَ ﹪

[1] At-Ṭabarī 16:56
30. And women in the city said: “The wife of the ‘Aţīz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error.”

31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife, and she said [to Yūsuf]: “Come out before them.” Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: “How perfect is Allāh! No man is this! This is none other than a noble angel.”

32. She said: “This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be
cast into prison, and will be one of those who are disgraced.”

33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant."

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

The News reaches Women in the City, Who also plot against Yusuf

Allâh states that the news of what happened between the wife of the ‘Azîz and Yusuf spread in the city, that is, Egypt, and people talked about it,

وَقَالَ ائِمُّ الْمَيْمَانِ فِي الْمَيْمَانَةِ

(And women in the city said...), such as women of chiefs and princes said, while admonishing and criticizing the wife of the ‘Azîz,

أَمْرَأَتُ أُمْرَيْزَ تَرَوَى فَتَنُّهَا عَنْ نَفسِهَا.

(The wife of the ‘Azîz is seeking to seduce her (slave) young man,)

she is luring her servant to have sex with her,

فَدَفَّتْ هَيْلًا

(indeed she loves him violently;), her love for him filled her heart and engulfed it,

إِنَّا لَنَرَأَهَا فِي سَنَنٍ ثَيِّبٍ.

(Verily, we see her in plain error.), by loving him and trying to seduce him.

فَلَمَا هَيْلَتْ بِقُرّيْنِ

(When she heard of their accusation,)

especially their statement, “indeed she loves him violently.” Muhammad bin Ishâq commented, “They heard of Yusuf’s beauty and wanted to see him, so they said these words in order to get a look at him.” This is when,
she sent for them, invited them to her house, and prepared a banquet for them.

Ibn 'Abbās, Sa‘īd bin Jubayr, Mujāhid, Al-Ḥasan, As-Suddī and several others commented that she prepared a sitting room which had couches, pillows [to recline on] and food that requires knives to cut, such as citron. This is why Allāh said next,

and she gave each one of them a knife, as a part of her plan of revenge for their plot to see Yūsuf,

and she said [to Yūsuf]: “Come out before them.” for she had asked him to stay somewhere else in the house,

Then, when he went out and,

they saw him, they exalted him they thought highly of him and were astonished at what they saw. They started cutting their hands in amazement at his beauty, while thinking that they were cutting the citron with their knives. Therefore, they injured their hands with the knives they were holding, according to several reports of Tafsīr.

Others said that after they ate and felt comfortable, and after having placed citron in front of them, giving each one of them a knife, the wife of the ‘Azīz asked them, “Would you like to see Yūsuf?” They said, “Yes.” So she sent for him to come in front of them and when they saw him, they started cutting

their hands. She ordered him to keep coming and going, so that they saw him from all sides, and he went back in while they were still cutting their hands. When they felt the pain, they started screaming and she said to them, “You did all this from one look at him, so how can I be blamed?

{They said: “How perfect is Allāh! No man is this! This is none other than a noble angel!”}

They said to her, “We do not blame you anymore after the sight that we saw.” They never saw anyone like Yūsuf before, for he, peace be upon him, was given half of all beauty. An authentic Hadith stated that the Messenger of Allāh ﷺ passed by Prophet Yūsuf, during the Night of Isrā, in the third heaven and commented,

{“If a man were to cover himself with half of all beauty.”}

Mujāhid and others said [they said]: “We seek refuge from Allāh,”

{“No man is this!”}

They said next,

{“This is none other than a noble angel!” She said: “This is he (the young man) about whom you did blame me…”}

She said these words to them so that they excuse her behavior, for a man who looks this beautiful and perfect, is worthy of being loved, she thought. She said,

{“I sought to seduce him, but he refused”}

[1] The overnight journey from Makkah to Jerusalem, then to heaven, then back to Makkah.


to obey me. Some scholars said that when the women saw Yusuf's beauty, she told them about his inner beauty that they did not know of, being chaste and beautiful from the inside and outside. She then threatened him,

\[\text{And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.}\]

This is when Prophet Yusuf sought refuge with Allah from their evil and wicked plots,

\[\text{He said: "O my Lord! Prison is dearer to me than that to which they invite me..." illegal sexual acts,}\]

\[\text{Unless You turn away their plot from me, I will feel inclined towards them}\]

Yusuf invoked Allah: If You abandon me and I am reliant on myself, then I have no power over myself, nor can I bring harm or benefit to myself, except with Your power and will. Verily, You are sought for each and everything, and our total reliance is on You Alone for each and everything. Please, do not abandon me and leave me to rely on myself, for then,

\[\text{"I will feel inclined towards them and be one of the ignorant." So his Lord answered his invocation.}\]

Yusuf, peace be upon him, was immune from error by Allah's will, and He saved him from accepting the advances of the wife of the 'Aziz'. He preferred prison, rather than accept her illicit call. This indicates the best and most perfect grade in this case, for Yusuf was youthful, beautiful and full of manhood. His master's wife was calling him to herself, and she was the wife of the 'Aziz' of Egypt. She was also very beautiful and wealthy, as well as having a great social rank. He refused all this and preferred prison, for he feared Allah and hoped to earn His reward.

It is recorded in the Two Sahihs that the Messenger of Allah
said,

«Allah will give shade to seven, on the Day when there will be no shade but His: A just ruler, a youth who has been brought up in the worship of Allah, a man whose heart is attached to the Masjid, from the time he goes out of the Masjid until he gets back to it, two persons who love each other only for Allah’s sake and they meet and part in Allah’s cause only, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: “I am afraid of Allah, and a person who remembers Allah in seclusion and his eyes are then flooded with tears.”»

Yūsuf is imprisoned without Justification

Allah says, ‘Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.’

Yūsuf left the prison with his honor intact, peace be upon him.

36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the doers of good."

Two Jail Mates ask Yūsuf to interpret their Dreams

Qatādah said, "One of them was the king's distiller and the other was his baker."[1] Each of these two men had a dream and asked Yūsuf to interpret it for them.

37. He said: "No food will come to you as your provision, but I will inform its interpretation before it comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter."

38. "And I have followed the religion of my fathers, - Ibrāhīm, Iṣhāq and Yaʿqūb and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind, but most men thank not."

Yūsuf calls His Jail Mates to Tawḥīd even before He interprets Their Dreams

Yūsuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their

dream, and that he will tell them about the interpretation of the dreams before they become a reality. This is why he said,

\[
\text{لا بَيِنَّكُمَا غَيْبَتُمُّ عَلَيْهِنَّ إِلاَّ نَبَأُكُمَا يَأْبَيْلَهُ.}
\]

\(<\text{No food will come to you as your provision, but I will inform you of its interpretation}>\)

Mujahid commented,

\[
\text{لا بَيِنَّكُمَا غَيْبَتُمُّ عَلَيْهِنَّ}
\]

\(<\text{No food will come to you as your provision, this day,}>\)

\[
\text{إِلاَّ نَبَأُكُمَا يَأْبَيْلَهُ. قَلْ أَنَّى بَيِنَّكُمَا}
\]

\(<\text{but I will inform you of its interpretation before it comes}>\)

As-Suddi said similarly.\(^{[1]}\) Yusuf said that, this knowledge is from Allah Who taught it to me, because I shunned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allah’s reward nor fear His punishment on the Day of Return,

\[
\text{وَأَتَمَّتْ مِنَ الْإِدْنَانِ إِبَتِينَ وَإِلَيْهِ رَيَاضُ رَبِّرَبِّكُمَا}
\]

\(<\text{And I have followed the religion of my fathers, - Ibrahim, Ishâq and Ya’qûb}>\)

Yusuf said, ‘I have avoided the way of disbelief and polytheism, and followed the way of these honorable Messengers,’ may Allah’s peace and blessings be on them. This, indeed, is the way of he who seeks the path of guidance and follows the way of the Messengers, all the while shunning the path of deviation. It is he whose heart Allah will guide, teaching him what he did not know beforehand. It is he whom Allah will make an Imam who is imitated in the way of righteousness, and a caller to the path of goodness. Yusuf said next,

\[
\text{وَمَا كَانَ لَهُ أَنْ يُشَاءُ بَلۡ ذَلِكَ فَعَلَّهُ بِقُوَّةِ الْعَزۡي۝زِ رَبِّ الْعَالَمِينَ}
\]

\(<\text{and never could we attribute any partners whatsoever to Allah. This is from the grace of Allah to us and to mankind}>\)

this Tawhîd -Monotheism-, affirming that there is no deity

\(^{[1]}\) Al-Tabari 16:100.
worthy of worship except Allah alone without partners,

(is from the grace of Allah to us), He has revealed it to us and ordained it on us,

and to mankind., to whom He has sent us as callers to Tawhid,

but most men thank not. they do not admit Allah’s favor and blessing of sending the Messengers to them, but rather,

Have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction. [14:28]

39. “O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?”

40. “You do not worship besides Him but only names which you have named (forged) - you and your fathers - for which Allah has sent down no authority. The command is for none but Allah. He has commanded that you worship none but Him;
that is the straight religion, but most men know not.'

Prophet Yūsuf went on calling his two prison companions to worship Allāh alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men, Yūsuf said,

«أَيُّهَا الْأَرْيَامُ صَانِعُو آلهَاتٍ أَلُوْنُهُمْ أَطْرُقُو أَبْنَىٰ أَنَا الْقَهَّارُ»

«Are many different lords (gods) better or Allāh, the One, the Irresistible?»

to Whose grace and infinite kingdom everything and everyone has submitted in humiliation. Prophet Yūsuf explained to them next that it is because of their ignorance that they worship false deities and give them names, for these names were forged and are being transferred from one generation to the next generation. They have no proof or authority that supports this practice, hence his statement to them,

«إِنَّا نُؤْذُرُ اللَّهَ بِيَدٍ مِّن سَلْطَانٍ»

«for which Allāh has sent down no authority»

or proof and evidence. He then affirmed that the judgement, decision, will and kingdom are all for Allāh alone, and He has commanded all of His servants to worship none but Him. He said,

«ذَلِكَ الْذِّنٌ أَلْقَيْتُهُمْ»

«that is the straight religion,»

‘this, Tawḥīd of Allah and directing all acts of worship at Him alone in sincerity, that I am calling you to is the right, straight religion that Allāh has ordained and for which He has revealed what He wills of proofs and evidences,’

«وَلَكِنَّ أَكْثَرَ الْأًلِّهَةِ لَبَعْضُهُمْ»

«but most men know not.», and this is why most of them are idolators,

«وَمَا أُصِبْتُ الْكَذِبِّ وَلَوْ حَرَضْتُ بِسَمِيعِي»

«And most of mankind will not believe even if you eagerly desire it.» [12:103]

When Yūsuf finished calling them, he started interpreting their
The Interpretation of the Dreams

Yūsuf said,

"O two companions of the prison! As for one of you, he will pour out wine for his master to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."
The understanding in this is that he who claims that he saw a dream and was given its interpretation, then he will be tied to its interpretation, and Allāh has the best knowledge. There is an honorable Ḥadīth that Ilmām Ahmad collected from Mu‘āwiyyah bin Ḥaydah that the Prophet ﷺ said,

«The dream is tied to a bird’s leg, as long as it is not interpreted. If it is interpreted, it becomes a reality.»[1]

442. And he said to the one whom he knew to be saved: “Mention me to your king.” But Shayṭān made him forget to mention it to his master. So [Yūsuf] stayed in prison a few (more) years.

Yūsuf asks the King’s Distiller to mention Him to the King

Yūsuf knew that the distiller would be saved. So discretely, so that the other man’s suspicion that he would be crucified would not intensify, he said,

«Mention me to your King.»

asking him to mention his story to the king. That man forgot Yūsuf’s request and did not mention his story to the king, a plot from the devil, so that Allāh’s Prophet would not leave the prison. This is the correct meaning of,

«But Shayṭān made him forget to mention it to his master.»

that it refers to the man who was saved. As was said by Mujāhid, Muḥammad bin Isḥaq and several others.[2] As for, ‘a few years’, or, Bīda‘ in Arabic, it means between three and nine,

443. And the king (of Egypt) said: “Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables!


Explain to me my dream, if it be that you can interpret dreams."

〈44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."〉

〈45. Then the man who was released, now at length remembered and said: "I will tell you its interpretation, so send me forth."〉

〈46. (He said): "O Yūsuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."〉

〈47. [Yūsuf] said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat."〉

〈48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)."〉

〈49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."〉

The Dream of the King of Egypt

The King of Egypt had a dream that Allāh the Exalted made a reason for Yūsuf’s release from prison, with his honor and reputation preserved. When the king had this dream, he was astonished and fearful and sought its interpretation. He gathered the priests, the chiefs of his state and the princes and told them what he had seen in a dream, asking them to interpret it for him. They did not know its interpretation and as an excuse, they said,
interpretation. The man who was saved from the two, who were Yusuf’s companions in prison, remembered. Shayṭān plotted to make him forget the request of Yusuf, to mention his story to the king. Now, years later, he remembered after forgetfulness and said to the king and his entourage,

\[
\text{نا أَنْتُهْكُمْ أَضْطَرَّبِرُونَ.}
\]

\[I will tell you its interpretation,\] he interpretation of this dream,

\[
	ext{فَأَرْسَلُونَ.}
\]

\[so send me forth.\] to the prison, to Yusuf, the man of truth. So they sent him, and he said to Yusuf,

\[
	ext{يُسَفَفُ اِلـى الْقُلُوبِ أَنَسًا.}
\]

\[O Yusuf, the man of truth! Explain to us...\] and mentioned the king’s dream to him.

Yusuf’s Interpretation of the King’s Dream

This is when Yusuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather, he said,

\[
	ext{نَزْعُ عَنَّ مَثَلَّ سِبْعَينِ ذَلِيقًا.}
\]

\[For seven consecutive years, you shall sow as usual,\]

‘you will receive the usual amount of rain and fertility for seven consecutive years.’ He interpreted the cows to be years, because cows till the land that produce fruits and vegetables, which represent the green ears of corn in the dream. He next recommended what they should do during these fertile years,

\[
	ext{فَأَحْصِدْهُمْ فَدَادْهُ فِي سَبْعِيَّاتِ، إِلاَّ فَيْلَا رَبَّا نَاتِكْرُونَ.}
\]

\[and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.\]

He said, Whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the
harvest during the seven years of drought that will follow the seven fertile years.' This was represented by the seven lean cows that eat the seven fat cows.

During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yūsuf told them that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest, so he said,

```
(what will devour what you have laid by in advance for them,
(all) except a little of that which you have guarded (stored).)
```

He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

50. And the king said: "Bring him to me." But when the messenger came to him, [Yūsuf] said: "Return to your king and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'"

51. (The king) said (to the women): "What was your affair when you did seek to seduce Yūsuf?" The women said: "Allāh forbid! No evil know we against him!" The wife of the 'Azīz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."

52. [Then Yūsuf said:] "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence." And, verily, Allāh guides not the plot of the betrayers.

53. "And I free not myself (from the blame). Verily, the self is
inclined to evil, except when my Lord bestows His mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.

The King investigates what happened between the Wife of the ‘Azīz, the Women in the City, and Yūsuf

Allāh narrates to us that when the king was conveyed the interpretation of his dream, he liked Yūsuf’s interpretation and felt sure that it was true. He realized the virtue of Prophet Yūsuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country. The king said,

«Bring him to me.»

‘Release him from prison and bring him to me.’ When the king’s emissary came to Yūsuf and conveyed the news of his imminent release, Yūsuf refused to leave the prison until the king and his subjects declare his innocence and the integrity of his honor, denouncing the false accusation that the wife of the ‘Azīz made against him. He wanted them to know that sending him to prison was an act of injustice and aggression, not that he committed an offense that warranted it. He said,

«Return to your lord (i.e. king…)»

The Sunnah of our Prophet ﷺ praised Prophet Yūsuf and asserted his virtues, honor, elevated rank and patience, may Allāh’s peace and blessings be on him. The Musnad and the Two Sahih recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«We are more liable to be in doubt than Ibrāhīm when he said,»

«My Lord! Show me how You give life to the dead…»
And may Allah send His mercy on Lut! He wished to have powerful support! If I were to stay in prison for such a long time as Yusuf did, I would have accepted the offer.\footnote{Ahmad 2:326, \textit{Fath Al-Bari} 8:216 Muslim 1:133.}

In another narration collected by Ahmad from Abu Hurayrah, the Prophet \( \mathbb{S} \) said about Yusuf's statement,

\[
\text{"...and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.'"}\]

\[
\text{If it was me, I would have accepted the offer rather than await my exoneration first.}\]

Allah said (that the king asked),

\[
\text{He said, "What was your affair when you did seek to seduce Yusuf?$"}\]

The king gathered those women who cut their hands, while being hosted at the house of the wife of the 'Aziz. He asked them all, even though he was directing his speech at the wife of his minister, the 'Aziz in particular. He asked the women who cut their hands,

\[
\text{What was your affair...}, what was your story with regards to,}\]

\[
\text{when you did seek to seduce Yusuf?} on the day of the banquet?}\]

\[
\text{The women said: "Allah forbid! No evil know we against him!"}\]

The women answered the king, 'Allah forbid that Yusuf be

\footnote{Ahmad 2:346.}
guilty of this, for by Allah, we never knew him to do evil.’ This is when,

"The wife of the 'Aziz said: ‘Now the truth has Haṣaṣa...’"

or the truth is manifest to all, according to Ibn 'Abbās, Mujāhid and others. Haṣaṣa also means, ‘became clear and plain’.

"It was I who sought to seduce him, and he is surely of the truthful.

when he said,

"It was she that sought to seduce me.

in order that he may know that I betrayed him not in (his) absence.

She said, ‘I admit this against myself so that my husband knows that I did not betray him in his absence and that adultery did not occur. I tried to seduce this young man and he refused, and I am admitting this so that he knows I am innocent,’

"And, verily, Allah guides not the plot of the betrayers. And I free not myself (from the blame).

She said, ‘I do not exonerate myself from blame, because the soul wishes and lusts, and this is what made me seduce him,’ for,

"Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).

whom Allah the Exalted wills to grant them immunity,

Verily, my Lord is Oft-Forgiving, Most Merciful.

This is the most viable and suitable understanding for the continuity of the story and the meanings of Arabic speech. Al-Mawardi mentioned this in his Tafsîr, in support of it, it was also preferred by Imam Abu Al-'Abbas Ibn Taymiyyah who wrote about it in detail in a separate work.

It was said Yusuf peace be upon him is the one who said,

\[ذَلِّلَهُ لَيَسَّنِي أَبِي لَا إِنَّمَا أَعْمَلُ
\]

\(\in\) order that he (the 'Azîz) may know that I betrayed him not\(\) with his wife,

\(جَنِبَتِبَ
\)

\(\in\ (his) absence\).

\(\text{ùntil the end of Õyah (53) He said, I sent back the emissary, so that the king would investigate my innocence and the 'Azîz be certain that,}

\[ذَلِّلَهُ لَيَسَّنِي أَبِي لَا إِنَّمَا أَعْمَلُ
\]

\(I betrayed him not\), with his wife,

\(جَنِبَتِبَ
\)

\(\in\ (his) absence. And, verily, Allah guides not the plot of the betrayers.\)

This is the only explanation presented by Ibn Jarîr At-Tabari and Ibn Abi Hatim, but the first view is stronger and more obvious because it is a continuation of what the wife of the 'Azîz said in the presence of the king. Yusuf was not present at all during this time, for he was released later on and brought to the king by his order.

\[وَقَالَ اللَّهُ أَنتُمْ أُنفَيْرُونَ إِذْ أَسْتَلَامتُنَّ لَنَا قَلْتُنَا قَالَ إِنَّ اللَّهِ يُتْرِكْ لَدَنَا مَكَانَ أَيْنَ ۚ قَالَ
\]

\(عَلَى خَرَائِبِ الأَرْضِ إِلَى سَطِحِ عَيْنِ
\)

54. And the king said: “Bring him to me that I may attach him to my person.” Then, when he spoke to him, he said:

“Verily, this day, you are with us high in rank and fully trusted.”

55. [Yusuf] said: “Set me over the storehouses of the land; I will indeed guard them with full knowledge.”
**Sūrah 12. Yūsuf (54-55) (Part-13)**

**Yūsuf's Rank with the King of Egypt**

Allāh states that when he became aware of Yūsuf’s innocence and his innocence of what he was accused of, the king said,

«Bring him to me that I may attach him to my person.», ‘that I may make him among my close aids and associates,’

«Then, when he spoke to him», when the king spoke to Yūsuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him,

«Verily, this day, you are with us high in rank and fully trusted.»

The king said to Yūsuf, ‘You have assumed an exalted status with us and are indeed fully trusted.’ Yūsuf, peace be upon him said,

«Set me over the storehouses of the land; I will indeed guard them with full knowledge.»

Yūsuf praised himself, for this is allowed when one’s abilities are unknown and there is a need to do so. He said that he is,

«Hafiz», an honest guard,

«‘Alīm», having knowledge and wisdom about the job he is to be entrusted with. Prophet Yūsuf asked the king to appoint him as minister of finance for the land, responsible for the harvest storehouses, in which they would collect produce for the years of drought which he told them will come. He wanted to be the guard, so that he could dispense the harvest in the wisest, best and most beneficial way. The king accepted Yūsuf’s offer, for he was eager to draw Yūsuf close to him and to honor him. So
Allāh said,

{56. Thus did We give full authority to Yūsuf in the land, to take possession therein, when or where he likes. We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.}

{57. And verily, the reward of the Hereafter is better for those who believed and had Taqwā.}

**Yūsuf’s Reign in Egypt**

Allāh said next,

{Thus did We give full authority to Yūsuf in the land, in Egypt,

(to take possession therein, when or where he likes.)

As-Suddi and ‘Abdur-Rahmān bin Zayd bin Aslam said that this part of the Āyah means, “To do whatever he wants therein.”[1] Ibn Jarīr at Ṭabarī said that it means, “He used to move about freely in the land after being imprisoned, suffering from hardship and the disgrace of slavery.”[2] Allāh said next,

(We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.)

Allāh says here, We did not let the patience of Yūsuf, from the harm his brothers exerted on him and being imprisoned because of the wife of the ‘Azīz, to be lost. Instead, Allāh the Exalted and Most Honored rewarded him with His aid and victory,


And We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believed and had Taqwā.

Allāh states that what He has prepared for His Prophet Yūsuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life. Allāh said about His Prophet Sulaymān (Solomon), peace be upon him,

"This is Our gift, so spend or withhold, no account will be asked of you." And verily, for him is a near access to Us, and a good (final) return (Paradise). [38:39-40]

Yūsuf, peace be upon him, was appointed minister of finance by Ar-Rayyān bin Al-Walid, king of Egypt at the time, instead of the 'Azīz who bought him and the husband of she who tried to seduce him. The king of Egypt embraced Islām at the hands of Yūsuf, peace be upon him, according to Mughāhid.
«58. And Yūsuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.»

«59. And when he furnished them with their provisions, he said: "Bring me a brother of yours from your father. See you not that I give full measure, and that I am the best of the hosts?"»

«60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."»

«61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."»

«62. And [Yūsuf] told his servants to put their money into their bags, so that they might know it when they go back to their people; in order that they might come again.»

Yūsuf's Brothers travel to Egypt

As-Suddi, Muḥammad bin Ishāq and several others said that the reason why Yūsuf's brothers went to Egypt, is that after Yūsuf became minister of Egypt and the seven years of abundance passed, then came the seven years of drought that struck all areas of Egypt. The drought also reached the area of Kana‘ān (Canaan), where Prophet Ya‘qūb, peace be upon him, and his children resided. Prophet Yūsuf efficiently guarded the people's harvest and collected it, and what he collected became a great fortune for the people. This also permitted Yūsuf to give gifts to the people who sought his aid from various areas who came to buy food and provisions for their families. Yūsuf would not give a family man more than whatever a camel could carry, as annual provisions for them. Yūsuf himself did not fill his stomach from this food, nor did the king and his aids eat except one meal a day. By doing so, the people could sustain themselves with what they had for the remainder of the seven years. Indeed, Yūsuf was a mercy from Allāh sent to the people of Egypt.

Yūsuf's brothers were among those who came to Egypt to buy food supplies, by the order of their father. They knew that the 'Azīz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Ya‘qūb
peace be upon him kept his son and Yūsuf's brother Binyāmin with him. Binyāmin was the dearest of his sons to him after Yūsuf.

When Prophet Yūsuf's brothers entered on him in his court and the center of his authority, he knew them the minute he saw them. However, they did not recognize him because they got rid of him when he was still young, and sold him to a caravan of travelers while unaware of their destination. They could not have imagined that Yūsuf would end up being a minister, and this is why they did not recognize him, while he did recognize them. As-Suddi said that Yūsuf started talking to his brothers and asked them, "What brought you to my land?" They said, "O, 'Azīz, we came to buy provisions." He asked them, "You might be spies." They said, "Allāh forbids." He asked them, "Where are you from?" They said, "From the area of Kana'ān, and our father is Allāh's Prophet Ya'qūb." He asked them, "Does he have other children besides you?" They said, "Yes, we were twelve brothers. Our youngest died in the desert, and he used to be the dearest to his father. His full brother is alive and his father kept him, so that his closeness compensates him for losing our youngest brother [who died]." Yūsuf ordered that his brothers be honored and allowed to remain,

«And when he furnished them with their provisions,»

according to their needs and gave them what they wanted to buy, he said to them, "Bring me your brother from your father's side whom you mentioned, so that I know that you have told me the truth." He continued,

«See you not that I give full measure, and that I am the best of the hosts?»

encouraging them to return to him. He then threatened them,

«But if you bring him not to me, there shall be no measure (of corn) for you with me."
He threatened them that if the next time they come without Binyāmin with them, they will not be allowed to buy the food that they need,

«\(\text{وَلَّا تَقْرِفُوُنَّ مِنْهُمْ بِمَآ أَخُذْتُمْ مِنْهُ وَلَّا تُفْنِّدُوُنَّ مِنْهُ أَنفَاسَكُمْ}»

«...nor shall you come near me." They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."”

They said, ‘We will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.’ Allāh said,

«\(\text{وَنَّازَلَ إِلَيْهِمْ}»

«And [Yūsuf] told his servants», or his slaves,

«\(\text{أَجِدُوا يَقَادِرُهُم}»

«to put their money», or the merchandise they brought with them to exchange for food,

«\(\text{فِي رَجُلِهِمْ}»

«into their bags», while they were unaware,

«\(\text{فَأَنْقَلْ فَيَحْمَرُ}»

«in order that they might come again.» It was said that Yūsuf did this because he feared that his brothers might not have any more merchandise they could bring with them to exchange for food.

«\(\text{فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالَ ابْنَائِي عَنْيَانْهُمَا طَلَبْتُ مِنْهُمَا أَحَدَانَ أَحَدَانَ لِسَيْلَيْنَانِ}»

«\(\text{وَهَدَى أَرْحَامَ الْعَزِيزِ}»

463. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him."

464. He said: ‘Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.”"
Yūsuf's Brothers ask Ya'qūb's Permission to send Their Brother Binyāmin with Them to Egypt

Allāh says that when they went back to their father,

«Qaulo yā bātāna min yā bīn āl lākūn»

«they said: “O our father! No more measure of grain shall we get...”»

‘after this time, unless you send our brother Binyāmin with us. So send him with us, and we shall get our measure and we shall certainly guard him.’ Some scholars read this Āyah in a way that means, ‘and he shall get his ration.’ They said,

«wānā lā mā lākhifūrūn»

«and truly, we will guard him.», ‘do not fear for his safety, for he will be returned back to you.’ This is what they said to Ya'qūb about their brother Yūsuf,

«A'dīsīla mana 'amduka yīttū jīlīmū lānā lā mā lākhifūrūn»

«“Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him.”» [12:12]

This is why Prophet Ya'qūb said to them,

«Hul lām yastumkum ʿalā ahīsī min qillî»

«Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime?»

He asked them, ‘Will you do to him except what you did to his brother Yūsuf before, when you took him away from me and separated me from him?’

«Qaṭāwa sīrīn ḥafṣūtuwa wāḥū waasīmu lāl lāhīmun»

«But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.»

Ya'qūb said, ‘Allāh has the most mercy with me among all those who show mercy, He is compassionate with me for my old age, feebleness and eagerness for my son. I invoke Allāh to return him to me, and to allow him and I to be together; for surely, He is the Most Merciful of those who show mercy.’
65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."

66. He [Ya'qūb] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)." And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said."

They find Their Money returned to Their Bags

Allāh says, when Yūsuf's brothers opened their bags, they found their merchandise inside them, for Yūsuf had ordered his servants to return it to their bags. When they found their merchandise in their bags,
«They said: "O our father! What (more) can we desire?..."», what more can we ask for,

«هَلْ أَتَمَطَّى قَبْسِيْنَا رَوْنَيْنِ إِلَىٰنَا»

«This, our money has been returned to us;»

Qatādah commented (that they said), “What more can we ask for, our merchandise was returned to us and the ‘Azīz has given us the sufficient load we wanted?”[1] They said next,

«وَنُبِيرُ أَمَانًا»

«so we shall get (more) food for our family,» ‘if you send our brother with us the next time we go to buy food for our family,’

«وَمَرَضَّفَانَا وَمَرَضَافَا كَبْلَ بَيْتِيٓ»

«and we shall guard our brother and add one more measure of a camel’s load.»

since Yūsuf, peace be upon him, gave each man a camel’s load of corn.

«ذَلِكَ سَقِيلُ بَيْتٍ»

«This quantity is easy (for the king to give).»

They said these words to make their case more appealing, saying that taking their brother with them is worth this gain,

«فَأَلَّا تَأْسِسَ مَعْصِمَةً حَتَّى تُكْذِبَنَّهُ مِنْ تَوْهَتْنَا يَتَّصَرَّفُ إِلَّا بِحَقِّ اللَّهِ»

«He [Ya‘qūb (Jacob)] said: “I will not send him with you until you swear a solemn oath to me in Allāh’s Name...”», until you swear by Allāh with the strongest oath,

«تُسْتَنَبِي بِهِ إِلَّا أَنْ تَعْدَّلُوا يَكَمِّمُونَ»

«that you will bring him back to me unless you are yourselves surrounded (by enemies)»,

unless you were all overwhelmed and were unable to rescue him,

«فَأَنَبِئُوا عَلَيْنَا بِمَعَاذِي نَمَّالُهُ»

«And when they had sworn their solemn oath», he affirmed it further, saying,

Allāh is the Witness to what we have said.\footnote{At-Tabari 16:164.}

Ibn Ishāq commented, “Ya’qūb did that because he had no choice but to send them to bring necessary food supplies for their survival. So he sent Binyāmin with them.”\footnote{At-Tabari 16:164.}

67. And he said: “O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him.”

68. And when they entered according to their father’s advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya’qūb’s inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

Ya’qūb orders His Children to enter Egypt from Different Gates

Allāh says that Ya’qūb, peace be upon him, ordered his children, when he sent Binyāmin with them to Egypt, to enter from different gates rather than all of them entering from one gate. Ibn ‘Abbās, Muḥammad bin Ka‘b, Mujāhid, Ad-Dāhīqī Qatādah, As-Suddi and several others said that he feared the evil eye for them, because they were handsome and looked beautiful and graceful. He feared that people might direct the evil eye at them, because the evil eye truly harms, by Allāh’s decree, and brings down the mighty warrior-rider from his horse. He next said,

\[\text{وَمَا أَنفِيْتْ عَنْكُمْ يَتَّبِعُونَ آنَّى مِنْ شَيْءٍ}\]

\((\text{and I cannot avail you against Allāh at all.})\)
this precaution will not resist Allāh's decision and appointed
decree. Verily, whatever Allāh wills, cannot be resisted or stopped,

"Verily, the decision rests only with Allāh. In Him, I put my
trust and let all those that trust, put their trust in Him." And
when they entered according to their father's advice, it did not
avail them in the least against (the will of) Allāh; it was but a
need of Ya'qūb's inner self which he discharged, as a
precaution against the evil eye,


(And verily, he was endowed with knowledge because We had
taught him.)

he had knowledge that he implemented, according to Qatādah
and Ath-Thawrī. Ibn Jarir said that this part of the Āyāh
means, he has knowledge that We taught him,

but most men know not.)


469. And when they went in before Yūsuf, he took his brother
(Bīnyāmin) to himself and said: "Verily, I am your brother, so
grieve not for what they used to do."

Yūsuf comforts Bīnyāmin

Allāh states that when Yūsuf's brothers went in before him
along with his full brother Bīnyāmin, he invited them to a
place of honor as privileged guests. He granted them gifts and
generous hospitality and kindness. He met his brother in
confidence and told him the story of what happened to him
and that he was in fact his brother. He said to him,

[2] Ibid.
‘grieve not’ nor feel sad for what they did to me.’ He ordered Binyāmin to hide the news from them and to refrain from telling them that the ‘Aziz is his brother Yusuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

70. So when he furnished them forth with their provisions, he put the bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"

71. They, turning towards them, said: "What is it that you have lost?"

72. They said: "We have lost the bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."}

Yūsuf had His Golden Bowl placed in Binyāmin's Bag; a Plot to keep Him in Egypt

After Yūsuf supplied them with their provisions, he ordered some of his servants to place his silver bowl (in Binyāmin's bag), according to the majority of scholars. Some scholars said that the king's bowl was made from gold. Ibn Zayd added that the king used it to drink from, and later, measured food grains with it since food became scarce in that time, according to Ibn ‘Abbās, Mujāhid, Qatādah, Aḍ-Ḍāḥīk and ‘Abdur-Rahmān bin Zayd. Shu'bah said that Abu Bishr narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said that the king's bowl was made from silver and he used it to drink with. Yūsuf had the bowl placed in Binyāmin's bag while they were unaware, and then had someone herald,

They looked at the man who was heralding this statement and asked him,

"What is it that you have lost?" They said: "We have lost the bowl of the king...", which he used to measure food grains,

(and for him who produces it is a camel load), as a reward,

(and I will be bound by it), as assurance of delivery of the reward.

73. They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!"*

74. They said: "What then shall be the penalty of him, if you are (proved to be) liars."

75. They [Yūsuf's brothers] said: "His penalty should be that
he, in whose bag it is found, should be held for the punishment of the crime. Thus we punish the wrongdoers!"

476. So he [Yūsuf] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yūsuf. He could not take his brother by the law of the king (as a slave), except that Allāh willed it. We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allāh).

After Yūsuf's servants accused his brothers of theft, they said,

"By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"

'Ever since you knew us, you, due to our good conduct, became certain that,

'we came not to make mischief in the land, and we are no thieves!"

They said, 'Theft is not in our character, as you came to know.' Yūsuf's men said,

'What then shall be the penalty of him, in reference to the thief, if it came out that he is one of you,'

"if you are (proved to be) liars?" They asked them, 'What should be the thief's punishment if he is one of you?'

"They said: "His penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers!"

This was the law of Prophet Ibrāhīm, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yūsuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot,
«Then he brought it out of his brother’s bag.»

Therefore, Yūsuf took Binyāmin as a slave according to their judgement and the law which they believed in. So Allāh said:

«كِذَٰلِكَ كَذَٰلِكَ لِيُبَيِّنَ فَرَاءُهُ»

«Thus did We plan for Yūsuf.» and this is a good plot that Allāh likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all.

Allāh said next,

«مَا كَانَ لِيُهْلِكَ أَنْ أَنْسَأُ فِي ذِبَّةِ أَلْسِنَةِ»

«He could not take his brother by the law of the king,» as a captive, for this was not the law of king of Egypt, according to Ad-Ḍāḥhāk and several other scholars.[1] Allāh only allowed Yūsuf to take his brother as a captive after his brothers agreed to this judgement beforehand, and he knew that this was their law. This is why Allāh praised him when He said,

«وَلَوْ رَفَعَنَّ مِنْ دُنْيَا رَفَعَنَّ»

«We raise to degrees whom We will,» just as He said in another Āyah,

«وَلَوْ رَفَعَنَّ اللَّهُ أَلْبَابَ كَانُوا يَنْمِمُونَ»

«Allāh will exalt in degree those of you who believe.» [58:11] Allāh said next,

«وَمَا تَفَوَّقَ صَحِيلٌ ذَيٌّ أَلْسِنَةٌ عَلَى مَا رَفَعَنَّ»

«but over all those endowed with knowledge is the All-Knowing.»

Al-Ḥasan commented, “There is no knowledgeable person, but there is another person with more knowledge until it ends at Allāh the Exalted and Most Honored.”[2] In addition, ‘Abdūr-Razzāq recorded that Sa’d bin Jubayr said, “We were with Ibn ‘Abbās when he narrated an amazing Ḥadīth. A man in the audience said, ‘All praise is to Allāh! There is an all-knowing above every person endowed with knowledge.’ Ibn ‘Abbās responded, ‘Worse it is that which you said! Allāh is the All-

Knowing and His knowledge is above the knowledge of every knowledgeable person.\(^1\) Simāk narrated that 'Ikrimah said that Ibn 'Abbās said about Allāh’s statement,

> but over all those endowed with knowledge is the All-Knowing (Allāh).

“This person has more knowledge than that person, and Allāh is above all knowledgeable persons.”\(^2\) Similar was narrated from 'Ikrimah.\(^3\) Qatādah said, “Over every person endowed with knowledge is a more knowledgeable person until all knowledge ends with Allāh. Verily, knowledge started from Allāh, and from Him the scholars learn, and to Him all knowledge returns.” 'Abdullāh bin Mas'ūd read the Āyah this way,

> وَفَوْقَ كُلَّ غَابِلٍ عَلَىٰهُمَّ

“And above every scholar, is the All-Knower (Allāh).”\(^4\)

They [Yūsuf’s brothers] said: “If he steals, there was a brother of his [Yūsuf] who did steal before (him).” But these things did Yūsuf keep in himself, revealing not the secrets to them. He said (within himself): “You are in an evil situation, and Allāh is the Best Knower of that which you describe!”

Yūsuf’s Brothers accuse Him of Theft!

After Yūsuf’s brothers saw that the king’s bowl was taken out of Bīnāyān’s bag, they said,

> إِنَّ سُرُقًا فَقَدْ سُرَكَ أَيْنَ أَلَّا يُبَنِّيَّ

“If he steals, there was a brother of his who did steal before.”

They tried to show themselves as innocent from being like Bīnāyān, saying that he did just like a brother of his did

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\(^1\) ‘Abdur-Razzāq 2:327.
\(^2\) At-Ṭabari 16:192.
\(^3\) Ibid.
\(^4\) At-Ṭabari 16:193.
beforehand, meaning Yūsuf, peace be upon him! Allah said,

But these things did Yūsuf keep in himself, meaning the statement that he said afterwards,

You are in an evil situation, and Allah is the Best Knower of that which you describe!

Yūsuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it. Al-'Awfi reported that Ibn 'Abbās said about Allah's statement,

But these things did Yūsuf keep in himself, "He kept in himself [his statement next],

You are in an evil situation, and Allah is the Best Knower of that which you describe!"

78. They said: "O 'Azīz! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the doers of good."

79. He said: "Allah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrongdoers."

Yūsuf's Brothers offer taking One of Them instead of Binyāmin as a Slave, Yūsuf rejects the Offer

When it was decided that Benyāmin was to be taken and kept with Yūsuf according to the law they adhered by, Yūsuf's brothers started requesting clemency and raising compassion in his heart for them,
They said, "O 'Azîz! Verily, he has an old father..." who loves him very much and is comforted by his presence from the son that he lost,

so take one of us in his place., instead of Bînyâmin to remain with you,

Indeed we think that you are one of the doers of good., the good doers, just, and accepting fairness,

He said: "Allâh forbid, that we should take anyone but him with whom we found our property..." ' according to the judgement that you gave for his punishment,

Indeed, we should be wrongdoers., if we take an innocent man instead of the guilty man.'
80. So, when they despaired of him, they consulted in private. The eldest among them said: 'Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf? Therefore I will not leave this land until my father permits me, or Allâh decides my case and He is the Best of the judges.'

81. "Return to your father and say, 'O our father! Verily, your son has stolen, and we testify not except according to what we know, and we could not know the Unseen!"

82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth.'"

Yûsuf's Brothers consult Each Other in Confidence; the Advice Their Eldest Brother gave Them

Allâh narrates to us that Yûsuf's brothers were desperate because they could not secure the release of their brother Bînîyâmîn, even though they had given a promise and sworn to their father to bring him back. They were unable to fulfill their promise to their father, so,

\[\text{in private} \]

\[\text{they consulted} \]

\[\text{The eldest among them said} \]

that you will return Bînîyâmîn to him? However, you were not able to fulfill this promise and, before you caused Yûsuf to be lost from his father,
Therefore I will not leave this land, I will not leave Egypt, until my father permits me, allows me to go back to him while he is pleased with me, or Allāh decides my case by using the sword, or, they says; by allowing me to secure the release of my brother, and He is the Best of the judges.

He next ordered them to narrate to their father what happened so that they could present their excuse about that happened to Bīnaymīn and as claim their innocence before him. Rūbīl said to them (to say to their father), and we could not know the Unseen!
or, 'we did not know that your son had committed theft,' according to Qatādah and Ṭārimah. 'Abdūr-Rahmān bin Zayd bin Aslam said that it means, 'we did not know that Bīnaymīn stole something that belonged to the king, we only stated the punishment of the thief,'

And ask (the people of) the town where we have been, in reference to Egypt, according to Qatādah, or another town. and the caravan in which we returned, 'about our truthfulness, honesty, protection and sincere guardianship,

in what we have told you, that Bīnāyīm stole and was taken as a captive as compensation for his theft.

483. He [Yāqūb] said: “Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise.”

484. And he turned away from them and said: “Alas, my grief for Yūsuf!” And he lost his sight because of the sorrow that he was suppressing.

485. They said: “By Allāh! You will never cease remembering Yūsuf until you become weak with old age, or until you be of the dead.”

486. He said: “I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not.”

Allāh’s Prophet Ya‘qūb receives the Grievous News

Allāh’s Prophet Ya‘qūb repeated to his children the same words he said to them when they brought false blood on Yūsuf’s shirt,

\[\text{Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).}\]

Muḥammad bin Ishāq said, “When they went back to Ya‘qūb and told him what happened, he did not believe them and thought that this was a repetition of what they did to Yūsuf. So he said,

\[\text{Nay, but your own selves have beguiled you into something.}\]
So patience is most fitting (for me).

Some said that since this new development came after what they did before [to Yūsfūf], they were given the same judgement to this later incident that was given to them when they did what they did [to Yūsfūf]. Therefore, Ya'qūb’s statement here is befitting,

«Nay, but your own selves have beguiled you into something.
So patience is most fitting (for me).»

He then begged Allāh to bring back his three sons: Yūsfūf, Bīnāyīmīn and Rūbil to him.\[11\] Rūbil had remained in Egypt awaiting Allāh’s decision about his case, either his father’s permission ordering him to go back home, or to secure the release of his brother in confidence. This is why Ya’qūb said,

«عَسَى أَنْ أُنْفِقَيْ بِيْنَيْنِي بِجِبَاحٍ أَنْ يُثْبِتُ يَوْمُ حِيْثُ نُثْبِتُمُ.»

«May be Allāh will bring them (back) all to me. Truly, He! Only He is All-Knowing,» in my distress,

«الْكَيْبُ،» in His decisions and the decree and preordainment He appoints. Allāh said next,

«وَتَوَلَّىٰ عَنْهُمْ رَبُّكَ يَتَسَاءَلُ عَلَى يُوسُفَ»

«And he turned away from them and said: “Alas, my grief for Yūsfūf!”»

He turned away from his children and remembered his old grief for Yūsfūf,

«بَتَسَاءَلُ عَلَى يُوسُفَ»

«Alas, my grief for Yūsfūf!»

The new grief, losing Bīnāyīmīn and Rūbil, renewed his old sadness that he kept to himself. ‘Abdur-Razzāq narrated that Ath-Thawrī said that Sūfīyān Al-Uṣfūrī said that Sa’īd bin Jubayr said, “Only this nation [the following of Prophet

\[11\] At-Ṭabārī 16:214.
Muḥammad are given Al-Iṣṭirjā’.†[1] Have you not heard the statement of Yaʿqūb, peace be upon him,

"Alas, my grief for Yūsuf!" And he lost his sight because of the sorrow that he was suppressing.†[2]

Yaʿqūb suppressed his sorrow and did not complain to a created being, according to Qatādah and other scholars.†[3] Ḍāḥhāk also commented, "Yaʿqūb was aggrieved, sorrowful and sad."†[4]

Yaʿqūb’s children felt pity for him and said, while feeling sorrow and compassion,

By Allāh! You will never cease remembering Yūsuf, you will keep remembering Yūsuf,

until you become weak with old age, until your strength leaves you,

or until you be of the dead.† They said, ‘if you continue like this, we fear for you that you might die of grief,’

He said: “I only complain of my grief and sorrow to Allāh.”† When they said these words to him, Yaʿqūb said,

'I only complain of my grief and sorrow for the afflictions that struck me,

to Allāh,' alone,

†[1] Saying: "To Allah we belong and to Him shall be our return."
87. "O my sons! Go you and inquire about Yūsuf and his brother, and never give up hope of Allāh's mercy. Certainly no one despairs of Allāh's mercy, except the people who disbelieve."

88. Then, when they entered unto him, they said: "O 'Azīz! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable."
Ya’qūb orders His Children to inquire about Yūsuf and His Brother

Allāh states that Ya’qūb, peace be upon him, ordered his children to go back and inquire about the news of Yūsuf and his brother Binyāmīn, in a good manner, not as spies. He encouraged them, delivered to them the good news and ordered them not to despair of Allāh’s mercy. He ordered them to never give up hope in Allāh, nor to ever discontinue trusting in Him for what they seek to accomplish. He said to them that only the disbelieving people despair of Allāh’s mercy.

Yūsuf’s Brothers stand before Him

Allāh said next,

\\{(Then, when they entered unto him), when they went back to Egypt and entered upon Yūsuf,\\}

\\{they said: “O Azīz! A hard time has hit us and our family...”}, because of severe droughts and the scarcity of food,

\\{and we have brought but poor capital,}\\

means, ‘we brought money for the food we want to buy, but it is not substantial,’ according to Mujāhid, Al-Ḥasan and several others.[1]

Allāh said that they said next,

\\{(so pay us full measure} meaning, ‘in return for the little money we brought, give us the full measure that you gave us before.’ Ibn Mas‘ūd read this Āyah in a way that means, “So give the full load on our animals and be charitable with us.”[2] Ibn Jurayj commented, “So be charitable to us by returning our brother to us.”[3] And when Sufyan bin ‘Uyaynah was asked if

[2] Ibid.
the ʿSadaqah (charity) was prohibited for any Prophet before our Prophet ﷺ, he said, "Have you not heard the Āyah,

وَأَسْمَعْنَاهُ مَا قَالَ لَنَا الْحَمْلَةَ إِنَّ اللَّهَ يُحْمَدُ عِبَادُهُ

so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable."

Ibn Jarīr At-Ṭabārī[1] collected this statement.

قَالَ مَلَكُ عِلَمِ يُوسُفُ وَأَبِيهِ إِذَّ أَنْهَرَ جَهَنُمُّ قَالَ أَمَّا الْحَمْلَةُ قَالَ أَنَّ الْحَمْلَةَ إِنَّ اللَّهَ يُحْمَدُ عِبَادُهُ إِنَّهُ مَنْ يُحْمَدُ نَفْسَهُ وَيُصَبِّرُ فَارْتَقِ اللَّهُ

يُصَبِّرُ أَجْهَرَ الصَّحِيحِينَ قَالَوا قَالُوا لَقَدْ مَلَكَ اللَّهُ أَنَّهُ يُحْمَدُ إِنَّهُ مَنْ يُحْمَدُ نَفْسَهُ وَيُصَبِّرُ فَارْتَقِ اللَّهُ

قَالَ لَا تَتَّبِعُوْنَ عَلَيْنَا الْحَمْلَةَ بِفَضْلِ اللَّهِ لَكُمْ وَهْوَ أَحْسَنُ الْحَمْلَةَ

89. He said: “Do you know what you did with Yūṣuf and his brother, when you were ignorant?”

90. They said: “Are you indeed Yūṣuf?” He said: “I am Yūṣuf, and this is my brother. Allāh has indeed been gracious to us. He who has Taqwā, and is patient, then surely, Allāh makes not the reward of the gooddoers to be lost.”

91. They said: “By Allāh! Indeed Allāh has preferred you above us, and we certainly have been sinners.”

92. He said: “No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy!”

Yūsuf reveals His True Identity to His Brothers and forgives Them

Allāh says, when Yūsuf’s brothers told him about the afflictions and hardship, and shortages in food they suffered from in the aftermath of the drought that struck them, and he remembered his father’s grief for losing his two children, he felt compassion, pity and mercy for his father and brothers. He felt this way, especially since he was enjoying kingship, authority and power, so he cried and revealed his true identity to them when he asked them,

قَالَ مَلَكُ عِلَمِ يُوسُفُ وَأَبِيهِ إِذَّ أَنْهَرَ جَهَنُمُّ

Do you know what you did with Yūsuf and his brother, when you were ignorant? meaning, ‘when you separated between Yūsuf and his brother,’

when you were ignorant? He said, ‘What made you do this is your ignorance of the tremendous sin you were about to commit.’ It appears, and Allāh knows best, that Yūsuf revealed his identity to his brothers only then by Allāh’s command, just as he hid his identity from them in the first two meetings, by Allāh’s command. When the affliction became harder, Allāh sent His relief from that affliction, just as He said He does,

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

This is when they said to Yūsuf,

Are you indeed Yūsuf?, in amazement, because they had been meeting him for more than two years while unaware of who he really was. Yet, he knew who they were and hid this news from them. Therefore, they asked in astonishment,

Are you indeed Yūsuf? He said: ‘I am Yūsuf, and this is my brother....’

Yūsuf said next,

‘Allāh has indeed been gracious to us. by gathering us together after being separated all this time,'

Verily, he who has Taqwā, and is patient, then surely, Allāh makes not the reward of the gooddoers to be lost.’ They said: ‘By Allāh! Indeed Allāh has preferred you above us.’

They affirmed Yūsuf’s virtue above them, being blessed with
beauty, conduct, richness, kingship, authority and, above all, prophethood. They admitted their error and acknowledged that they made a mistake against him,

\begin{quote}
فَلاَ نُنْفِرَ عَلَيْكُمْ الْيَوْمُ
\end{quote}

\begin{quote}
(He said: “No reproach on you this day.”)
\end{quote}

He said to them, There will be no blame for you today or admonishment, and I will not remind you after today of your error against me.’ He then multiplied his generosity by invoking Allâh for them for mercy,

\begin{quote}
بَارِيُّ اللَّهُ عَلَيْكُمْ وَعَزِيزُ الْرَّحْمَةِ
\end{quote}

\begin{quote}
(may Allâh forgive you, and He is the Most Merciful of those who show mercy!)
\end{quote}

\begin{quote}
أَنْعَمْتُ عَلَيْكُمْ مُدَا نَةً فَأَقْلِمُوهُ عَلَىٰ وَجُهَّازِ أَبِي أَبِي بَيْنَ بَيْنِيَةً وَأَنْفُسُ بِأَفْلَامِكُمْ أَحْسَبُونَ
وَلَنَّا فَصَلِّ الْيَوْرَانِيَّةَ إِلَيْكُمْ أَبَيْمُمَ أَبِيُّمَ إِلَيْكُمْ يُبِينُ بَيْنَتَكُمْ لَوْ لَا تُنْفِدُونَ فَأَقْلِمُوهُ عَلَىٰ وَجُهَّازِ أَبِي بَيْنَ بَيْنِيَةً
لِئَ لَمْ يَقْبِلُوا الْكَبَيْبَةَ
\end{quote}

93. “Go with this shirt of mine, and cast it over the face of my father, his vision will return, and bring to me all your family.”

94. And when the caravan departed, their father said: “I do indeed sense the smell of Yûsuf, if only you think me not senile.”

95. They said: “By Allâh! Certainly, you are in your old Dalâl (error).”

Ya’qûb finds the Scent of Yûsuf in his Shirt!

Yûsuf said, Take this shirt of mine,

\begin{quote}
قَالْتُوهُ عَلَىٰ وَجُهَّازِ أَبِي أَبِي بَيْنِيَةً
\end{quote}

\begin{quote}
(and cast it over the face of my father, his vision will return), because Ya’qûb had lost his sight from excessive crying,
\end{quote}

\begin{quote}
وَأَنْفُسُ بِأَفْلَامِكُمْ أَحْسَبُونَ
\end{quote}

\begin{quote}
(and bring to me all your family.) all the children of Ya’qûb.
\end{quote}

\begin{quote}
وَلَنَّا فَصَلِّ الْيَوْرَانِيَّةَ
\end{quote}

\begin{quote}
(And when the caravan departed) from Egypt,
"their father said...", Ya'qūb, peace be upon him, said to the children who remained with him,

إِنِّي لَا أُمُؤِّنُ بِيَبِيعَ يُوسُفَ لُؤْلُؤَةً أَنْ تَتَخَطَّىونَ

'I do indeed feel the smell of Yūṣuf, if only you think me not senile.' Abdur-Razzāq narrated that Ibn 'Abbās said, "When the caravan departed [from Egypt], a wind started blowing and brought the scent of Yūṣuf's shirt to Ya'qūb. He said,

إِنِّي لَا أُمُؤِّنُ بِيَبِيعَ يُوسُفَ لُؤْلُؤَةً أَنْ تَتَخَطَّىونَ

'I do indeed feel the smell of Yūṣuf, if only you think me not senile.'

He found his scent from a distance of eight days away[1]

Similar was also reported through Sufyān Ath-Thawrī and Shu'bah and others reported it from Abu Sinān.[2]

Ya'qūb said to them,

لُؤْلُؤَةً أَنْ تَتَخَطَّىونَ

'if only you think me not senile.'

Ibn 'Abbās, Mujāhid, 'Aṭā, Qatādah and Sa'īd bin Jubayr commented, "If only you think me not a fool!"[3] Mujāhid and Al-Ḥasan said that it means, "If only you think me not old."[4] Their answer to him was,

إِنَّكَ لَا تُضِلُّكَ الْفَكَّرَبِيرُ

"Certainly, you are in your old Ḍalāl." meaning, 'in your old error,' according to Ibn 'Abbās.[5]

Qatādah commented, "They meant that, 'because of your love for Yūṣuf you will never forget him.' So they uttered a harsh word to their father that they should never have uttered to

him, nor to a Prophet of Allāh."[1] Similar was said by As-Suddi and others.[2]

96. Then, when the bearer of the good news arrived, he cast it (the shirt) over his face, and his vision returned. He said: "Did I not say to you, 'I know from Allāh that which you know not?'"

97. They said: "O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners."

98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."[3]

Yahūdḥā brings Yūsuf's Shirt and Good News

Ibn 'Abbās and Aḍ-Ḍaḥḥāk said;

[4]

[good news] means information.

Mujāhid and As-Suddi said that the bearer of good news was Yahūdḥā, son of Ya'qūb.[3] As-Suddi added, "He brought it (Yūsuf's shirt) because it was he who brought Yūsuf's shirt stained with the false blood. So he liked to erase that error with this good act, by bringing Yūsuf's shirt and placing it on his father's face. His father's sight was restored to him."[4] Ya'qūb said to his children,

[5]

[Did I not say to you, 'I know from Allāh that which you know not?',] that I know that Allāh will return Yūsuf to me and that,

[6]

---

[2] Ibid.
I do indeed feel the smell of Yusuf, if only you think me not senile.

Yusuf’s Brothers feel Sorry and Regretful

This is when Yusuf’s brothers said to their father, with humbleness,

'O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners.' He said: 'I will ask my Lord for forgiveness for you, verily, He! Only

He is the Oft-Forgiving, the Most Merciful.' and He forgives those who repent to Him. 'Abdullah bin Mas‘ud, Ibrahîm At-Taymi, ‘Amir bin Qays, Ibn Jurayj and several others said that Prophet Ya‘qûb delayed fulfilling their request until the latter part of the night.[1]

499. Then, when they came in before Yusuf, he took his

parents to himself and said: "Enter Egypt, if Allāh wills, in security."

100. And he raised his parents to the 'Arsh and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the beduin life, after Shaytān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise."

Yūsuf welcomes His Parents; His Dream comes True

Allāh states that Ya'qūb went to Yūsuf in Egypt. Yūsuf had asked his brothers to bring all of their family, and they all departed their area and left Kana‘ān to Egypt. When Yūsuf received news of their approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yūsuf to meet Allāh’s Prophet Ya‘qūb, peace be upon him. It is said that the king also went out with them to meet Ya‘qūb. Yūsuf said to his family, after they entered unto him and he took them to himself,

(وَقَالَ، أَنْجَلْتُمْ مَعَ مَيْلِهِ مِنْ نَفْسِي)

(and said: "Enter Egypt, if Allāh wills, in security.")

He said to them, ‘enter Egypt’, meaning, ‘reside in Egypt’, and added, ‘if Allāh wills, in security’, in reference to the hardship and famine that they suffered.

Allāh said next,

(وَأَلْبِسْهَا إِلَيْهِ أُبُوَّؤُوْيَهَ)

(and he took his parents to himself)

As-Suddi and ‘Abdur-Raḥmān bin Zayd bin Aslam said that his parents were his father and maternal aunt, as his mother had died long ago. Muḥammad bin Ishāq and Ibn

Jarīr At-Ṭabari said, "His father and mother were both alive." Ibn Jarīr added, "There is no evidence that his mother had died before then. Rather, the apparent words of the Qur'ān testify that she was alive." This opinion has the apparent and suitable meaning that this story testifies to.\[1\]

Allāh said next,

\[
\text{وَرَفَعَ أَبَيْنِهِ عَلَى الْمَرْضَى}
\]

\(\text{And he raised his parents to Al-'Arsh}\)

he raised them to his bedstead where he sat, according to Ibn 'Abbās, Mujāhid and several others.\[2\] Allāh said,

\[
\text{وَصَلَّى عَلَى نِسَاءَنَا}
\]

\(\text{and they fell down before him prostrate.}\)

Yūsuf's parents and brothers prostrated before him, and they were eleven men,

\[
\text{وَقَالَ بَلَّائِي هَذَا تَأْوِيلُ نَبِيِّي إِنَّهُ}
\]

\(\text{And he said: "O my father! This is the Ta'wīl (interpretation) of my dream aforetime..."},\) in reference to the dream that he narrated to his father before,

\[
\text{إِنِّي رَأَيْتُ أَنَّ غَدًا أَوْصَرَ كَرِيْبًا}
\]

\(\text{I saw (in a dream) eleven stars...}\)

In the laws of these and previous Prophets, it was allowed for the people to prostrate before the men of authority, when they met them. This practice was allowed in the law of Ādām until the law of 'Isā, peace be upon them, but was later prohibited in our law. Islām made prostration exclusively for Allāh Alone, the Exalted and Most Honored. The implication of this statement was collected from Qatādah and other scholars.\[3\]

When Mu'ādh bin Jabal visited the Shām area,\[4\] he found them prostrating before their priests. When he returned (to Al-
Madīnah), he prostrated before the Messenger of Allāh ﷺ, who asked him,

"What is this, O, Mu‘ādh?" Mu‘ādh said, "I saw that they prostrate before their priests. However, you, O Messenger of Allāh, deserve more to be prostrated before." The Messenger ﷺ said,

"If I were to order anyone to prostrate before anyone else (among the creation), I would have ordered the wife to prostrate before her husband because of the enormity of his right on her."[1]

Therefore, this practice was allowed in previous laws, as we stated. This is why they (Ya‘qūb and his wife and eleven sons) prostrated before Yūsuf, who said at that time,

"O my father! This is the Ta‘wil of my dream aforetime! My Lord has made it come true!"

using the word, ‘Ta‘wil’, to describe what became of the matter, later on. Allāh said in another Āyah,

"Await they just for its Ta‘wil? On the Day the event is finally fulfilled...", meaning, on the Day of Judgement what they were promised of good or evil will surely come to them.

Yūsuf said,

"My Lord has made it come true!"

mentioning that Allāh blessed him by making his dream come true,

He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life,
out of the desert, for they lived a bedouin life and raised cattle, according to Ibn Jurayj and others. He also said that
they used to live in the Arava, Ghur area of Palestine, in Greater Syria. Yusuf said next,

\[\text{after Shaytān had sown enmity between me and my brothers.}
\text{Certainly, my Lord is the Most Courteous and Kind unto whom He wills.}\]

for when Allāh wills something, He brings forth its reasons and elements of existence, then wills it into existence and makes it easy to attain,

\[\text{Truly, He! Only He is the All-Knowing. what benefits His servants,}
\text{the All-Wise. in His statements, actions, decrees, preordainment and what He chooses and wills.}\]

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of
dreams - the (Only) Creator of the heavens and the earth! You are my Wali in this world and in the Hereafter. Cause me to
die as a Muslim, and join me with the righteous."

\text{Yūsuf begs Allāh to die as A Muslim}

This is the invocation of Yūsuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allāh after His
favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and
kingship. He begged his Lord the Exalted and Ever High, that

\[\text{[1] Aṣ-Ṭabari 16:276.}\]
as He has perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim, as Ad-Dāhīk said, and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allāh’s peace and blessings be on them all. It is possible that Yūsuf, peace be upon him, said this supplication while dying. In the Two Sahihs, it is recorded that ‘Ā’ishah, may Allāh be pleased with her, said that while dying, the Messenger of Allāh was raising his finger and said thrice,

«O Allāh to Ar-Rafīq Al-A’lā [the uppermost, highest company in heaven].»

It is also possible that long before he died, Yūsuf begged Allāh to die as a Muslim and be joined with the ranks of the righteous.

102. That is of the news of the Ghayb (Unseen) which We reveal to you. You were not (present) with them when they arranged their plan together, and (while) they were plotting.

103. And most of mankind will not believe even if you desire it eagerly.

104. And no reward you ask of them for it; it (the Qur’ān) is no less than a Reminder unto the ‘Ālamīn (men and jinn).

This Story is a Revelation from Allāh

Allāh narrated to Muḥammad, peace be upon him, the story of Yūsuf and his brothers and how Allāh raised him over them, giving him the better end, triumph, the sovereignty and wisdom (i.e., prophethood), even though they tried to harm and kill him. Allāh said, ‘This and similar stories are part of

the unseen incidents of the past, O Muḥammad,

(اللهِ وَجَبَّرُ الْعَلَى

which We reveal to you.)

and inform you of, O Muḥammad, because it carries a lesson, for you to draw from and a reminder to those who defy you.’ Allāh said next,

(وَمَا كَنَّا لَا نَبِيعُونَ

‘You were not (present) with them’, you did not witness their conference nor saw them,

(إِذَا أَجَمَّرَ أَسْتَمِرَ

when they arranged their plan together,’ to throw Yūsuf into the well,

(وَمَّمَّ كَبَرُونَ

(and while) they were plotting)

against him. We taught you all this through Our Revelation which We sent down to you.’ Allāh said in other Āyāt,

(وَمَا كَنَّا لَا نَبِيعُونَ إِذْ يَلْقَوْنَ أَلْقَادُهُمْ

You were not with them, when they cast lots with their pens... and,

(وَمَا كَنَّا لَا نَبِيعُونَ إِذْ قَصَيْنَاهُ إِنْ مُرَيَّ الْأَمَرْ

And you were not on the western side, when We made clear to Musā the commandment... [28:44] until,

(وَمَا كَنَّا لَا نَبِيعُونَ إِذْ يَلْقَيْنَاهُ

And you were not at the side of the Ṭūr when We did call. [28:46]

Allāh also said,

(وَمَا حَسْكَنَّا كَأَمَّةً فِي أَهْلِ سَمْكَةٍ مُّنْهَا عَلَيْهِمْ مَا كَتَبْنَا

And you were not a dweller among the people of Madyan, reciting Our verses to them. [28:45]

Allāh states that Muḥammad is His Messenger and that He has taught him the news of what occurred in the past, which
carry lessons for people to draw from, so that they acquire their safety in their religious affairs as well as their worldly affairs. Yet, most people did not and will not believe, so Allâh said,

\(<\text{And most of mankind will not believe even if you desire it eagerly.}\>\) Allâh said in similar Âyât,

\(<\text{And if you obey most of those on the earth, they will mislead you far away from Allâh’s path}\>\) [6:116], and,

\(<\text{Verily, in this is an Âyah, yet most of them are not believers.}\>\) [26:8]

Allâh said next,

\(<\text{And no reward you ask of them for it;}\>

Allâh says, 'You, O Muhammad, do not ask them in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so seeking Allâh’s Face and to deliver good and sincere advice to His creatures,

\(<\text{it (the Qur’ân) is no less than a Reminder unto the ‘Âlâmîn }\>

\(<\text{(men and Jinn)}\>

\(<\text{with which they remember, receive guidance and save themselves in this life and the Hereafter.’}\>

\(<\text{105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.}\>

\(<\text{106. And most of them believe not in Allâh except that they}\>
attribute partners unto Him.

107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

People neglect to ponder the Signs before Them

Allāh states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth. Allāh created brilliant stars and rotating heavenly objects and planets; all made subservient. There are many plots of fertile land next to each other on earth, and gardens, solid mountains, lively oceans, with their waves smashing against each other, and spacious deserts. There are many live creatures and others that have died; and animals, plants and fruits that are similar in shape, but different in taste, scent, color and attributes. All praise is due to Allāh the One and Only, Who created all types of creations, Who Alone will remain and last forever. It is He Who is unique in His Names and Attributes.

Allāh said next,


And most of them believe not in Allāh except that they attribute partners unto Him.

Ibn ‘Abbās commented, “They have a part of faith, for when they are asked, ‘Who created the heavens? Who created the earth? Who created the mountains?’ They say, ‘Allāh did.’ Yet, they associate others with Him in worship.”[1] Similar is said by Mujāhid, ‘Ātā, Ṭkimah, Ash-Sha’bi, Qatādah, Ad-Daḥḥāk and ‘Abdur-Raḥmān bin Zayd bin Aslam.[2] In the Ṣahīh, it is recorded that during the Ḥajj season, the idolators used to say in their Ṭalbiyah: “Here we rush to Your service. You have no partners with You, except a partner with You whom You own but He owns not!”[3] Allāh said in another Āyah,

[2] Ibid.
Verily, joining others in worship with Allah is a great Zulm (wrong) indeed. [31:13]

This indeed is the greatest type of Shirk, associating others with Allah in worship. It is recorded in the Two Sahihs that ‘Abdullah bin Mas‘ud said, “I said, ‘O Allah’s Messenger! What is the greatest sin?’ He said,

‘An Najju‘ Allah binda wa‘whochalak.’

“That you call a rival to Allah while He alone created you.”[1]

Al-Hasan Al-Basri commented on Allah’s statement,

‘And most of them believe not in Allah except that they attribute partners unto Him.’

“This is the hypocrite; if he performs good deeds, he does so to show off with the people, and he is an idolator while doing this.” Al-Hasan was referring to Allah’s statement,

‘Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salah, they stand with laziness and to be seen of men, and they do not remember Allah but little.’ [4:142]

There is another type of hidden Shirk that most people are unaware of. Hammad bin Salamah narrated that ‘A‘sim bin Abi An-Najud said that ‘Urwah said, “Hudhayfah visited an ill man and saw a rope tied around his arm, so he ripped it off while reciting,

‘And most of them believe not in Allah except that they attribute partners unto Him.’

In a Hadith, from Ibn ‘Umar collected by At-Tirmidhi who said

it was Hasan, the Prophet ﷺ said,

»He who swears by other than Allah, commits Shirk.«[

Imām Aḥmad, Abu Dawud and other scholars of Ḥadīth narrated that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allah ﷺ said,

»إن الرُّقى والنُّماض والثُّيلة شرٍّ

»Verily, Ar-Ruqā, At-Tamā‘im and At-Tiwalah are all acts of Shirk.«[

In another narration collected by Aḥmad and Abu Dāwud, the Prophet ﷺ said,

»الطَّبِر شرٌّ وسَمَا مِنِّي إِلَّا، وَلَكَنَّ اللَّهُ يَذْهِبَهُ بالنُّكْرُيَ

»Verily, At-Ṭiyyarah [omen] is Shirk; everyone might feel a glimpse of it, but Allah dissipates it with Tawakkul.«[

Allāh said next,

»أَكَيْبِرُوا أَن تُؤْتُوهُ عَذَابَ اللَّهِِّ يَنْعِمُونَ

»Do they then feel secure from the coming against them of the covering veil of the torment of Allāh?«

Allāh asks, 'Do these idolaters who associate others with Allāh in the worship, feel secure from the coming of an encompassing torment from where they perceive not?' Allāh said in other ‘Āyāt,

»أَقِمْنَا اللَّهَ مَكْرُوا السَّبِيعَةِ أن يَقْبِلَ الَّذِينَ يَقْفُونَ بِالْأَرْضِ أَوْ يَأْتُونَ الصَّدَابِ بِنَسْبٍ لَّا يَنْسُونَ أَوْ يَأْتُونَ بِالْمَكْرَ إِنْ تَأْتُوا فَمَا هُمُ بِمُعَجِّبِينَ أَوْ يَأْتُونَ عِنْدَ اللَّهِ مَكْرَهُمْ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

[2] Aḥmad 1:381, Abu Dāwud 4:212, Ibn Mājah 2:1167. Ar-Ruqā is the act of reciting incantations, charm etc., the lawful type is done with Qur’ān. At-Tamā‘im is the act of putting an amulet around the necks of children to save them from the effects of evil eye. At-Tiwalah is a kind of bewitchment done by those who claim they can cause a woman to be more loved by her husband or vice versa.
«Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and from, so that there be no escape for them (from Allāh’s punishment)? Or that He may catch them with gradual wasting (of their wealth and health)? Truly, Your Lord is indeed full of kindness, Most Merciful.» [16:45-47]

and,

«Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the plan of Allāh? None feels secure from the plan of Allāh except the people who are the losers.» [7:97-99]

«108. Say “This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh. And I am not of the idolators.”»

The Messenger’s Way

Allāh orders His Messenger ﷺ to say to mankind and the Jinn that this is his way, meaning, his method, path and Sunnah, concentrating on calling to the testimony that there is no deity worthy of worship except Allāh alone without partners. The Messenger ﷺ calls to this testimonial with sure knowledge, certainty and firm evidence. He calls to this way, and those who followed him call to what Allāh’s Messenger ﷺ called to with sure knowledge, certainty and evidence, whether logical or
All of the Prophets are Humans and Men

Allâh states that He only sent Prophets and Messengers from among men and not from among women, as this Õyah clearly states. Allâh did not reveal religious and legislative laws to any woman from among the daughters of Ādam. This is the belief of Ahlus-Sunnah wal-Jamâ‘ah. Shaykh Abu Al-Hasan, ‘Ali bin Ismâ‘îl Al-Ash‘ari mentioned that it is the view of Ahlus-Sunnah wal-Jamâ‘ah, that there were no female Prophets, but there were truthful believers from among women. Allâh mentions the most honorable of the truthful female believers, Maryam, the daughter of Imrân, when He said,
The Messiah ['Isā], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Şiddiqah [truthful believer]. They both used to eat food.» [5:75]

Therefore, the best description Allah gave her is Şiddiqah. Had she been a Prophet, Allah would have mentioned this fact when He was praising her qualities and honor. Therefore, Mary was a truthful believer according to the words of the Qur'ān.

All Prophets were Humans not Angels

Ad-Dahhāk reported that Ibn 'Abbās commented on Allah's statement,

«(And We sent not before you (as Messengers) any but men)»

"They were not from among the residents of the heaven (angels), as you claimed."[1] This statement of Ibn 'Abbās is supported by Allah's statements,

«(And We never sent before you any of the Messengers, but verily, they ate food and walked in the markets), [25:20]

«(And We did not create them with bodies that ate not food, nor were they immortals. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed extravagants), [21:8-9]

and,

«Say: "I am not a new thing among the Messengers."» [46:9]

Allāh said next,

«Ben Ahal Al-fqīn»

(from among the people of townships), meaning, from among the people of cities, not that they were sent among the bedouins who are some of the harshest and roughest of all people.

**Drawing Lessons from the Incidents of the Past**

Allāh said next,

«AllāmAhīyūna fi Al-arṣīn»

(Have they not traveled in the land), meaning, ‘Have not these people who rejected you, O Muḥammad, traveled in the land,’

«wa nūṣurūna kān kan kifūn Allāhū fi qiṣmihim»

(and seen what was the end of those who were before them?)

that is, the earlier nations that rejected the Messengers, and how Allāh destroyed them. A similar end is awaiting all disbelievers. Allāh said in another Āyāh,

«AllāḤū biyīya na fī Arṣīna faṣīkūn la muqūbūni mīqāta»

(Have they not traveled through the land, and have they hearts wherewith to understand?) [22:46]

When they hear this statement, they should realize that Allāh destroyed the disbelievers and saved the believers, and this is His way with His creation. This is why Allāh said,

«waṭdar al-jannah xīr al-qiyāmāt anna»

(And verily, the home of the Hereafter is the best for those who have Taqwā.)

Allāh says, ‘Just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the life of the present world.’ Allāh said in another Āyāh,

«Ila tṣīyir ṭṣāhānatu al-dīnayn kānayna fi al-maṣūsa al-dīniyya wākīmu bīghum al-aḥṣāk aṣṣākā bayna iltu la bīngu al-qābirīna muṣārīna wākīmu al-ṣinna wākīmu sāḥira al-dīniyya»

(Verily, We will indeed make victorious Our Messengers and those who believe in this world’s life and on the Day when the witnesses
Allāh’s Prophets are aided by Victory in Times of Distress and Need

Allāh states that He sends His aid and support to His Messengers, peace be upon them, when distress and hardship surround them and they eagerly await Allāh’s aid. Allāh said in another Ayah,

\[\text{أَلَمْ يَفْتَقِي الْنَّاسُ بَلْ يَفْتَقُونَ يَكَفُّتُهُمُ الْيَوْمُ الْأَخِرُ وَيُؤْتِيهِمْ نَارًا} \]

\[\text{فَسَلَّمُوا كَثِيرًا ١٠٠٠} \]

\[\text{١٠٠٠. (They were reprimed) until, when the Messengers gave up hope and thought that they were denied, then came to them Our help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are criminals.)} \]

As for saying of Allāh,
(they were denied) There are two recitations for it. One of them is with a Shadda (meaning: they were betrayed by their people). And this is the way 'Ā'ishah, may Allâh be pleased with her, recited it.

Al-Bukhârî said that 'Urwh bin Az-Zubayr narrated that he asked 'Ā'ishah about the meaning of the following verse,

﴾ Until when the Messengers give up hope...﴿, Respite will be granted, is it denied or betrayed? 'Ā'ishah replied, “betrayed.” 'Urwh said, “I said, They were sure that their people betrayed them, so why use the word 'thought'? She said, 'Yes, they were sure that they betrayed them.’ I said,

﴾and they thought that they were denied (by Allâh)﴾?

'Ā'ishah said, ‘Allâh forbid! The Messengers did not suspect their Lord of such a thing.’ I asked, ‘So what does this Ayah mean?’ She said, ‘This Verse is concerned with the Messengers’ followers who had faith in their Lord and believed in their Messengers. The period of trials for those followers was long and Allâh’s help was delayed until the Messengers gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allâh’s help then came to them.”[1]

Ibn Jurayj narrated that Ibn Abi Mulaikah said that Ibn 'Abbâs read this Ayah this way,

﴾and they thought they were denied.﴿ ‘Abdullâh bin Abi Mulaikah said, “Then Ibn ‘Abbâs said to me that they were humans. He then recited this Ayah,

﴿...even the Messenger and those who believed along with him said, “When (will come) the help of Allâh?” Yes! Certainly, the

help of Allāh is near!"[2:214]"

Ibn Jurayj also narrated that Ibn Abī Mulaykāh said that ʿUrwa narrated to him that ʿĀishah did not agree to this and rejected it. She said, “Nothing that Allāh has promised Muḥammad, peace be upon him, but Muḥammad knew for certainty that it shall come, until he died. However, the Messengers were tried with trials until they thought that those believers, who were with them, did not fully support them.” Ibn Abī Mulaykāh said that Urwa narrated that ʿĀishah recited this Āyah this way,

(وُظْنُوا أَنَّهُمْ فَدْ كَذَّبُوا)

“and they thought that they were betrayed.”[1]

Therefore, there is another way of reciting this word, and there is a difference of opinion about its meaning. We narrated the meaning that Ibn ʿAbbās gave. Ibn Māsūd said, as Suḥyān Ath-Thawrī narrated from him, that he read the Āyah this way,

(عَتَّلَ إِذَا أُسْتَيْنَصَ الرُّسُلُ وُظْنُوا أَنَّهُمْ فَدْ كَذَّبُوا)

“until, when the Messengers gave up hope and thought that they were denied.”

ʿAbdullāh commented that this is the recitation that you dislike. Ibn ʿAbbās also commented on the Āyah,

(عَتَّلَ إِذَا أُسْتَيْنَصَ الرُّسُلُ وُظْنُوا أَنَّهُمْ فَدْ كَذَّبُوا)

“until, when the Messengers gave up hope and thought that they were denied.”

“When the Messengers gave up hope that their people would accept their messages, and their people thought that their Messengers had not said the truth to them, Allāh’s victory came then,

(فَتَقُولُونَ مَنْ نَذَاكِهُ)

“and whomsoever We willed were rescued.”

Ibn Jarīr At-Ṭabārī narrated that Ibrāhīm bin Abī Ḥamzah [Ḥurrah] Al-Jazārī said, “A young man from Quraysh asked

Sa'īd bin Jubayr: 'O, Abu 'Abdullāh! How do you read this word, for when I pass by it, I wish I had not read this Surah, {مَنَّى إِنَّ إِنَّ أَسْتَجِبْتُ إِلَّا لَأَنْفُسِيَ وَلَكَنْ أَنْفُسِيَ أَنْفُسُهُ.} until, when the Messengers gave up hope and thought that they were denied...

He said, 'Yes, it means, when the Messengers gave up hope that their people will believe in them and those to whom the Messengers were sent thought that the Messengers were not truthful.' Aḍ-Ḍaghāk bin Muzāḥim commented, "I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If you traveled to Yemen just to get this explanation, it will still be worth it." Ibn Jarir At-Ṭabari narrated that Muslim bin Yasār asked Sa'īd bin Jubayr about the same Ayah and he gave the same response. Muslim stood up and embraced Sa'īd bin Jubayr, saying, "May Allāh relieve a distress from you as you relieved a distress from me!"\(^{[1]}\)

This was reported from Sa'īd bin Jubayr through various chains of narration. This is also the Tafsīr that Mujāhid bin Jabr and several other Salaf scholars gave for this Ayah. However, some scholars said that the Ayah, {وَظَنْتُ أَنْفُسِي أَنْفُسُهُ} and thought that they were denied, is in reference to the believers who followed the Messengers, while some said it is in reference to the disbelievers among the Messengers’ nation. In the latter case, the meaning becomes: 'and the disbelievers thought that the Messengers were not given a true promise of victory.' Ibn Jarir At-Ṭabari narrated that Tamīm bin Ḥadhlam said, "I heard 'Abdullāh bin Mas'ūd comment on this Ayah, {مَنَّى إِنَّ إِنَّ أَسْتَجِبْتُ إِلَّا لَأَنْفُسِيَ} until, when the Messengers gave up hope that their people will believe in them, and their people thought when the respite was long, that the Messengers were not given a true promise."\(^{[2]}\)

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\(^{[1]}\) Aṭ-Ṭabari 16:303.

\(^{[2]}\) Aṭ-Ṭabari 16:304.
A Lesson for Men Who have Understanding

Allāh states here that the stories of the Messengers and their nations and how we saved the believers and destroyed the disbelievers are,

«عَنْ ذَٰلِكَ نَصِيرٌ لِلْأُولَىِّ الْأَوَّلِينَ»

«a lesson for men of understanding», who have sound minds,

«وَكَانَ حُسْنًا لِلْمُتَّقِينَ»

«It is not a forged statement.»

Allāh says here that this Qur'ān could not have been forged; it truly came from Allāh,

وَلَكِنْ نَصِيرٌ أَلْلَٰهُ بَيْنَ يَدَيْهِ

«but a confirmation of that which was before it»

in reference to the previously revealed Divine Books, by which this Qur'ān testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people. The Qur'ān accepts or abrogates whatever Allāh wills of these Books,

وَتَّفَسيِّرُصَبَّلِيْنَ»

«and a detailed explanation of everything»

Meaning the allowed, the prohibited, the preferred and the disliked matters. The Qur'ān deals with the acts of worship, the obligatory and recommended matters, forbids the unlawful and discourages from the disliked. The Qur'ān contains major facts regarding the existence and about matters of the future in general terms or in detail. The Qur'ān tells us about the Lord, the Exalted and Most Honored, and about His Names
and Attributes and teaches us that Allāh is glorified from being similar in any way to the creation. Hence, the Qur'ān is,

«a guide and a mercy for the people who believe.»

with which their hearts are directed from misguidance to guidance and from deviation to conformance, and with which they seek the mercy of the Lord of all creation in this life and on the Day of Return. We ask Allāh the Most Great to make us among this group in the life of the present world and in the Hereafter, on the Day when those who are successful will have faces that radiate with light, while those whose faces are dark will end up with the losing deal.

This is the end of the Tafsīr of Sūrah Yūsuf; and all the thanks and praises are due to Allāh, and all our trust and reliance are on Him Alone.
The *Tafsîr* of Sūrat Ar-Ra‘d

(Chapter -13)

Which was revealed in Makkah

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

«السُّرَرُ يَلَدُوُّواَ لَكُتُبَ، وَالْلَّهُ يَأْتِيَ إِلَيْكَ مِنْ رَبِّكَ الْعَلِيمِ، وَلَكِنْ أَكْثَرُ الْأُمَمِ لَيْمُمُونَ»

«1. Alif Lâm Mîm Râ. These are the verses of the Book (the Qur‘ân), and that which has been revealed unto you from your Lord is the truth, but most men believe not.»

The Qur‘ân is Allâh’s Kalâm (Speech)

We talked before, in the beginning of *Sūrat Al-Baqarah* (chapter 2) about the meaning of the letters that appear in the beginnings of some chapters in the Qur‘ân. We stated that every Sūrah that starts with separate letters, affirms that the Qur‘ân is miraculous and is an evidence that it is a revelation from Allâh, and that there is no doubt or denying in this fact. This is why Allâh said next,

«وَالْلَّهُ يَلَدُوُّ لَكُتُبَ»

«These are the verses of the Book», the Qur‘ân, which Allâh described afterwards,

«وَالْلَّهُ يَأْتِيَ إِلَيْكَ»

«and that which has been revealed unto you», O Mu‘hammad,

«مِنْ رَبِّكَ الْعَلِيمِ»

«from your Lord is the truth», Allâh said next,

«وَلَكِنْ أَكْثَرُ الْأُمَمِ لَيْمُمُونَ»

«but most men believe not», just as He said in another Ayah,
2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istâwâ) the 'Arsh [Throne]. He has subjected the sun and the moon, each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Ayât in detail, that you may believe with certainty in the meeting with your Lord.

Clarifying Allâh’s Perfect Ability

Allâh mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high
above it from every direction. The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years. The second heaven surrounds the first heaven from every direction, encompassing everything that the latter carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens.\(^1\) Allāh said,

\begin{quote}
It is Allāh who has created seven heavens and of the earth the like thereof. \footnote{1} [65:12]
\end{quote}

Allāh said next,

\begin{quote}
..without any pillars that you can see. \footnote{2}
\end{quote}

meaning, 'there are pillars, but you cannot see them,' according to Ibn ‘Abbās, Mujāhid, Al-Ḥasan, Qatādah, and several other scholars.\(^2\) Iyās bin Mu‘āwiyah said, "The heaven is like a dome over the earth," meaning, without pillars.\(^3\) Similar was reported from Qatādah, and this meaning is better for this part of the Āyah,\(^4\) especially since Allāh said in another Āyah,

\begin{quote}
He withholds the heaven from falling on the earth except by His permission. \footnote{4} [22:65]
\end{quote}

Therefore, Allāh's statement,

\begin{quote}
\end{quote}

\footnotesize
\(^{1}\) This comes from an authentic narration from Ibn Mas‘ud. See Al-‘Ulū (Mukhtasir) p. 103. and Al-Majma‘ 1:86. There is also a weak narration attributed to the Prophet ﷺ saying the same. It was recorded by At-Tirmidhi 2:525, as well as others.

\(^{2}\) At-Ṭabari 16:324.

\(^{3}\) Ibid.

\(^{4}\) At-Ṭabari 16:325.
‘...that you can see’, affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see. This meaning best affirms Allâh's ability and power.

Al-Istawā’, Rising above the Throne

Allâh said next,

«مُّصَوَّرَ عَلَى الْمَرَابِّ»

«Then, He rose above (Istawâ) the Throne.»

We explained the meaning of the Istawâ' in Sûrat Al-'ârâf (7:54), and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allâh is glorified and praised from all that they attribute to Him.

Allâh subjected the Sun and the Moon to rotate continuously

Allâh said,

«وَسَخَّرَ النَّارَاتُ وَالْقَمْرَ عَلَى بُيُورٍ لَّا يَضُرُّ لَأَيْدِينَ»

«He has subjected the sun and the moon, each running (its course) for a term appointed.»

It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allâh stated,

«وَالْقَمْرُ يَطْرُجُ إِلَى نَاسِقٍ أَهْبَأٍ»

«And the sun runs on its fixed course for a term (appointed).»[36:38]

It was also said that the meaning is: until they settle under the Throne of Allâh after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a domb, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried.[1] This fact is clear to those who

correctly understand the Āyāt and authentic Ḥadīth. All the (praise is due to) Allāh and all the favors are from Him.

Allāh mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allāh subjected these to His power, then it is clear that He has also subjected all other heavenly objects. Allāh said in other Āyāt,

» لَا تَسْجِدُوا إِلَى الْقَمَرِ وَلَا الْشَّمْسِ وَاسْجُدُوا إِلَى الَّذِي خَلَقْتُهُ إِنَّ هُوَ الْجَبَّارُ الْإِلَهُ

» Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.» [41:37]

and,

» وَالْقَمَرِ وَالْشَّمْسِ وَالْجَمِيعُ مَسْجُودُ بِأَمْرِهِ أَلَّا لَّهُ مُنَافِعٌ وَلَا أَنَامُ

» And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!» [7:54]

Allāh’s statement next,

» يَقِيلُ اللَّهُ ﷺ لَّكُمْ نِعْمَةً بِمَثَلِ الْحَمَّامِ

» He explains the Āyāt in detail, that you may believe with certainty in the Meeting with your Lord.»

means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

» وَخَلَقَ الْأَرْضَ مِنَ الْأَنْبَثَاءِ وَجَعَلَ فِيهَا رَوْسَةً وَأَنْثَرَ فِي كُلِّ نَفْرَتِ جَعلَ فِيهَا رَزْبَيتِ النَّبِيِّ

» And He created the earth from the earth, and placed therein firm mountains and rivers and of every kind of fruit He made
Zawjayn Ithnayn (two in pairs). He brings the night as a cover over the day. Verily, in these things, there are Āyāt (signs) for people who reflect.

4. And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), 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 Āyāt (signs) for the people who understand.

Allāh’s Signs on the Earth

After Allāh mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world. Allāh said,

وَمَرِّي مَنَّ الْأَرْضِ

And it is He Who spread out the earth

made it spacious in length and width. Allāh has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

بَيْنِ سَحْقِي وَدَفْنِي أَطْبَابِ

and of every kind of fruit He made Zawjayn Ithnayn., two types from every kind of fruit,

هَيْنِيِّينَ الْأَبْلَاءَ

He brings the night as a cover over the day.

Allāh made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allāh controls time just as He controls space and matter,

إِنَّ فِي ذَلِكَ لَكُنْتَ لَنَّا نَظَرًا

Verily, in these things, there are Āyāt for people who reflect. who reflect on Allāh’s signs and the evidences of His wisdom.

Allāh said,
Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything. This meaning was collected from Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Ad-Ḍahhāk and several others.[1] This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him. Allāh said next,

«وَكَانَ الْجَنَّةُ مِنْ أَغْصَانٍ وَنَخْلٍ وَفَنْسَانٍ»

«(and gardens of vines, and green crops (fields), and date palms...»

Allāh’s statement, next,

«سَنَانٍ وَغَيْرِ سَنَانٍ»

«(Ṣīnwānun wa (or) Ghayru Ṣīnwān.»

‘Ṣīnwān’ means, growing into two or three from a single stem, such as figs, pomegranate and dates. ‘Ghayru Ṣīnwān’ means, having one stem for every tree, as is the case with most plants. From this meaning, the paternal uncle is called one’s ‘Ṣīnw’ of his father. There is an authentic Ḥadīth that states that the Messenger of Allāh ﷺ said to ‘Umar bin Al-Khaṭṭāb,

دَأَمَنَ شَغَرَتْ أَنَّ عَمَّ الْرَّجُلِ صَنُوْنَ أَبِيهِ

«Do you not know that man’s paternal uncle is the Ṣīnwa of his father?»[2]

Allāh said next,

«وَسُقِّيَ بِبَيْنَهُمَا وَرِيفَتَينَ بِمَاءٍ عَلَىٰ مَنْ سَعَىٰ فِي الْأَشْكَالِ»

«(watered with the same water; yet some of them We make more excellent than others to eat.»

Abu Hurayrah narrated that the Prophet commented on Allâh’s statement,

«yet some of them We make more excellent than others to eat.»

«The Dagal, the Persian, the sweet, the bitter...”[1]

At-Tirmidhi collected this Hadîth and said, “Hasan Gharîb.” Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allâh’s will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water. Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allâh said,

«Verily, in these things there are Âyât for the people who understand.»

«5. And if you wonder, then wondrous is their saying: “When we are dust, shall we indeed then be (raised) in a new creation?” They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever.»

[1] These are different dates.

Denying Resurrection after Death, is Strange

Allāh says to His Messenger Muḥammad, peace and blessings be upon him,

وَإِنْ تُسَبِّبَ

(And if you wonder.)

at the rejection of the polytheists who deny Resurrection, even though they witness Allāh’s signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allāh originated the creation of all things and brought them into existence after they were nothing. However, they deny Allāh’s claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject. Therefore, it is amazing that they said,

أَوَذَا كَانَ رَبُّكَ أُنَبِيْتُ هَلْ أُنْبِيْتُ

(When we are dust, shall we indeed then be (raised) in a new creation?)

It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

أَوَلَمْ يَكُونُ اللَّهُ أَيَّامَ الْقِيَامَةِ وَالْأَمْسِيَاتِ أَعْلَمُ بِكُلِّ شَيْءٍ وَأَنْتُمْ لَا تُحَفَّظُونَ

(Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things) [46:33]

Allāh described those who deny Resurrection,

أُولَٰئِكَ الْمُؤَثِّرِينَ كَذَٰلِكَ يَشْيَبُ رَوَابِطَ الْأَنْفُسِ بِأَنْفُسِهِمْ

(They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks.)

They will be dragged in the Fire by these chains,

أَوَلَٰئِكَ أُحْيَبُ أَنْبَأَنَّكُمْ فِي هَٰذَا حِيْلَةً

(They will be dwellers of the Fire to abide therein forever.), for they will remain in Hell forever and will never escape it or be
removed from it.

46. They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.

The Disbelievers ask for the Punishment to be delivered now!

Allāh said,

(They ask you to hasten), in reference to the disbelievers,

(the evil before the good,) meaning, the punishment. Allāh said in other Āyāt that they said,

(And they say: "O you to whom the Dhikr (the Qur'ān) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful?" We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelieves) would have no respite!)[15:6-8],

and two Āyāt;

(And they ask you to hasten on the torment!)[29:53-54] Allāh also said,

(A questioner asked concerning a torment about to befall.) [70:1].
Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.\[42:18],

and,

\[ذُو رَسُولِ الْأَمْرِ يَلِّي نَا فَتَنَّا\]

They say: “Our Lord! Hasten to us Qīṭāna.\[38:16\], meaning, our due torment and reckoning. Allāh said that they also supplicated,

\[وَإِذْ قَالُوا الْهَمَّةُ إِنَّ كُلُّ هَذَا حُقٌّ مَّنْ يَتَفَكَّرُ مَنْ يُنَادِيهَا\]

And (remember) when they said: “O Allāh! If this (the Qur’an) is indeed the truth from You.\[8:32\]

They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allāh’s torment. Allāh replied,

\[وَزَكَّى عَلَىٰ ضَلَّاءِ الْمَجْمُوعَةِ\]

while exemplary punishments have indeed occurred before them.

Meaning, ‘We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.’

If it was not for His forbearance and forgiveness, Allāh would have indeed punished them sooner. Allāh said in another Āyah,

\[وَلَوْ نَزَّلَ رَبُّكَ عَلَىٰ الْأَكْثَارِ مِنْهُمْ عَرَاءً كَمَا نُزَكِّيَ مَا نَزَكَّاهُ عَلَىٰ عَرَاءَ ٌ مِّنْ ذَٰلِكَ\]

And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.\[35:45\]

Allāh said in this honorable Āyah,

\[وَإِنَّ رَبِّي لَنَصْرَتَ لَّنَا نَصْرًا عَلَىٰ طَلِيَّةٍ\]

But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.

He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day. Allāh next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned. Allāh said in other Āyāt,
The Idolators ask for a Miracle

Allah states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger ﷺ from his Lord, just like the earlier Messengers? For instance, the disbelievers were being stubborn when they asked the Prophet ﷺ to turn As-Safā into gold, to remove the mountains from around them, and to replace them with green fields and rivers. Allah said,

«And nothing stops Us from sending the Ayat but that the people of old denied them.» [17:59]

Allah said here,

«You are only a warner», and your duty is only to convey Allah’s Message which He has ordered you,
Not upon you is their guidance, but Allāh guides whom He wills. [2:272]

Allāh said;

대부리 두어 말 하여

And to every people there is a guide.

meaning that for every people there has been a caller, according to Ibn 'Abbās and as narrated from him by Ali bin Abi Ṭalḥah.\[1\] Allāh said in a similar Ayāh,

대부리 두어 말 하여

And there never was a nation but a warner had passed among them. [35:24]

Similar has reported from Qatādah and 'Abdūr-Raḥmān bin Zayd.\[2\]

대부리 두어 말 하여

8. Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.

9. All-Knower of the unseen and the seen, the Most Great, the Most High.

Allāh is All-Knower of Al-Ghāyb (Unseen)

Allāh affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying,

대부리 두어 말 하여

And He knows that which is in the wombs. [31:34],

whether male or female, fair or ugly, miserable or happy,

\[1\] Aṭ-Ṭabari 16:357.
\[2\] Aṭ-Ṭabari 16:356.
whether it will have a long or a short life. Allāh said in other Āyāt,

\[
\text{"He knows you well when He created you from the earth, and when you were fetuses."} \quad [53:32],
\]

and,

\[
\text{"He creates you in the wombs of your mother: creation after creation in three veils of darkness."} \quad [39:6]
\]

meaning stage after stage. Allāh also said,

\[
\text{"And indeed We created man out of an extract of clay. Thereafter We made him as a Nutfāh in a safe lodging. Then We made the Nutfāh into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators."} \quad [23:12-14]
\]

In the two Ṣaḥīḥs it is recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

\[
\text{"The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allāh sends an angel who is ordered to write four things. He is ordered to write down his provisions, his life span, his deeds, and whether he will be blessed or wretched."} ^{[1]}
\]

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^{[1]} Fath Al-Bari 11:486, Muslim 4:2036.
In another Hadith, the Prophet ﷺ said,

«Then the angel asks, “O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span?” Allāh then ordains and the angel records it.»[1]

Allāh said next,

«(and by how much the wombs fall short or exceed.)»

Al-Bukhārī recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

«The Keys of the Ghayb (unseen knowledge) are five, nobody knows them but Allāh. Nobody knows what will happen tomorrow except Allāh; nobody knows what is in the womb except Allāh; nobody knows when it will rain except Allāh; no soul knows at what place he will die except Allāh; and nobody knows when the (Final) Hour will begin except Allāh.»[2]

Al-‘Awfī reported from Ibn ‘Abbās that he said,

«(and by how much the wombs fall short), this refers to miscarriages,

«(and by how much the wombs exceed), this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allāh the Exalted mentioned, and all this occurs by His knowledge.»[3]

Qatādah commented on Allāh’s statement,

\[\text{Everything with Him is in proportion.}\]

"For a term appointed. Allāh has the records of the provisions and terms of His creation and made an appointed term for everything." An authentic Hadith mentioned that one of the Prophet’s daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet returned the messenger and told him to say to her,

\[\text{Verily, whatever Allāh takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allāh’s reward.}\]

Allāh said next,

\[\text{All-Knower of the Ghayb (the unseen) and the Shahadah (the witnessable).}\]

Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge,

\[\text{the Most Great},\] greater than everything,

\[\text{the Most High.}\] above everything,

\[\text{(Allāh) surrounds all things in (His) knowledge.}\]

and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

\[\text{[65:12],}\]

\[\text{Fath Al-Bārī 11:502.}\]
Abd. If you speak aloud, then verily, He knows the secret and nothing of it ever escapes His observation. Allah said in other Ayat,

"And Allah declares that His Knowledge encompasses all things. Allah will not change the (good) condition of a person unless He willed it, and no one can change the words of Allah."

40. Verily, Allah's Knowledge encompasses all things. Allah declares that His Knowledge encompasses all things. Allah will not change the (good) condition of a person unless He willed it, and no one can change the words of Allah. Allah will not change their state (of goodness) unless He wills it. He hears it as long as they do not change their state (of goodness) themselves. But Allah, the Most High, has a people's punishment, there can be no turning it back, and they will find besides Him no protector. 41. For him, his speech is as he said it, whether he be hid by day or goes forth freely by night or goes forth freely. You conceal any of Him whether he be hid or declares it openly, whether he be hid or whether he be hid or declares it openly, whether he be hid or declares it openly, whether he be hid or declares it openly.
that which is yet more hidden.\[20:7],

and,

\[\text{And (Allāh) knows what you conceal and what you reveal.}\]

‘Ā’ishah said, “All praise is due to Allāh Whose hearing has encompassed all voices! By Allāh, she who came to complain about her husband to the Messenger of Allāh \(\text{سُنُوَّرُْا إلَى} \) was speaking while I was in another part of the room, yet I did not hear some of what she said. Allāh sent down,

\[\text{سَمِعَ} \quad \text{يَأْتُكُمُ اللَّهُ} \quad \text{فِي رَمْيَةَ} \quad \text{وَرَاتِبَ} \quad \text{إِلَى} \quad \text{يَأْتُكُمُ اللَّهُ} \quad \text{سَمِعَ} \quad \text{يَأْتُكُمُ} \quad \text{إِنَّ اللَّهَ سَمِيعُ}\]

\[\text{بِسْلَمَ}\

\[\text{Indeed Allāh has heard the statement of her that disputes with you concerning her husband and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seeer.}\[58:1]\]

Allāh said next,

\[\text{وَمَنْ هُوَ مُسْتَخْنَمَ بِالْيَوْلِ}\

\[\text{وَرَبِّي بِالْيَوْلِ}\

\[\text{whether he be hid by night, in his house in the darkness of the night,}\]

\[\text{وَمَنْ يَصِبُّهَا إِلَى}\

\[\text{or goes forth freely by day, moves about during the daylight; both are encompassed by Allāh’s knowledge. Allāh said in other Ayāt,}\]

\[\text{أَلَيْنِ يَتَسَلَّبُونَ}\

\[\text{Surely, even when they cover themselves with their garments.}\[11:5],\]

and,

\[\text{وَمَا كَتَبْنَاهُ فِي غَيْرِ بَيْنَ يَدَيْنَا} \quad \text{وَلَا فِي غَيْرِ بَيْنَ يَدَيْنَا} \quad \text{إِلَّا صَبْرًا} \quad \text{إِذَا} \quad \text{تَّطُوعُونَ} \quad \text{فِي} \quad \text{يَدَيْنَا} \quad \text{وَلَا} \quad \text{فِي} \quad \text{غَيْرِ} \quad \text{الَّذِينَ} \quad \text{لَا} \quad \text{يُنَكِّرُونَ} \quad \text{بَيْنَ} \quad \text{عَن} \quad \text{يَدَيْنَا} \quad \text{لَا} \quad \text{فِي} \quad \text{غَيْرِ} \quad \text{مَا} \quad \text{لَا} \quad \text{أَكْبَرُ} \quad \text{لَا} \quad \text{فِي} \quad \text{كَبَّرُ} \quad \text{بَيْنَ} \quad \text{يَدَيْنَا}\

\[\text{Al-Bukhārī 7385, An-Nasā‘ in Al-Kubrā 11570, Ibn Mājah 188, Aṭ-Ṭabarī 5:28.}\]
Neither you do any deed nor recite any portion of the Qur'ān nor you do any deed, but We are witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.»[10:61]

The Guardian Angels

Allāh said next,

"For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allāh."

Allāh states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents. There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night. There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds. There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards. An authentic Hadīth states,

Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you throughout the night, ascend to Allāh Who asks them, and He knows the answer better than they about you, "How have you left My servants?" They reply, "As we have found them praying, we have left them praying."”

Imām Aḥmad recorded that ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«Verily, every one among you has his companion from the Jinn and his companion from the angels.”

They said, “And you too, O Allāh’s Messenger?” He said,

«And I too, except that Allāh has helped me against him, so he only orders me to do good.»[1] Muslim collected this Ḥadīth.[2]

Ibn Abī Ḥātim narrated that Ibrāhīm said, “Allāh revealed to a Prophet from among the Children of Israel, ‘Say to your nation: every people of a village or a house who used to obey Allāh but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike.” Ibrāhīm next said that this statement has proof in Allāh’s Book,

«Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.»

«Verily, He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).»

«And Ar-Ra’d (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment.»


Clouds, Thunder and Lightning are Signs of Allâh’s Power

Allâh states that He has full power over Al-Barq (lightning), which is the bright light that originates from within clouds. Ibn Jarîr recorded that Ibn ‘Abbâs once wrote to Abu Al-Jalîd asking about the meaning of Al-Barq, and he said that it is water.\(^{[1]}\) Qâtâdah commented on Allâh’s statement,

«as a fear and as a hope.» “Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its blessing and benefit and anticipating Allâh’s provisions.” Allâh said next,

«And it is He Who brings up the clouds, heavy.» meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain. Mujâhid said that this part of the âyâh is about clouds that are heavy with rain.\(^{[2]}\) Allâh’s statement,

«And Ar-Ra’d (thunder) glorifies and praises Him», is similar to His other statement,

«And there is not a thing but glorifies His praise.» [17:44]

Imâm Aḥmad recorded that Ibrâhîm bin Sa’d said, “My father told me that he was sitting next to Ḥâmid bin ‘Abdur Raḥmân in the Masjid. A man from the tribe of Ghifâr passed and Ḥâmid sent someone to him to please come to them. When he came, Ḥâmid said to me, ‘My nephew! Make space for him between me and you, for he had accompanied Allâh’s Messenger ﷺ.’ When that man came, he sat between me and Ḥâmid and Ḥâmid said to him, ‘What was the Hadîth that you narrated to me from the Messenger of Allâh ﷺ?’ He said, ‘A

\(^{[1]}\) Aţ-Ṭabâri 16:387.  
\(^{[2]}\) Aţ-Ṭabâri 16:388.
man from Ghifār said that he heard the Prophet ﷺ say,

« إن الله ينثني السحاب ويطلق أحسن الطرق، ويطهر أحسن الضجيج.»

«Verily, Allāh originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.»[1]

It appears, and Allāh has the best knowledge, that the cloud’s voice is in reference to thunder and its laughter is the lightning. Mūsá bin 'Ubaydah narrated that Sa’d bin Ibrāhîm said, “Allāh sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder.”

**Supplicating to Allāh upon hearing Ar-Ra‘d (Thunder)**

Imām Ahmad recorded that Sālim bin 'Abdullāh narrated that his father said that the Messenger of Allāh ﷺ used to say upon hearing the thunder and thunderbolts,

« اللهم لا تظلننا يعصف بنا. ولا تهلكنا يستقر لنا. واعفنا قل دلك.»

«O Allāh! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that.»[2]

This Ḥadīth was recorded by At-Tirmidhi, Al-Bukhārī in his book Al-Adab Al-Mufrad, An-Nasā’î in 'Ama’il Al-Yaum wal-Laylah, and Al-Ḥākim in Al-Mustadrak.[3] When 'Abdullāh bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate, “All praise is to He Whom Ar-Ra‘d (thunder) glorifies and praises, and so do the angels because of His awe.” He would then say, “This is a stern warning to the people of earth.” Mālik collected this Ḥadīth in Al-Muwatta’, and Al-Bukhārī in Al-Adab Al-Mufrad.[4]

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

« قال رَبِّ أَنَّ غَزَّةَ أَطْعَمْنِي لَأَسْفَحُّهُمْ النَّطْرُ يَلِيُّ. وَأَطْلَفْ عَلَيْهِمْ النَّفْسُ يَلِيُّ. وَأَجْزَاهُم اسْفَحْنِي صَلْوَاتَ الْرَّحْمَةِ.»

Your Lord, the Exalted and Most High, said, 'Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the Ra'd (thunder).’

Allah's statement,

وَتَزْوَدُ الْمَشْرِقَاتْ مَيْعَاتٍ يُرِيدُ بِهَا مِنْ يَكْتَأَبَ

(He sends the thunderbolts, and therewith He strikes whom He wills,)

indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end.

Al-Hasan Abu Al-Qasim At-Tabarani narrated that Ibn 'Abbas said that Arbad bin Qays bin Juzu' bin Julayd bin Ja'far bin Kulab, and Amir bin At-Tufayl bin Malik came to Al-Madinah to the Messenger of Allah ﷺ and sat where he was sitting. Amir bin At-Tufayl said, "O Muhammad! What will you give me if I embrace Islam?" The Messenger of Allah ﷺ said,

ภาค  ما إِلَّا الْمُشْلِمِينَ وَعَلَيْكَ مَا عَلِيْهِمْ

(You will have the rights and duties of all Muslims.)

‘Amir bin At-Tufayl said, "Will you make me your successor if I embrace Islam?" The Messenger of Allah ﷺ said,

ليس ذلك لله ولا لقومه، وَكَيْنُ الله أَيْتَمَّ الحَيْلِ

(That is not your right, nor your people's right. However, I could appoint you a commander of the horsemen (i.e., war).)

‘Amir said, "I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities." The Messenger of Allah ﷺ refused. When these two men were leaving the Messenger of Allah ﷺ, ‘Amir said, "By Allah! I will fill it (Al-Madinah) with horses and men (hostile to Muslims)." The Messenger of Allah ﷺ replied,

لا تَتُّقَا أنَّكَ

(Rather, Allah will prevent you.)

When ‘Amir and Arbad left, ‘Amir said, "O Arbad! I will keep

Muḥammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muḥammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money.” Arbad said, “I will do that,” and they went back to the Messenger ﷺ. ‘Āmir said, “O Muḥammad! Stand next to me so that I can talk to you.” The Messenger ﷺ stood up, and they both stood next to a wall talking to each other. Arbad wanted to grab his sword, but his hand froze when it touched the sword’s handle and he could not take the sword out of its sheath. Arbad did not strike the Messenger ﷺ as ‘Āmir suggested, and the Messenger of Allāh ﷺ looked at Arbad and realized what he was doing, so he departed. When Arbad and ‘Āmir left the Messenger of Allāh ﷺ and arrived at Al-Ḥarrah of Wāqīm area, they dismounted from their horses. However, Sa’d bin Mu‘ādh and Usayd bin Ḥuḍayr came out saying, “Come, O enemies of Allāh! May Allāh curse you.” ‘Āmir asked, “Who is this with you, O Sa’d?” Sa’d said, “This is Usayd bin Ḥuḍayr.” They fled until they reached the Riqām area, where Allāh struck Arbad with a bolt of lightning and he met his demise. As for ‘Āmir, he went on until he reached the Kharīm area, where Allāh sent an open ulcer that struck him. During that night, ‘Āmir took refuge in a woman’s house, from Banū Salūl. ‘Āmir kept touching his open ulcer and saying, “An ulcer as big as a camel’s hump, while I am at the house of a woman from Bani Salūl, seeking to bring my death in her house!” He rode his horse, but he died while riding it headed to his area. Allāh sent down these Āyāt (13:8-11) in their case,

{Allāh knows what every female bears} until,

{وَوَمَا أَهْمَرْنَا مِنَ الْأُمَّةِ مِنْ ذَلِقٍ وَالْأَمْثَلَ}  

{...and they will find besides Him no protector.}

Ibn ‘Abbās commented, “The angels in succession, guard Muḥammad, peace be upon him, by the command of Allāh.” He next mentioned the demise of Arbad by Allāh’s command, reciting this Āyah,
Allāh said next,

\(\text{And He is Mighty in strength and Severe in punishment.}\)

Allāh’s torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the Tafsīr of Ibn Jarîr At-Ṭabârî.\[^{[2]}\] There is a similar Āyah in the Qur’ān,

\(\text{So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.}\)[27:50-51]

‘Ali bin Abī Ṭālib said that,

\(\text{And He is Mighty in strength and Severe in punishment (Al-Miḥāl)},\) means, His punishment is severe.\[^{[3]}\]

\(\text{14. For Him is the Word of Truth. And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.}\)

\[^{[1]}\] Aṭ-Ṭabarānī 10:379-381. A Ḥadīth mentioning some of this story was collected by Al-Bukhari, no. 4091, it does not mention the sayings of the Prophet ﷺ.

\[^{[2]}\] Aṭ-Ṭabârî 16:394.

\[^{[3]}\] Aṭ-Ṭabârî 16:396.
A Parable for the Weakness of the False Gods of the Polytheists

‘Ali bin Abi Ṭalib said that Allāh’s statement,

\[\text{"For Him is the Word of Truth."}\]

is in reference to Tawḥīd, according to Ibn Jarīr At-Ṭabari.[1] Ibn ‘Abbās, Qatādah, and Mālik who narrated it from Muḥammad bin Al-Munkadīr, said that,

\[\text{"For Him is the Word of Truth."}\]

means, “La ʾilāha illāllāh.”[2] Allāh said next,

\[\text{"And those whom they invoke besides Him…"}\]

meaning, the example of those who worship others besides Allāh,

\[\text{"like one who stretches forth his hand for water to reach his mouth."}\]

‘Ali bin Abi Ṭalib commented, “Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it; so how can the water reach his mouth?”[3] Mujāhid said about,

\[\text{"like one who stretches forth his hand"}\]

“Calling the water with his words and pointing at it, but it will never come to him this way.”[4] The meaning of this Āyah is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed. Likewise, those idolators who call

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[2] Ibid.
[4] Ibid.
Everything prostrates unto Allah

Allah affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allah willingly, while the disbelievers do so unwillingly,

«وَقَلِيلًا»

«(and so do their shadows in the mornings), in the beginning of the days,

«وَكِيلًا»

«(and in the afternoons).» towards the end of the days. Allah said in another Ayah,
Affirming Tawḥīd

Allāh affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allāh and worship them, even though these false gods do not have the power to benefit or harm themselves, or those who worship them. Therefore, the polytheists will not benefit or have harm removed from them by these false deities. Are those who worship the false deities instead of Allāh equal to those who worship Him alone, without partners, and thus have a light from their Lord? This is why Allāh said here,

"Have they not observed things that Allāh has created: (how) their shadows incline." [16:48]

"(It is) Allāh." Say: “Have you then taken (for worship) Awliyā’ (protectors) other than Him, such as have no power either for benefit or for harm to themselves?” Say: “Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation seemed alike to them?” Say: “Allāh is the Creator of all things; and He is the One, the Irresistible.”

Allāh asks, ‘Do these polytheists worship gods besides Him
that rival Him in what He created? Have their false deities created similar creations to those Allâh created and, thus, they are confused between the two types of creations, not knowing which was created by others besides Allâh? Rather, the Ayah proves that the truth is nothing like this. There is none similar to Allâh, nor does He have an equal, a rival, anyone like Him, a minister, a son, or a wife. Allâh is glorified in that He is far away from all that is ascribed to Him. These idolators worship gods that they themselves admit were created by Allâh and are subservient to Him. They used to say during their Talbiyah:

"Here we rush to Your obedience. There is no partner for You, except Your partner, You own him and he owns not." Allâh also mentioned their polytheistic statements in other Ayât,

\[\text{We worship them only that they may bring us near to Allâh.}\] [39:3]

Allâh admonished them for this false creed, stating that only those whom He chooses are allowed to intercede with Him,

\[\text{Intercession with Him profits not except for him whom He permits.}\] [34:23]

\[\text{And there are many angels in the heavens......}\] [53:26], and,

\[\text{There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.}\] [19:93-95]

If all are Allâh’s servants, then why do any of them worships each other without proof or evidence that allows them to do so? Rather, they rely on sheer opinion and innovation in the religion, even though Allâh has sent all of His Prophets and Messengers, from beginning to end, prohibiting this practice
(polytheism) and ordering them to refrain from worshipping others besides Allāh. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense,

\[
\text{And your Lord treats no one with injustice.} \quad [18:49]
\]

17. He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allāh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.

Two Parables proving that Truth remains and Falsehood perishes

This honorable Āyah contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. Allāh said,

\[
\text{He sends down water from the sky,} \quad \text{He sends rain,}
\]

\[
\text{and the valleys flow according to their measure,} \quad \text{and the valleys flow according to their measure,}
\]

each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water. This Āyah indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,
(but the flood bears away the foam that mounts up to the surface)

of the water that ran down the valleys; this is the first parable.

Allāh said next,

\[\text{وَمَا يَبْدِئُونَ عَلَيْهِمْ فِي أُمَانَٰرِ عَيْنَٰئِيَّةٍ حَلْيَةٌ أَوْ سَحْيَةٍ} \]

(and also) from that (ore) which they heat in the fire in order to make ornaments or utensils...

This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

\[\text{كَذَٰلِكَ يُضِرِّبُ اللَّهُ الْحَقَّ وَالْبَاطُورَ} \]

(thus does Allāh (by parables) show forth truth and falsehood.)

when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

\[\text{فَلَا يُودِعُ يَدُّ حَمْطَةٌ} \]

Then, as for the foam it passes away as scum upon the banks,

for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man’s benefit. This is why Allāh said next,

\[\text{وَأَنَّا مَا يَبْدِئُونَ آتَيْنَٰهَا إِلَى النَّاسِ كَذَٰلِكَ يُضِرِّبُ اللَّهُ الْأَنْثَى} \]

(while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.)

Allāh said in a similar Āyah,

\[\text{وَمَا نَكُونُ مِنَ الْكَفُّارِ} \]

(And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.)

[29:43]
Some of the Salaf (rightly guided ancestors) said, “When I would read a parable in the Qur’ān that I could not comprehend, I would cry for myself because Allāh the Exalted says,

{But none will understand them except those who have knowledge.” [29:43]

‘Ali bin Abī Ṭālīhah reported that ‘Abdullāh bin ‘Abbās commented on Allāh’s statement,

{He sends down water from the sky, and the valleys flow according to their measure.}

“This is a parable that Allāh has set; the hearts carry knowledge from Him, and certainty according to the amount of doubt. As for doubt, working good deeds does not benefit while it exists. As for certainty, Allāh benefits its people by it, hence Allāh’s statement,

{Then, as for the foam}, which refers to doubt,

{it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth.}
in reference to certainty. And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allāh accepts certainty and discards doubt.”[1]

The Qur’ān and the Sunnah contain Parables that use Water and Fire

Allāh has set two examples in the beginning of Sūrat Al-Baqarah (chapter 2) about the hypocrites, one using fire and another using water. Allāh said,

Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him. [2:17] then He said,

«أَوْ كَمَّسْحُ اَلْأَيْْلَمْ عَلَى عَدَّةٍ مِّنْ قَوْمِكَ وَرَمَتْ مِنْ قَبْلِهِمْ زَرْعًا»

«Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.» [2:19]

Allah also has set two parables for the disbelievers in Sūrat An-Nūr (chapter 24), one of them is,

«رَأَّلُونَ حَكْمًا أَنْعَمَهُمْ كَمِرًا»

«As for those who disbelieved, their deeds are like a mirage in a desert.» [24:39]

The mirage occurs during intense heat. It is recorded in the Two Sahih that the Messenger of Allah ﷺ said,

«فَيَقُولُوا لِلِّهَوَبِ يَا الْقَيَّمَةُ: فَمَا تُرَيدُونَ؟ فُجُوعُونَ أَنْ يَرْتَبَّنَّ أَمْنًا فَاسِخًا. فَقَالُوا: أَلَا تُرَيدُونَ؟ فُجُوعُونَ الْبَكْرَةَ إِذَا هِيَ كُثْرَابٌ يَحْتَمِلُ بَعْضُهَا بَعْضًا»

"It will be said to the Jews on the Day of Resurrection, "What do you desire?" They will reply, "We need to drink, for we have become thirsty, O our Lord!" It will be said, "Will you then proceed to drink," and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts." Allah said in the second parable (in Sūrat An-Nūr);

«أَوْ كَفْلُنتُمْ فِي بَحْرٍ أَعْنَبٍ»

«Or is like the darkness in a vast deep sea.» [24:40]

In the Two Sahih it is recorded that Abu Mūsā Al-Ash'ārī said that the Messenger of Allah ﷺ said,

"إِنَّ مَثَلَّ مَا يَبْعَشُ اللَّهُ بِمِنَ الْهَيْدَرِ وَالْبَيْبُلْ، كَمَثَلُ غَيْبِ أَصْبَ أَرْضًا، فَكَانَ بِهَا طَائِفَةٌ يُقْبِلُ الْمَاءَ فَيُذْبِبَ الْكَلاْكَ وَالْمَشْيَ الْكَبِير، وَكَانَتْ بِهَا أَجَابَ أَمْسَكَ الْمَاءَ، فَتَفْطِرَ اللَّهُ بِهَا النَّاسَ، فَتَفْطِرَ وَتَرْفَعُ، وَتَفْطِرَ وَتَرْفَعُ، وَتَرْفَعُ وَتَفْطِرَ طَائِفَةٌ بِهَا أَخَرَى، إِنَّمَا هِيَ فِيَانُ لاَ تُعْمِكُ مَاءَ وَلاَ يُّبِثُ كَلاً، فَذَلِكَ مَثَلُ مِنْ فَتْحِي فِي

The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance. And another portion of it was hard, it held the rain water and Allāh benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes. And another portion of it fell on barren land, which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh’s religion and gets benefit, as well as benefiting others (from the knowledge and guidance) which Allāh has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not embrace Allāh’s guidance revealed through me.111

This parable uses water in it. In another Ḥadīth that Imām Aḥmad collected, Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

"क्या आप "बहुजोर है"? ना, इतना ही भय की है कि हम बहुजोर हो जाय और हम बहुजोर हो जाओ. अगर भी हम बहुजोर हो जाए तो हम आपके खिलाफ आएंगे।"

"My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling; but they overwhelmed him and kept falling into the fire. This is the parable of me and you. I am holding you by the waist trying to save you from the Fire, saying, “Go away from the Fire,” yet you overwhelm me and fall into it."22

111 Fath Al-Bārī 1:211, Muslim 4:1788.
22 Aḥmad 2:312.
The Two Ṣahihūn also collected this Hadīth.\footnote{\textit{Fath Al-Bāri} 11:323, Muslim 4:1790.} This is a parable using fire.

\begin{quote}
\textit{إِذَا كَانَ ابْنُ أَنْصَارِيَّةِ نَفَسَهُ وَأَنْصَارَةٌ أَتَهُمْ نَفَسَهُ وَأَنْصَارَةٌ فَأَتِهِمْ نَفَسَهُ}
\end{quote}

18. For those who answered their Lord's call is Al-Ḥusnā. But those who answered not His call, if they had all that is in the earth together with its like, they would offer it in order to save themselves. For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.\footnote{\textit{Fath Al-Bāri} 11:323, Muslim 4:1790.}

\section*{Reward of the Blessed and Wretched Ones}

Allāh mentions the final destination of the blessed ones and the wretched ones,

\begin{quote}
\textit{لَيْدَيْنِ إِنَّا لَرَحْمَتٍ عِنْدَكَ}
\end{quote}

\begin{quote}
\textit{For those who answered their Lord's call}
\end{quote}

obeyed Allāh and followed His Messenger (Muḥammad, peace be upon him) by obeying his commands and believing in the narrations he brought about the past and the future, theirs will be,

\begin{quote}
\textit{أَلْحَسْنَى}
\end{quote}

\textit{Al-Ḥusnā}, which is the good reward. Allāh said that Dhul-Qarnayn declared,

\begin{quote}
\textit{فَلَمَّا حَزِرتُ مَعَ نَارِيَةٍ وَصَلَيْتُ لَهُمَا نُبَايَةَ}
\end{quote}

\begin{quote}
\textit{As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward (Al-Ḥusnā), and we shall speak unto him mild words by our command}\footnote{\textit{Fath Al-Bāri} 11:323, Muslim 4:1790.} [18: 87-88]
\end{quote}

Allāh said in another Āyah,

\begin{quote}
\textit{لَيْدَيْنِ إِنَّا لَرَحْمَتٍ عِنْدَكَ}
\end{quote}

\begin{quote}
\textit{For those who have done good is the best (Al-Ḥusnā) and even
more.› [10:26]
Allāh said next,

«But those who answered not His call,› disobeyed Allāh,
«if they had all that is in the earth together».

meaning, in the Hereafter. This Āyah says: Had the earth’s fill of gold and its like with it, they would try to ransom themselves from Allāh’s torment at that time. However, this will not be accepted from them. Verily, Allāh the Exalted will not accept any type of exchange from,

«For them there will be the terrible reckoning.»
in the Hereafter, when they will be reckoned for the Naqīr\(^1\) and the Qiṭmūr,\(^2\) the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allāh’s statement next,

«Their dwelling place will be Hell; and worst indeed is that place for rest.»

«19. Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.»

**The Believer and the Disbeliever are never Equal**

Allāh says, ‘They could never be equal; those among people who know that what,

«أَنْتِ إِلَيْكَ», O Muḥammad,

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\(^1\) The speck on the back of a date stone.

\(^2\) The thin membrane over the date stone.
"from your Lord" is the truth about which there is no doubt and in which there is no confusion, vagueness or contradiction. Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,

"And the Word of your Lord has been fulfilled in truth and in justice." [6:15]

It is accurate in its information and stories and just in what it orders. Therefore, the Āyah says, those who believe in the truth that you brought, O Muḥammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.' Allāh said in another Āyah,

"Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful." [59:20]

Allāh said in this honorable Āyah,

"Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind?"

They are not equal. Allāh said next,

"But it is only the men of understanding that pay heed."

meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allāh to make us among them.
20. Those who fulfill, the covenant of Allah and break not the trust.

21. And those who join that which Allah has commanded to be joined and fear their Lord, and dread the terrible reckoning.

22. And those who remain patient, seeking their Lord’s Face, perform the Salāh, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.

23. `Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):

24. “Salāmun ‘Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!”

Qualities of the Blessed Ones, which will lead to Paradise

Allah states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

Those who fulfill the covenant of Allah and break not the trust.

They are nothing like the hypocrites who when one of them makes a covenant, he breaks it; if he disputes, he is most quarrelsome; if he speaks, he lies; and if he is entrusted, he betrays his trust. Allah said next,

And those who join that which Allah has commanded to be joined

they are good to their relatives and do not sever the bond of
kinship. They are also kind to the poor and the needy and generous in nature,

\[\text{وَيَفْدُونَ رَبَّهُمْ}\]

\(<\text{and fear their Lord}>\), in what they do or do not do of actions and statements. They remember that Allāh is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

\[\text{وَأَلْتَمَّا سَوَاءَ أَيْمَانَهُمْ وَرَضِيَّةَ رُضُوْيَّهُمْ}\]

\(<\text{And those who remain patient, seeking their Lord's Face,}>\)

They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

\[\text{وَأَنْفَضُوا بِمَا رَضِينَهُمْ}\]

\(<\text{and perform the Salah,}>\), preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

\[\text{وَأَنْفَضُوا بِمَا رَضِينَهُمْ}\]

\(<\text{and spend out of that which We have bestowed on them,}>\)

They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

\[\text{سُيُكَرُّ وَكَعْلَيْكُمْ}\]

\(<\text{secretly and openly,}>\) They spend during all conditions and times, whether during the night or the day, secretly and openly,

\[\text{وَبِمَوْئِلٍ إِلَّا سُبُبَةً الْيَتِمَّةَ}\]

\(<\text{and repel evil with good}>\) they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon. Allāh said in another Ayah,

\[\text{إِذْ أَخَذُونَ بِآلِهَتِهَا مَا لَمْ يَأْتِيَهُ بِهِمْ وَدَعَاهُمْ وَأَنْفَسُوا}\]
Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world. [41:34-35]

This is why Allah states here that those who have these good qualities, the blessed ones, will earn the final home, which He explained next,

'Adn Gardens, where, 'Adn, indicates continuous residence; they will reside in the gardens of everlasting life.

Allah said next,

(and also) those who acted righteously from among their fathers, and their wives, and their offspring.

Allah will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise). Allah said in another Ayah,

And those who believe and whose offspring follow them in faith: to them shall We join their offspring. [52:21]

Allah said next,

And angels shall enter unto them from every gate (saying):
"Salâmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"

The angels will enter on them from every direction congratulating them for entering Paradise. The angels will
welcome them with the Islāmic greeting and commend them for earning Allāh’s closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers.

Imām Ahmad recorded that ‘Abdullāh bin ‘Amr bin Al-‘Āṣ, may Allāh be pleased with them both, narrated that the Messenger of Allāh ﷺ said,

«Do you know who among Allāh's creation will enter Paradise first?»

They said, “Allāh and His Messenger have more knowledge.”

He said,

«The first among Allāh’s creation to enter Paradise are the poor emigrants (in Allāh’s cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allāh will say to whom He will among His angels, “Go to them and welcome them with the Salām.” The angels will say, “We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the Salām?” Allāh will say, “They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it.” So the angels will go to them from every gate (of Paradise),» saying,
25. And those who break the covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the unhappy (evil) home (i.e. Hell).

Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allâh mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer’s qualities in this life. The latter used to keep Allâh’s covenant and join that which Allâh has ordained on them to join. As for the former, they used to,
<break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined, and work mischief in the land,>

An authentic Ḥadīth states that,

«The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise); if you entrust him, he proves to be dishonest.»[1]

In another narration, the Prophet ﷺ said,

«If he enters into a covenant, he betrays it; and if he disputes, he proves to be most quarrelsome.»[2]

This is why Allāh said next,

«On them is the curse, they will be cast away from Allāh’s mercy,

«And for them is the unhappy home, the evil end and destination,

«Their dwelling place will be Hell; and worst indeed is that place for rest.» [13:18]

«26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.»

[2] Ibid.
Increase and Decrease in Provision is in Allāh’s Hand

Allāh states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried. Allāh said in other Āyāt,

«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]

Allāh belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

«whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.»

Allāh said in other Āyāt,

«Say: “Short is the enjoyment of this world. The Hereafter is (far) better for him who has Taqwā, and you shall not be dealt with unjustly even equal to the amount of a Fatilā.»[4:77]

and,

«Nay, you prefer the life of this world, although the Hereafter is better and more lasting.»[87:16-17]

Imām Aḥmad recorded that Al-Mustawrid, from Bani Fihr, said that the Messenger of Allāh ﷺ said,

«The life of the present world, compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.»

[1] The thin membrane over the date stone.
and he pointed with the index finger.\footnote{Ahmad 4:228.} Imam Muslim also collected this Hadith in his Sahih.\footnote{Muslim 4:2193.} In another Hadith, the Prophet passed by a dead sheep, whose ears were small, and said,

«By Allah! The life of this present world is as insignificant to Allah as this sheep was to its owners when they threw it away.\footnote{Muslim no. 2957.}

27. And those who disbelieved say: "Why is not a sign sent down to him from his Lord?" Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

28. Those who believed and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest.

29. Those who believed, and work righteousness, Tubâ is for them and a beautiful place of (final) return.

Disbelievers ask for Miracles, Allah’s Response to Them

Allah says that the idolators said,

«أَلَّا»

«Why is not», meaning, there should be,

«أَلِسْ نَعِبَ هَلْكَاهُ مَا لَّهُمْ رَبٌّ»

«a sign sent down to him from his Lord?»

The idolators also said,

فَأَيْنَا نُتْبِعُ حَسَنَةَ أَرْسِلَ الْأَرْوَاحُ
Let him then bring us an Ayah like the ones (Prophets) that were sent before (with signs)! [21:5]

We mentioned this subject several times before and stated that Allah is able to bring them what they wanted. There is a Hadith which mentions that the idolators asked the Prophet ﷺ to turn Mount As-Safâ into gold and, they also asked him for a spring to gush forth for them and to remove the mountains from around Makkah and replace them with green fields and gardens. Allah revealed to His Messenger ﷺ: “If You wish, O Muḥammad, I will give them what they asked for. However, if they disbelieve thereafter, I will punish them with a punishment that I did not punish any among the ‘Alamîn (mankind and the Jinns). Or, if you wish, I will open for them the door to repentance and mercy.” The Prophet ﷺ said,

Rather, open for them the door to repentance and mercy. [1]

This is why Allah said to His Messenger ﷺ next,

Say: “Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.”

Allah states that He brings misguidance or guidance whether the Messenger ﷺ was given a sign (a miracle) according to their asking or not. Verily, earning the misguidance or the guidance are not connected to the miracles or the lack of them. Allah said in other Ayât,

But neither Ayât nor warners benefit those who believe not. [10:101]

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

[1] There is a Hadith with similar wording recorded by Ahmad 1:242.
and,

«And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly.» [6:111]

Allah said here,

«Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.»

meaning, He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

The Believer’s Heart finds Comfort in the Remembrance of Allah

Allah said,

«Those who believed, and whose hearts find rest in the remembrance of Allah.»

for their hearts find comfort on the side of Allah, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter. So Allah said,

«Verily, in the remembrance of Allah do hearts find rest.» and surely, He is worthy of it.

The Meaning of Ṭūbā

Allah said,

«Those who believed, and work righteousness, ībā is for them and a beautiful place of (final) return.»

'Ali bin Abi Talhā reported that Ibn 'Abbās said that ībā
means, “Happiness and comfort or refreshment of the eye.”[1]
Ikrimah said that Ṭūbā means, “How excellent is what they
earned,”[2] while Aq-Dāhḥāk said, “A joy for them.”[3]
Furthermore, Ibrāhīm An-Nakhlī said that Ṭūbā means, “Better
for them,”[4] while Qatādah said that it is an Arabic word that
means, ‘you have earned a good thing.’[5] In another
narration, Qatādah said that ‘Ṭūbā for them’ means, “It is
excellent for them,”[6]

{رَحْنَةٌ مَّناٍبٍ}

{and a beautiful place of return.} and final destination. These
meanings for Ṭūbā are all synonymous and they do not contradict one another.

Imām Ahmad recorded that Abu Sa‘īd Al-Khuḍrī said that a
man asked, “O Allāh’s Messenger! Ṭūbā for those who saw you
and believed in you!” The Prophet ﷺ said,

طَوْبَى لِيْنَ زَآيِي وَأَنَّ بَيْ، وَطَوْبَى لِيْنَ طَوْبَى لِيْنَ زَآيِي وَأَنَّ بَيْ،

‘Ṭūbā is for he who saw me and believed in me. Ṭūbā, and
another Ṭūbā, and another Ṭūbā for he who believed in me, but
did not see me.’

A man asked, “What is Ṭūbā?” The Prophet ﷺ said,

شَجَرَةٌ فِي الْجَنَّةِ مِسْبِرَةً بِهَا مَائَةُ عَامٍ ثَابُ أَهْلِ الْجَنَّةِ نَخْرُجُ مِنْ أَكْمَالِهَا،

‘A tree in Paradise whose width is a hundred years, and the
clothes of the people of Paradise are taken from its bark.’[7]

Al-Bukhārī and Muslim recorded that Sahl bin Sa‘īd said that
the Messenger of Allāh ﷺ said,

إِنَّ فِي الْجَنَّةِ شَجَرَةٌ يُسْبِرُ الرَّاكِبُ فِي ظَلِّهَا مَائَةً عَامًا لَا يَفْطِعُهَا;

‘There is a tree in Paradise, if a rider travels in its shade for
one hundred years, he would not be able to cross it.’

[2] Ibid.
[3] Ibid.
[6] Ibid.
An-Nu‘mān bin Abī ‘Ayyāsh Az-Zuraqī added, “Abū Sa‘īd Al-Khudri narrated to me that the Prophet ﷺ said,

إن في الجنة شجرة تبيع
الراكب الجواز المضمر
الشريعة غالية عام ما يطقها!

There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.”[1]

In his Sahīh, Imām Muslim recorded that Abu Dharr narrated that the Messenger of Allah ﷺ said that Allah the Exalted and Most Honored said,

ديبا جيادي لو أن أركل
وآخركم وإن سكتم وانكتم فهوا في ضعيب واحد فتقالوني فأغطيك كل إنسان مسأله
ما تقص ذلك من ملكي شتات إلا كأنه ينفق المخيط إذا أدخل في البحر

"O My slaves! If the first and the last among you, mankind and Jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea.”[2]

Khalīd bin Ma‘dān said, “There is a tree in Paradise called Tūbā, that has breasts that nurse the children of the people of

[1] Al-Bukhārī no. 6552, Muslim no. 2827.
Paradise. Verily, the miscarriage of a woman will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age.” Ibn Abi Ḥātim collected this statement.

30. Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn."}

Our Prophet was sent to recite and call to Allāh’s Revelation

Allāh says, ‘Just as We sent you, O Muḥammad, to your Ummah,

[in order that you might recite unto them what We have revealed to you,

so that you deliver to them Allāh’s Message. Likewise, We sent others to earlier nations that disbelieved in Allāh. The Messengers whom We sent before you, were also denied and rejected, so you have an example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced,’

[16-63]

Allāh said in another Āyah,

[Verily, many Messengers were denied before you, with
patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allah. Surely, there has reached you the information (news) about the Messengers (before you). [6-34],

meaning, 'How We gave them victory and granted the best end for them and their followers in this life and the Hereafter.'
Allah said next,

«while they disbelieve in the Most Gracious (Allah).»

Allah says, 'These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allah by Ar-Rahman Ar-Rahim [the Most Gracious, Most Merciful].' This is why on the day of Al-Hudaybiyyah, as Al-Bukhari narrated,[1] they refused to write, 'In the Name of Allah, Ar-Rahman Ar-Rahim,' saying, 'We do not know Ar-Rahman Ar-Rahim!' Qatada narrated this words.[2] Allah the Exalted said,

«Say: “Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him, for to Him belong the Best Names.” [17:110]

In his Sahih, Imam Muslim recorded that 'Abdullah bin Umar said that the Messenger of Allah said,

«The most beloved names to Allah the Exalted are: 'Abdullah and 'Abdur-Rahman.»[3] Allah said next,

«Say: “He is my Lord! None has the right to be worshipped but He!”

meaning: for I believe in Allah in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no

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deity worthy of worship except Him,

(In Him is my trust,) in all of my affairs,

(Rā'îshah 2)

(and to Him I turn,) meaning: to Him I return and repent, for He alone is worthy of all this and none else besides Him.

31. And if there had been a Qur’ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur’ān). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allāh comes to pass. Certainly, Allāh breaks not His promise.

Virtues of the Qur’ān and the Denial of Disbelievers

Allāh praises the Qur’ān which He has revealed to Muhammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

(And if there had been a Qur’ān with which mountains could be moved,)

Allāh says, ‘If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur’ān and none else.’ Or, this Qur’ān is more worthy to cause all this, because of its marvelous eloquence that defies the ability of
mankind and the Jinn, even if all of them gather their forces together to invent something like it or even a Sūrah like it. Yet, these idolators disbelieve in the Qur’ān and reject it. Allāh said,

»بِلِ الَّذِينَ أَمَرْنَاهُم بِالْرِّجْلِ إِلَٰهٍ مَّعِينٍ«

(But the decision of all things is certainly with Allāh.)

The decision over all affairs is with Allāh Alone, whatever He wills, occurs and whatever He does not will, never occurs. Certainly, he whom Allāh misguides, will never find enlightenment and he whom Allāh guides, will never be misled.

We should state here that it is possible to call other Divine Books, ‘Qur’ān’, since this Qur’ān is based on all of them. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

»مُخْفَقَتْ عَلَى دَارَةِ الْفِزْرَةِ فَكَانَ يَأْمُرُ بِذَاتِهِ بِذَاتِهِ فَيُقَرَّجُ فَكَانَ يَقْرَأُ الْقُرْآنَ مِنْ تَمِيَّلٍ أَنْ يُسْرَجُ ذَاتِهِ وَكَانَ لَا يُأْثَرُ إِلَّا مِنْ عَمَلٍ يُذْهِبْهُ«

(Reciting was made easy for (Prophet) Dawud (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur’ān. He used to eat only from what his hand made.)[1]

Al-Bukhārī collected this Ḥadīth.[2] The Qur’ān mentioned here is refers to the Zabūr. Allāh said next,

»وَلَوْ مَعَ أَبَيْنِي الْبَيْتِ أَسْتَغْنَىِّ «

(Have not then those who believed yet known) that not all people would believe and understand and that,

»أَنَّ أَلَّا يَكَأْنَ اَللهُ لَهُدَى أَلَّامِنِ جَمِيعَةِ «

(had Allāh willed, He could have guided all mankind?)

Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur’ān. Had Allāh revealed it to a mountain, you would see the mountain shake and humbled from fear of Allāh. The Sahih recorded that the

Messer of Allah said,

"Every Prophet was given (a miracle) the type of which would make (some) people believe. What I was given, however, is a revelation from Allah to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection."

This Hadith indicates that every Prophet's miracle disappeared upon his death, but this Qur'an will remain as evidence for all times. Verily, the miracle of the Qur'an will never end, nor will it become old the more it is read, nor will scholars ever have enough of it. The Qur'an is serious and is not meant for jest; any tyrant that abandons it, Allah will destroy him; he who seeks guidance in other than the Qur'an, then Allah will misguide him.

Allah said next,

"But the decision of all things is certainly with Allah."

Ibn 'Abbas commented, "He will only do what He wills and He decided that He will not do that." Ibn Ishaaq reported a chain for this, and Ibn Jarir At-Tabari agreed with it. Allah said next,

"And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes," because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them. Allah said in other Ayat,

"And indeed We have destroyed towns round about you, and We have shown (them) the Ayat in various ways that they

might return (to the truth)."[46-27], and,

"See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?" [21:44]

Qatādah narrated that Al-Ḥasan commented on Allāh's statement,

"or it settles close to their homes,"

"It is in reference to the disaster."[1] This is the apparent meaning here.

Al-‘Awfi reported that bin ‘Abbās said about,

"And a Qāri‘ah (disaster) strikes them because of their (evil) deeds"

"A torment that descends on them from heaven,

"or it settles close to their homes,"

when the Messenger of Allāh ﷺ camps near their area and fights them.” Similar was reported from Mujāhid and Qatādah. Ṭkrīmah said in another narration he reported from Ibn ‘Abbās that,

"Qāri‘ah" means affliction. These scholars also said that,

"until the promise of Allāh comes to pass."

refers to the conquering of Makkah. Al-Ḥasan Al-Ḥaṣrī said that it refers to the Day of Resurrection. Allāh said next,

Certainly, Allāh breaks not His promise.

So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.

32. And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!

Comforting the Messenger of Allāh

Allāh says to His Messenger, while comforting him in facing his people's denial of him,

And indeed (many) Messengers were mocked at before you, so you have a good example in them,

but I granted respite to those who disbelieved, deferred their judgment for a term appointed,

and finally I punished them.

with encompassing punishment. How did you obtain the news of how I gave them respite and then took them with punishment? Allāh said in another Āyah,

And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

It is recorded in the Two Šahihs that the Prophet ﷺ said,
«Verily, Allah gives respite to the unjust until when He seizes him, He never lets go of him.»

The Messenger next recited this Ayah,

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

33. Is then He (Allah) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allah. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allah sends astray, for him there is no guide.

There is no Similarity between Allah and False Deities in any Respect

Allah said,

«Is then He (Allah) Who takes charge of every person and knows all that he has earned?»

Allah is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation. Allah said in other Ayat,

«Neither you do any deed nor recite any portion of the Qur'an,

nor you do any deed, but we are witness thereof, when you are doing it. [10:61] and Allāh said,

«Not a leaf falls, but He knows it.» [6:59]

«And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposits. All is in a Clear Book.» [11:6],

«It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.» [13:10]

«He knows the secret and that which is yet more hidden.» [20:7] and,

«And He is with you wherever you may be. And Allāh is the All-Seer of what you do.» [57:4]

Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers? The answer to the question in the Āyah was omitted, because it is implied. for Allāh said next,

«Yet, they ascribe partners to Allāh.»

which they worshipped besides Him, such as idols, rivals and false deities,

«Say: "Name them!"»
make them known to us and uncover them so that they are known, for surely, they do not exist at all! So Allāh said,

«Is it that you will inform Him of something He knows not in the earth?»

for had that thing existed in or on the earth, Allāh would have known about it because nothing ever escapes His knowledge,

(or is it (just) a show of words?)

or doubts expressed in words, according to Mujāhid,[1] while Aḍ-Ḍāḥkhāq and Qatādāh said, false words.[2] Allāh says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,

«They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. 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]

Allāh said next,

«Nay! To those who disbelieved, their plotting is made fair seeming,»

or their words, according to Mujāhid.[3] This Āyah refers to the misguidance of the polytheists and their propagation night and day. Allāh said in another Āyah,

[2] Ibid.
<And We have assigned for them (devils) intimate companions, who have made fair-seeming to them.>

Allâh said next,

(and they have been hindered from the right path;

Some read with Fatha over the Sad (i.e. wa Saddû), which would mean, 'and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.' Others read it with Damma over the Sad (i.e. wa Suddû), which would mean, 'and they have been hindered from the right path,' explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path, so Allâh said,

(And whom Allâh sends astray, for him there is no guide.)

Allâh said in similar instances,

(And whomsoever Allâh wants to suffer a trial, you can do nothing for him against Allâh.) [5:41], and,

(If you covet for their guidance, then verily, Allâh guides not those whom He makes to go astray. And they will have no helpers.)[16:37]

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender (or protector) against Allâh.

35. The description of the Paradise which those who have Taqwâ have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final
destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.

Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allāh mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the Kufr and Shirk that the disbelievers indulge in,

«For them is a torment in the life of this world,»

by the hands of the believers, killing and capturing them,

«and certainly, the torment of the Hereafter,» which will come after they suffer humiliation in this life,

«is harder» many times harder. The Messenger of Allāh ﷺ said to those who agreed to Mūlā’anah,\[1\]

«Surely, the torment of this life, is easier than the torment of the Hereafter.»\[2\]

Indeed, and just as the Messenger of Allāh ﷺ stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable. Allāh said in other Ayāt,

«So on that Day none will punish as He will punish. And none will bind as He will bind.»[89:25-26], and,

\[1\] The curse invoked when it is believed that the spouse has committed adultery and there are no witnesses. See the Tafsīr of Sūrat An-Nūr no 7.

\[2\] Muslim 2:1131.
And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have Taqwā?" It will be theirs as a reward and as a final destination.\[25:11-15\]

Similarly He said;

The description of the Paradise which those who have Taqwā have been promised

meaning its description and qualities;

Underneath it rivers flow,

these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them.

Allāh also said,

The description of Paradise which those who have Taqwā have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness.\[47:15\]

Allāh said next,

its provision is eternal and so is its shade
for Paradise has foods, fruits and drinks that never end or finish. It is recorded in the Two Sahīhs that Ibn ‘Abbās narrated in the Ḥadīth about the Eclipse prayer that the Companions said, “O Allāh’s Messenger! While you were standing [in prayer], we saw you reach for something with your hand and then you brought it back.” The Messenger  said,

«إِيَّيِّ رَأِيْتُ الْجَنَّةَ - أُرِيْتُ الْجَنَّةَ - كَتَأْتَيْتُ مَنْهَا غِنَظَّوْا، وَلَوْ أَخْذَتُ لَأَكُنْ مِنْهَا مَعَ نَاسٍ؟

I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.»[1]

Imām Muslim recorded that Jābir bin Ḥabīb said that the Messenger of Allāh  said,

«يَكُلُّ أَهْلُ الْجَنَّةِ وَرَنَحُوْنَ، وَلاَ يَبْخَتُونَ وَلاَ يَتَخَطَّطُونَ، وَلَوْ بَسِّرُونَ، طَغَاءُهُمْ جَنَّةً كَثِيرَ الْيَسِيكَ، وَيَلْهَمُونَ النَّشْيَحَ وَالْقَدَمَ كَمَا يُلْهِمُونَ الْقُسُوسَ»

“The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allāh) as spontaneously as they breathe.”[2]

Imāms Ahmad and An-Nasā’ī recorded that Thumāmah bin Uqbah said that he heard Zayd bin Arqam say, “A man from the People of the Scriptures came and said [to the Prophet }, ‘O Abul-Qāsim! You claim that the people of Paradise eat and drink?’ The Prophet  said,

«فَنَعَمَّ، وَأَلْذِي نَفْسُ مُحَمَّدٍ يَدُوَّ، إِنَّ الزَّجَالَ مِنْهُمْ لَيُطَمَّ فُؤُودَ يَنِمَّ رَجُلٌ في الأَكْلِيَ وَالْبَشْرِ وَالْجَمَاعَ وَالْمَهْرَةَ»

“Yes. By He in Whose Hand is Muhammad’s life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.”

That man asked, ‘He who eats and drinks needs to relieve the

call of nature, but Paradise is pure [from feces and urine]? The Prophet ﷺ said,

"One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again."  

Imām Ahmad and An-Nasā’ī collected this Ḥadīth.  

Allāh said in other Ayāt,

\[
\text{وَلاَ مَطْرَعٌ وَلَا مَسَّوَعٌ}
\]

"And fruit in plenty, whose supply is not cut off nor are they out of reach." [56:32-33], and,

\[
\text{وَدِيَٰلَةٌ عَلِيمٍ فَلَبِّئِيْنِ رَأَانَتْهَا ذِلِّكَ}
\]

"And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach." [76:14]

The shade of Paradise is everlasting and never shrinks, just as Allāh said,

\[
\text{وَوَسَعَنَا وَحِيَّاً الْجَنَّاتَ وَسَسَطَّهَا بَيْنَ يَدَيْنِ الْعَرْشِ يَرَى مِنْ تَحْيَٰيَةِ الأَكْبَرِ ذِي الْكُلَفِينِ بِغُرَّةٍ}
\]

"But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening." [4:57]

Allāh often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allāh mentioned the description of Paradise here, He next said,

\[
\text{يَلْدُذُ الَّذِينَ يَكْفُرُونَ وَيَعْفَوُ الْكُفَّارُ عَذَابَ نَارٍ}
\]

"this is the end (final destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire."

Allāh said in another Ayāh,

\[
\text{لَا يَسْتَبْنُونَ أَصْحَابَ الْقَدَّارِ وَأَصْحَابَ الْجَنَّةِ أَصْحَابَ الْجَنَّةِ هُمُ الْكَبْرَاءُ}
\]

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.

[59:20]

And the dwellers of the Book believe that which is revealed to you, and they believe also in the Scriptures given before you. They believe in what is sent down to you and what was sent down before you. And of the Scripture they say, "We believe in it." And they have submitted their wills to Allah. They seek forgiveness, and they strive in the cause of Allah with all their heart and wealth, seeking to please Allah. Thus Allah guides those who believe and do righteous deeds. And Allah is All-Knowing, All-Wise.

36. Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the Ahzāb (Confederates) those who reject a part thereof. Say: "I am commanded only to worship Allāh and not to join partners with Him. To Him I call and to Him is my return."

37. And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allāh.

The Truthful Ones from among the People of the Scriptures rejoice at what Allāh has revealed to Muḥammad ﷺ

Allāh said,

Those to whom We have given the Book, and they adhere by it, rejoice at what has been revealed unto you.

i.e. the Qur'ān, because they have evidence in their Books affirming the truth of the Qur'ān and conveying the good news of its imminent revelation, just as Allāh said in another Āyah,

Those to whom We gave the Book recite it as it should be recited. [2:121]

Allāh said,
Say: “Believe in it (the Qur'an) or do not believe.”” [17:107], until,

 Truly, the promise of our Lord must be fulfilled. [17:109] meaning, Allāh’s promise to us in our Books to send Mūḥammad ﷺ is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how truthful is His promise, all the thanks are due to Him,

And they fall down on their faces weeping and it increases their humility. [17:109] Allāh said next,

 but there are among the Ahzāb (Confederates) those who reject a part thereof. meaning, ‘There are those among the sects who disbelieve in some of what was revealed to you (O Mūḥammad).’ Mujāhid said that,

 but there are among the Ahzāb (Confederates), refers to Jews and Christians,

those who reject a part thereof, meaning, ‘They reject a part of the truth that came down to you - O Mūḥammad.’ Similar was reported from Qatādah and ‘Abdur-Raḥmān bin Zayd bin Aslam. Allāh said in similar Āyāt,

And there are, certainly, among the People of the Scripture,

those who believe in Allāh.† [3:199]

Allāh said next,

«Say: “I am commanded only to worship Allāh and not to join partners with Him…”»

meaning, ‘I (Muḥammad) was sent with the religion of worshipping Allāh alone without partners, just as the Messengers before me,

«إِذَا أَحَبَّتِكُمْ أَنْ أَحْبَبَ اللَّهُ رَلا أَحْبَبَ يَتَّبِعُونِ»

«To Him (alone) I call», I call the people to His path,

«وَأَلْقَيْتَ مَكَابِرًا»

«and to Him is my return.» final destination and destiny.’

Allāh said,

«وَكَذَلِكَ أَرْسَلْنَا مُحَافَّةً عَرَبِيَّةً»

«And thus have We sent it (the Qur‘ān) down to be a judgement of authority in Arabic.»

Allāh says, ‘Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur‘ān, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,

«لا يُثْبِتُونَ الطِّيْلَ مِمَّن يُبَيِّنُونَ وَلَا مِنْ خَلْقِهِمْ تَزَوَّجُونَ مِنْ حَكْمِيْنِ كِبَيرِينَ»

«Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.»’ [41:42]

Allāh’s statement,

«وَلَتَأْتُوهُمْ أَحْوَاضَهُمْ»

«Were you to follow their (vain) desires», means, their opinions,

«بَعْدَ مَا جَاءَكُمْ مِنْ آيَاتِنَا»

«after the knowledge which has come to you» from Allāh, all praise to Him,

«وَمَا أَلَّهُ مِنْ اللَّهِ وَلَا رَبُّ وَلَا وَقِيِّ»
38. And indeed We sent Messengers before you, and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah’s leave. (For) every matter there is a decree (from Allah).

39. Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.

All Prophets and Messengers were Humans

Allah says, ‘Just as We have sent you O Muhammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring.’ Allah said to the most honorable and Final Messenger,
"Say: "I am only a man like you. It has been revealed to me."" [18:110]

It is recorded in the Two Sahih that the Messenger of Allah ﷺ said,

وَأَنَا أَنَا فَاصْبُورٌ وَأَفْلَحُ، وَأَفْقَرُ وَأَفْنَامُ، وَأَكْلُ اللَّحْمِ، وَأَتْرَوْجَ النُّسَاءِ، فَمَنْ زَغَبَ عَنْ سَبِيلِي فَلَلَّهُ مَصِيرُهُ

"As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my Sunnah is not of mine."[1]

No Prophet can bring a Miracle except by Allah’s Leave

Allah ﷻ said,

»وَمَا كَانَ لِإِسْرَائِيلَ أنْ يَنْتَهَىَ الْبَيَانُ إِلَّا بِإِذْنِ اللَّهِ«

"And it was not for a Messenger to bring a sign except by Allah’s leave."

meaning, no Prophet could have brought a miracle to his people except by Allah’s permission and will, for this matter is only decided by Allah the Exalted and Most Honored, not the Prophets; surely Allah does what He wills and decides what He wills.

لِكُلِّ مَاكِتَابٌ

"(For) every matter there is a decree (from Allah)."

for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allah,

لاَ تَطَمِّعُ أَنتُمْ مَا فِي الْكِتَابِ إِلَّا إِنْ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ بِعِينَرٍ

"Know you not that Allah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allah."[22:70]

Meaning of Allâh blotting out what He wills and confirming what He wills of the Book

Allâh said,

«Allâh blots out what He wills» of the divinely revealed Books,

«and confirms», until the Qur’ân, revealed from Allâh to His Messenger peace be upon him, abrogated them all. Mujâhid commented;

«Allâh blots out what He wills and confirms (what He wills).»

"Except life and death, misery and happiness [i.e., faith and disbelief], for they do not change."[1] Mansûr said that he asked Mujâhid, “Some of us say in their supplication, ‘O Allâh! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones.” Mujâhid said, “This supplication is good.” I met him a year or more later and repeated the same question to him and he recited these Ayât,

«We sent it (this Qur’ân) down on a blessed night.»

Mujâhid commented next, “During Laylatul-Qadr (Night of the Decrees), Allâh decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills. As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change.”[2] Al-A’mash narrated that Abu Wâ‘lî, Shaqîq bin Salamah said that he used to recite this supplication often, “O Allâh, if You wrote us among the wretched ones, remove this status from us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and

confirm what You will, and with You is the Mother of the Book." Ibn Jarîr At-Tabari collected this. Similar statements were collected from ʿUmar bin Al-Khaṭṭāb and ʿAbdullāh bin Masʿūd, indicating that Allāh blots out (or abrogates) and affirms what He wills in the Book of Records. What further supports this meaning is that Imām Aḥmad recorded that Thawbān said that the Messenger of Allāh  said,

"اِنَّ الرَّجُلَ لَيْصَحُّ الْزُرْقَ بِالْذَّنْبِ يَصُبِّهِ، وَلَا يُزَدَّ الْقَدْرُ إِلَّا الدَّعَاءَ، وَلَا يَزَادُ فِي النُّصْرِ إِلَّا الْبَرَاءَةَ"

"A man might be deprived of a provision (that was written for him) because of a sin that he commits; only supplication changes Al-Qadar (Predestination); and only Birr (righteousness) can increase the life span."

An-Nasāʾi and Ibn Mājah collected this Hadīth. There is also a Hadīth recorded in the Sahīh that affirms that maintaining the ties of the womb increases the life span.

Al-ʿAwfī reported that Ibn ʿAbbās said about Allāh’s statement,

"بِسْمِ اللَّهِ، مَا يَنَبِّئُ وَمَا يَنْبِيِثُ، وَمَا أَلْسِنَيَّ"

"Allāh blots out what He wills and confirms (what He wills).
And with Him is the Mother of the Book."

“A man might work in Allāh’s obedience for a while but he reverts to the disobedience of Him and then dies while misguided. This is what Allāh blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allāh. This is what Allāh confirms." It was also reported that Saʿīd bin Jubayr said that this Āyah is in the meaning of another Āyah,

"قَبْرِيَّ الْيَتِّى، وَبَيْنَتَا مِنَ الْيَتِّى، وَاللَّهُ عَلَى سَكِينَةٍ عَزْوَيْنَ قَبْرَيْنَ"

"Then He forgives whom He wills and punishes whom He
wills. And Allāh is able to do all things. }^{11}[2:284]

Whoever we show you part of what We have promised them or cause you to die, your duty is only to convey the Message and on Us is the reckoning.

See they not that We gradually reduce the land from its outlying borders. And Allāh judges, there is none to put back His judgement, and He is swift at reckoning.

Punishment is by Allāh, and the Messenger’s Job is only to convey the Message

Allāh said to His Messenger ﷺ,

‘Whether We show you or cause you to die before that,

your duty is only to convey We have only sent you to convey to them Allāh’s Message, and by doing so, you will have fulfilled the mission that was ordained on you,

and on Us is the reckoning, their reckoning and recompense is on Us.’ Allāh said in similar Āyāt,

So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and

^{11} Al-Qūṭubi 9:331.
disbelieves. Then Allāh will punish him with the greatest punishment. Verily, to Us will be their return, Then verily, for Us will be their reckoning.  

Allāh said next,

«أَوَلَمْ يَرُوُّوا آَنَا نَأْيَ أَلْلَهُ أَنْسَجَ الْأَرْضَ نِصْبًا مِنْ أَطْرَابِهَا؟»

«See they not that We gradually reduce the land from its outlying borders.»

Ibn ‘Abbās commented, “See they not that We are granting land after land to Muḥammad (ﷺ)?”[1] Al-Ḥasan and Aḍ-Ḍahhāk commented that this Āyah refers to Muslims gaining the upper hand over idolators,[2] just as Allāh said in another Āyah,

«وَلَكِنَّ أَهْلَكْنَا مَا كَسَبَّ بِنَيَّةٍ بِنَّى الْقُرَءَانِ»

«And indeed We have destroyed towns round about you.»[3]

[46:27]

«وَقَدْ مَكِّرُوا الْأَلْبَاءَ مِنْ قَبْلِهِمْ فَذَلِكَ الْمَكَارِجُ جَيْسًا مَّنْ تَأْثِبُ ْنَلْ نَزَيَّرُ وَيُعَفَّرُ الْمَكَارِجُ لَنَّ عَقَبَ الْدَّارِ»

«42. And verily, those before them did devise plots, but all planning is Allāh’s. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).»

The Disbelievers plot, but the Believers gain the Good End

Allāh says,

«وَقَدْ مَكِّرُوا الْأَلْبَاءَ مِنْ قَبْلِهِمْ»

«And verily, those before them did devise plots,»

against their Messengers, they wanted to expel them from their land, but Allāh devised plots against the disbelievers and gave the good end to those who fear Him. Allāh said in other Āyāt,

And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot. \[8:30\], and,

\[\text{وَعَدْنَاهُمَا مَسْتَرَكِّرًا مَّسْتَرَكِّرًا وَعَمِّ نَّفَرُّونَ خَالِدَيْنَ.} \]

So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. \[27:50,51\]

Allah said next,

\[\text{يَعْلَمُ مَا نَكْبِتُ مِنْ نَفْسٍ} \]

\{He knows what every person earns,\} meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work,

and the Kafir (disbeliever) will know

\[\text{الْكَافِرُ} \]

or the Kuffar (disbelievers) according to another way of reciting,

\[\text{لِيُنْنَ شَفَقَ الْيَوْمِ} \]

\{who gets the good end.\} who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allah.

\[\text{نُفَسِّرُ الْكِتَابَ} \]

\{43. And those who disbelieved, say: "You are not a Messenger." Say: "Sufficient as a witness between me and you is Allah and those too who have knowledge of the Scripture."\}
Allāh and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet

Allāh says, the disbelievers reject you and say,

«You are not a Messenger.» from Allāh,

«Say: "Sufficient as a witness between me and you is Allāh…"»

meaning, say, ‘Allāh is sufficient for me and He is the witness over me and you. He is witness that I (Muḥammad) have conveyed the Message from Him and over you, O rejecters, to the falsehood that you invent.’ Allāh said,

«وَمَنْ عَلِمَ كِتَابَ الْكُلّ»

«(and those too who have knowledge of the Scripture.)»

This refers to ‘Abdullāh bin Salām, according to Mujāhīd.[1]

However, this opinion is not plausible, since this Āyah was revealed in Makkah and ‘Abdullāh bin Salām embraced Islām soon after the Prophet迁国 emigrated to Al-Madinah. A more suitable explanation is that narrated by Al-‘Awnī from Ibn ‘Abbās that this Āyah refers to Jews and Christians.[2]

Qatādah said that among them are, ‘Abdullāh bin Salām, Salmān (Al-Fārisi) and Tamīm Ad-Dārī.[3]

The correct view is that this Āyah,

«وَمَنْ عَلِمَ كِتَابَ الْكُلّ»

«(and those too who have…», refers to the scholars of the People of the Scriptures who find the description of Muḥammad ﷺ in their Books and the good news of his advent that were conveyed to them by their Prophets. Allāh said in other Āyāt,

[2] Ibid.
And My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Ayāt; Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrāh and the Injīl. [7:156-157] and,

It is not a sign to them that the learned scholars of the Children of Israel knew it (as true)? [26:197]

There are similar Ayāt that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books.

This is the end of Sūrat Ar-Ra’ā’d, and all praise is due to Allah and all favors are from Him.
The *Tafsir of Sūrah Ibrāhīm*  
*(Chapter -14)*

Which was revealed in Makkah

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

Verily, We have sent unto you Our Utterance, the Message of the Truth, confirming the Law which was given before you, and a Revelation for a民族's guidance.  

And We revealed unto you, O Muhammad, a Revelation confirming the Law which was given before you, confirming a Guidance and a Mercy unto all creatures,  

1. Alif-Lām-Rā.  
   (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.  

2. Allāh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.
3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allah and seek crookedness therein - they are far astray.»

Describing the Qur’ān and warning Those Who defy it

Previously we discussed the meaning of the separate letters that appear in the beginnings of some Sūrahs.

«(This is) a Book which We have revealed unto you…»

Allah says, 'This is a Book that We have revealed to you, O Muḥammad. This 'Book', is the Glorious Qur’ān, the most honored Book, that Allah sent down from heaven to the most honored Messenger of Allah sent to all the people of the earth, Arabs and non-Arabs alike,

«in order that you might lead mankind out of darkness into light»

We sent you, O Muḥammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

«Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyā (supporters and helpers) are Tāghūt (false deities), they bring them out from light into darkness.» [2:257], and,

«It is He Who sends down manifest Ayāt to His servant that He may bring you out from darkness into light.» [57:9]

Allah said next,

«by their Lord's leave», He guides those whom He destined to be guided by the hand of His Messenger ﷺ, whom He
sent to guide them by His command,

\[\text{în jirrā il-mūmīn.}\]

\[\text{to the path of the All-Mighty.}\]

Who can never be resisted or overpowered. Rather, Allāh is irresistible above everything and everyone else,

\[\text{al-maṣīh.}\]

\[\text{the Praised.}\]

Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys. Allāh’s statement,

\[\text{Allāh al-llāh 'lam ma fī al-takwrūr wāma fī al-ālām.}\]

\[\text{Allāh to Whom belongs all that is in the heavens and all that is in the earth!},\]

is similar to,

\[\text{nūl yāraqā il-ّāba il- rashīd il-husna il-husna al-lla h 'lam ma fī al-takwrūr wāma fī al-ālām.}\]

\[\text{Say: “O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth.” [7:158]}\]

Allāh’s statement,

\[\text{wāzihib il-lāhin min 'udāb sahid.}\]

\[\text{And woe unto the disbelievers from a severe torment.}\]

means, ‘woe to them on the Day of Judgment because they defied you, O Muḥammad, and rejected you.’ Allāh described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

\[\text{wa tarākat 'an sībiḥ Allāh.}\]

\[\text{and hinder (men) from the path of Allāh},\]

from following the Messengers,

\[\text{wa rīghūnih yuṣīb.}\]

\[\text{and seek crookedness therein}\]

they seek to make Allāh’s path crooked, even though it is straight itself and does not deviate
on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.

(4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.)

Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

Allâh is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with. Allâh said next,

(Then Allâh misleads whom He wills and guides whom He wills.)

after the proof and evidence have been established for the people, Allâh misguides whom He wills from the path of guidance and guides whom He wills to the truth,

(And He is the All-Mighty,) whatever He wills occurs and whatever He does not will never occurs,

(He is the All-Wise.) in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance. This is from Allâh’s wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muḥammad bin ‘Abdullâh, Allâh’s Messenger, peace and blessings be upon him, was sent to all people. It is recorded in the Two Sahîhs that Jâbir said that the Messenger of Allâh said,
I have been given five things which were not given to anyone else before me. Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for worship and a purifier. The war booty has been made lawful for me and it was not lawful for anyone else before me. I have been given the right of Intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only, but I have been sent to all mankind.\(^{[1]}\) Allâh said,

"O mankind! Verily, I am sent to you all as the Messenger of Allâh...\([7:158]\)

And indeed We sent Mûsâ with Our Ayât (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allâh. Truly, therein are Ayât for every patient, thankful (person)."

Story of Mûsâ and His People

Allâh says here, 'Just as We sent you (O, Muhammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Mûsâ to the Children of Israel with Our Ayât (signs, or miracles).' Mujâhid said that this part of the Ayah refers to the nine miracles.

\(^{[1]}\) Fath Al-Bâri 1:519, Muslim 1:370.
call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

(and remind them of the annals (or days) of Allāh)

remind them (O Mūsā) of Allāh’s days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir’awn and his injustice, tyranny and brutality. This is when Allāh delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties. Mujāhid, Qatādah and several others said this.[1]

Allāh said next,

(True, therein are Āyat for every patient, thankful (person).)

Allāh says, ‘Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir’awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity. Qatādah said, “Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it.”[2] It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

Verily, all of the matter of the believer is amazing, for every decision that Allāh decrees for him is good for him. If an affliction strikes him, he is patient and this is good for him; if a bounty is give to him, he is thankful and this is

and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord."

7. And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe."

8. And Mûsâ said: "If you disbelieve, you and all on earth together, then verily, Allâh is Rich (free of all needs), Worthy of all praise."

Allâh states that Mûsâ reminded his people about Allâh’s annals and days and of Allâh’s favors and bounties that He bestowed on them, when He saved them from Fir’awn and his
people and the torment and disgrace they used to exert on them. They used to slaughter whomever they could find among their sons and let their females live. Allâh delivered them from all this torment, and this is a great bounty, indeed. This is why Allâh described this affliction,

(And in it was a tremendous trial from your Lord.)

'for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.' Some scholars said that this part of the Ayah means, 'what Fir'awn used to do to you was a tremendous trial.' Both meanings might be considered here and Allâh knows best. Allâh said in another Ayah,

(And We tried them with good and evil in order that they might turn (to Allâh).) [7:168] Allâh's statement next,

(And (remember) when your Lord proclaimed)

means, proclaimed and made known His promise to you. It is possible that this Ayah means, your Lord has vowed and sworn by His might, grace and exaltness. Allâh said in a similar Ayah,

(And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection.) [7:167]

Allâh said,

(If you give thanks, I will give you more;)

meaning, 'if you appreciate My favor on you, I will give you more of it,
If you are thankless, if you are not thankful for My favors, covering and denying, them,

"Verily, My punishment is indeed severe," by depriving you of the favor and punishing you for being unappreciative of it." A Ḥadīth states that,

"A servant might be deprived of a provision (that was written for him) because of a sin that he commits."

Allāh said,

"And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (free of all needs), Worthy of all praise.""

Allāh does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,

"If you disbelieve, then verily, Allāh is not in need of you" [39:7] and,

"So they disbelieved and turned away. But Allāh was not in need (of them). And Allāh is Rich (free of all needs), Worthy of all praise." [64:6]

In his Saḥīḥ, Muslim recorded that Abu Dharr said that the Messenger of Allāh سو said that his Lord the Exalted and Most Honored said,
"O My servants. If the first and the last among you, mankind and jinns among you, had the heart of the most pious and righteous man among you, that will not increase My kingdom in the least. O My servants! If the first and the last among you, mankind and the jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least. O My servants! If the first and the last among you, the mankind and jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean." [1]

Verily, all praise and glory are due to Allâh, the Rich [free of need], the Worthy of all praise.

٩. Has not the news reached you, of those before you, the people of Nûh, ‘Ad, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."}

Earlier Nations disbelieved in Their Prophets

Allâh narrated to this Ummah (followers of Muḥammad ﷺ) the stories of the people of Prophet Nûh, ‘Ad and Thamûd, and other ancient nations that belied their Messengers. Only Allâh knows the count of these nations,

<To them came their Messengers with clear proofs,>

they brought them evidences and plain, tremendous proofs and signs. Ibn Ishâq reported that ‘Amr bin Maymûn said that

'Abdullāh said about Allāh’s statement,

\[\text{None knows them but Allāh.}\]

"The genealogists utter lies."[1] This is why Urwah bin Az-Zubayr said, "We did not find anyone who knows the forefathers of Ma'dd bin 'Adnān."[2]

**Meaning of, “They put Their Hands in Their Mouths”**

Allāh said next,

\[\text{but they put their hands in their mouths}\]

It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allāh, the Exalted and Most Honored. It is also said that it means, they placed their hands on their mouths in denial of the Messengers. It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage. Mujāhid, Muḥammad bin Ka'b and Qatādah said that they belied the Messengers and refuted their call with their mouths.[3] I (Ibn Kathīr) say that Mujāhid’s *Tafsīr* is supported by the completion of the narrative,

\[\text{and said: “Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.”}\]

Al-'Awfi reported that Ibn 'Abbās said, “When they heard Allāh’s Word, they were amazed and placed their hands on their mouths,”[4]

\[\text{and said: “Verily, we disbelieve in that with which you have been sent.”}\]

---

10. Their Messengers said: "(What!) Can there be a doubt about Allah, the Creator of the heavens and the earth? He calls you that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."

11. Their Messengers said to them: "We are no more than human beings like you, but Allah bestows His grace to whom He wills of His servants. It is not ours to bring you an authority (proof) except by the permission of Allah. And in Allah (alone) let the believers put their trust."

12. "And why should we not put our trust in Allah while He..."
Indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (alone) let those who trust, put their trust."

The Argument between the Prophets and the Disbelievers

Allāh narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allāh alone without partners, the Messengers said,

(What!) Can there be a doubt about Allāh...?

about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures? Verily, none besides Allāh is worthy of worship, alone without partners with Him.

Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allāh. Their Messengers said to them,

He calls you that He may forgive you of your sins in the Hereafter,

and give you respite for a term appointed., in this worldly life. Allāh said in other Āyāt,

Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. [10:3]

However, their nations went on arguing against their prophethood, after they had to submit to the first evidence (that Allāh Alone created everything).
Disbelievers reject Prophethood because the Messengers were Humans!

Their nations said,

\[
\text{إِنْ أَنتُ أَلَّاَّ بِكَ وَعَشَّرَ فَيْتَعَلَّ}
\]

\text{You are no more than human beings like us!}

so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

\[
\text{قُلُوْناً يَتَسَلَّطُونَ عَلَيْنَا}
\]

\text{Then bring us a clear authority.}, a miracle of our choice.

\[
\text{قَالُونَ لَهُمُ رَسُولُ اللَّهِ إِنِّي أَتَنْظُرُ إِلَّا بِيَدِينَا مَعَهُمْ}
\]

\text{Their Messengers said to them: "We are no more than human beings like you..."}

affirming that truly, they were only human being like their nations,

\[
\text{وَلَكِنَّ اللَّهُ يُصَلِّبُ عَلَى مَنَّ يَشَاءُ مِنْ عِبَادِهِ}
\]

\text{but Allâh bestows His grace to whom He wills of His servants.},

with prophethood and messengership which is His choice,

\[
\text{وَنَمَا كَانَ لَنَا أَن نَّأَيْتَمْكُمْ بِهِ}
\]

\text{It is not ours to bring you an authority} according to your choice,

\[
\text{إِلَّآ بِياَذِنِ اللَّهِ}
\]

\text{except by the permission of Allâh.}, after we beg Him and He provides us with a miracle,

\[
\text{وَعَلَيْنَا أَمَانَةَ الْمَوَصُّولِيْنِ}
\]

\text{And in Allâh (alone) let the believers put their trust.} in all their affairs. Their Messengers said to them next,

\[
\text{وَنَمَا لَنَا أَلَّا نَتَوَسَّطُ مَعَ اللَّهِ}
\]

\text{And why should we not put our trust in Allâh}, after He had guided us to the best, most clear and plain way,

\[
\text{وَنَتَسَبَّحُنَّ عَلَى نَآمَرُهُ}
\]

\text{And we shall certainly bear with patience all the hurt you may cause}
us, such as foolish actions and abusive statements,

\[\text{ودُعُوُّ أَنَّ اللَّهَ لَيْئَنَّكُمُ المُسْتَمَرُونَ}\\
\text{\langle and in Allah (alone) let those who trust, put their trust.\rangle}

\[13. \text{And those who disbelieved, said to their Messengers: \quad \text{“Surely, we shall drive you out of our land, or you shall return to our religion.” So their Lord revealed to them: “Truly, We shall destroy the wrongdoers.”}}\]

\[14. \text{“And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat.”}}\]

\[15. \text{And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction.}\]

\[16. \text{In front of him is Hell, and he will be made to drink boiling, festering water.}\]

\[17. \text{He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.}}\]

Disbelieving Nations threaten Their Messengers with Expulsion

Allah narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banishment. For instance, the people of Prophet Shu'ayb, peace be upon him, said to him and to those who believed in him,

\[\text{لاَ تَفْسِرُوهَا يُسْتَمَرُّونَ}\\
\text{\langle We shall certainly drive you out from our town, O Shu'ayb, and those who have believed with you.\rangle} [7:88]
The people of Prophet Lūt, peace be upon him, said,

\(\text{أَخْفَرُواَ مَا لَوْلَاءَ بِنَّ فَرِيدِكَمُ} \)

\(<\text{Drive out the family of Lut from your city.}> [27:56]\)

Allāh said about the idolators of Quraysh,

\(\text{وَزَاكَّارِينَ،} \text{يُحَارِبُونَ الآخِرَةَ بِالنَّارِ أَوْ يُهَزُّونَ وَيَشْكُرُون.} \text{فَبَشَّرِ النَّارِ لَهُمْ وَلَى الْكُفُوُنَ} \)

\(<\text{And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while.}> [17:76]\)

\(\text{وَقَدْ بَشَّرَ لَهُمْ كَفَرُواَ يُشْكَرُونَ وَيَكُونُ عَلَيْهِمْ عَزِيزٌ} \)

\(<\text{And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.}> [8:30]\)

Allāh gave victory and aid to His Messenger ﷺ after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allāh, the Exalted. Allāh kept granting His Messenger ﷺ more dominance until He opened for him Makkah, which sought to expel him. Allāh gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allāh in large crowds and in a very short time Allāh’s Word and religion became high over all other religions, from the eastern and western parts of the world. Hence Allāh’s statement,

\(\text{مَلَأَهَا الشَّمْسَ وَاللَّيْلَ فَرَاغَتْ مِنَ سَوْجَمٍ} \)

\(<\text{So their Lord revealed to them: “Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them.”}> [14:13,14]\)

Allāh said in other Āyāt,

\(\text{وَلَقَدْ سَأَلَتُ مَعَكَ لِيَاوَاَبِيَّةَ الْعَرَّابِيَّةَ} \text{أَنْ يُحْلِمُ هُمْ لَمْ يَحْلِمُ وَلَا لَا فَتَّى} \)

\(<\text{And, verily, Our Word has gone forth of old for Our} \)
servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors.» [37:171-173],

«Allāh has decreed: “Verily, it is I and My Messengers who shall be the victorious. Verily, Allāh is All-Powerful, All-Mighty.”» [58:21]

«And indeed We have written in Az-Zabūr after Adh-Dhikr.» [21:05]

«Musa said to his people: “Seek help in Allāh and be patient. Verily, the earth is Allāh’s. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for those who have Taqwā.”» [7:128] and,

«And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir’awun and his people erected.» [7:137]

Allāh said next,

«This is for him who fears standing before Me and also fears My threat.»

this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment. Allāh said in other instances,
"Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.» [79:37-41] and,

"But for him who fears the standing before his Lord, there will be two Gardens." [55:46]

Allâh said next,

"And they sought victory and help" refers to the Messengers who sought the help and victory of their Lord over their nations, according to 'Abdullah bin 'Abbâs, Mujâhid and Qatîdah.\(^1\)

'Abdur-Rahmân bin Zayd bin Aslam said that this Æyah refers to the nations, invoking Allâh's victory against themselves.\(^2\)

Some idolators said,

«O Allâh! If this (Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment." [8:32]

It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allâh against themselves on the day of Badr, and the Messenger of Allâh ﷺ invoked Him for victory and support. Allâh said to the idolators then,

«(O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it

\(^1\) Al-Tabari 16:544-545.

\(^2\) Al-Tabari 16:545.
will be better for you.» [8:19]
Allāh knows best. Allāh said next,

«(and every obstinate, arrogant dictator was brought to a complete loss and destruction.)»
those who were arrogant and rebelled against the truth. Allāh said in other Āyāt,

«(Allāh will say to the angels): “Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allāh. Then both of you cast him in the severe torment.”» [50:24-26]
The Prophet ﷺ said,

«On the Day of Resurrection, Jahannam (Hellfire) will be brought and it will call the creatures, saying, “I was given the responsibility of every rebellious tyrant.”»[1]
Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allāh, the Mighty, the Able for victory.
Allāh said next,

«(In front of him is Hell,)» Allāh says that Jahannam is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

«(and he will be made to drink boiling, festering water.)»
in the Fire, his only drink will be from Hamīm and Ghassāq, the former is very hot and the latter is very cold and rotten. Allāh said in another instance,

This is so! Then let them taste it - Ḥamīm and Ghassāq. And other (torments) of similar kind all together!\[38:57-58\]

Mujāhid and Ṭārimah said that this festering water is made of puss and blood.\[^1\]

Allāh said in other Āyāt,

\(\text{وَسُئِّلْنَا جَمِيعًا فَنَقْلِعُ نَفْسَاهُمُ ۖ}
\)

\(\text{And be given to drink boiling water so that it cuts up their bowels.\[47:15\] and,}

\(\text{وَلَيْسِ الْبَسِيرَةُ بِكَانَتْ كَالْهَلَقِ بَنُوءَ الْوَجُرُودُۖ}
\)

\(\text{And if they ask for help, they will be granted water like boiling oil, that will scald their faces.\[18:29\] Allāh's statement,}

\(\text{بَعْدَ ذِلْكَ}
\)

\(\text{He will sip it unwillingly\}, indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,}

\(\text{وَلَمْ يَمْكُنَّ مِنَ الْبَسِيرَةِ}
\)

\(\text{And for them are hooked rods of iron.\[22:21\] Allāh said next,}

\(\text{وَلَا يَسْكَعُ لِبَسِيرَةٌ}
\)

\(\text{and he will find great difficulty in swallowing it down his throat,}

meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

\(\text{وَزَلْيَاءُ النُّورُ مِنْ حَتَّى سَكَانُۖ}
\)

\(\text{and death will come to him from every side,}

his organs, limbs and entire body will suffer pain because of this drink. ‘Amr bin Maymūn bin Mahrān commented, “Every

\[^1\] At-Ṭabari 16:548.
bone, nerve and blood vessel.\footnote{Ad-Durr Al-Manthur 5:16.}

Ad-\Dahhak reported that Ibn `Abb\as commented on All\ah's statement,

\begin{quote}
\textit{and death will come to him from every side,}
\end{quote}

"All types of torment that All\ah will punish him with on the Day of Resurrection in the fire of Jahannam will come to him carrying death, if he were to die. However, he will not die because All\ah the Exalted said,

\begin{quote}
\textit{Neither will it affect them that they die nor shall its torment be lightened for them}\footnote{Ad-Durr Al-Manthur 5:16.}.
\end{quote}

Therefore, according to Ibn `Abb\as, may All\ah be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment. Hence All\ah's statement here,

\begin{quote}
\textit{and death will come to him from every side, yet he will not die,}
\end{quote}

All\ah said,

\begin{quote}
\textit{and in front of him, will be a great torment.}
\end{quote}

even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter. All\ah described the tree of Zaqq\um,

\begin{quote}
\textit{it will be a great torment.}
\end{quote}
Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayātīn; Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell.» [37:64-68]

Allāh states that they will either be eating from the Zaqqūm, drinking the Hamīm, or being tormented in the Fire, again and again; we seek refuge with Allāh from all of this. Allāh also said,

«And those on the Left Hand - how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant.» [56:41-44], and,

«Verily, the tree of Zaqqūm will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torrent of boiling water. Taste you (this)! Verily, you were the mighty, the generous! Verily, this is that whereof you used to doubt!"» [44:43-50],

«And those on the Left Hand - how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant.» [56:41-44], and,

«Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayātīn; Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell.» [37:64-68]
This is so! Then let them taste it Ḥamīm and Ghassāq. And other (torments) of similar kind all together! [38:55-58]

There are many other similar Āyāt that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allāh the Exalted knows, as just recompense,

وَمَا رَبِّكَ بَلَّاءً لِّلْمُسْتَهْزِئِينَ

(And your Lord is not at all unjust to (His) slaves.) [41:46]

۳۰۰۰ُ أَلْوَابَ كَفَّارًا بِزِيَاهُمَّ اسْتَهْزِئُوا كَرَامَاهُمْ اسْتَهْزِئْتُ بِهِ أَلْوَابَ يَا أَلِيمُ فِي يَوْمِ عَاصِبٍ لَا يَقُدُّونَ

بِمَا سُقِّيُّوا عَلَى يَوْمِ ذَلِكَ حُرُّ اسْتَهْزِئُوا أَلْوَابَ

18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).

A Parable for the Deeds of the Disbelievers

This is a parable that Allāh has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards. Allāh said,

۳۰۰۰ُ أَلْوَابَ كَفَّارًا بِزِيَاهُمَّ اسْتَهْزِئُوا

(The parable of those who disbelieved in their Lord is that their works)

on the Day of Judgment, when they will seek their rewards from Allāh the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

۳۰۰۰ُ أَلْوَابَ كَفَّارًا بِزِيَاهُمَّ اسْتَهْزِئُوا

(on a stormy day;) They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind. Allāh said in other Āyāt,
And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.\[25:23\],

And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.

The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allâh wronged them not, but they wronged themselves.\[3:117\], and,

O you who believe! Do not render in vain your Ṣadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.\[2:264\]

Allâh said in this Āyah,

That is the straying, far away from the right path.

meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most,

That is the straying, far away from the right path.

Do you not see that Allâh has created the heavens and the
earth with truth? If He wills, He can remove you and bring (in your place) a new creation!”

〈20. And for Allah that is not hard or difficult.〉

Proof that Resurrection occurs after Death

Allah affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs. Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals?

«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],

«Does not man see that We have created him from Nutfah (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. 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! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.»[36:77-83]

Allâh's statement,

»إِنَّا بِهِ نَعْلَمُ وَلَيْنَا عَلَىٰ جَهَنَّمَ ۚ وَمَا ذَلِكَ عَلَىٰ أَنفَسِهِمْ ۝

»If He wills, He can remove you and bring (in your place) a new creation! And for Allâh that is not hard or difficult.«

means, it is not hard or impossible for Allâh to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you. Allâh said in other Ayât,

»كَمَا أَفْتَقَ الْمَلَأُ الْعَظِيمُ إِلَّا أَنَّ اللَّهَ وَهُوَ الْيَهْدُ الْمُصِيبُ ۚ إِنَّا بِهِ نَعْلَمُ وَلَيْنَا

»O mankind! It is you who stand in need of Allâh. But Allâh is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allâh.»[35:15-17],

»وَلَيْتُوا بَشَرًا مِّنْ خَلْقِكُمْ لَمْ تَكُونُوا مُشْتَهِكُونَ

»And if you turn away, He will exchange you for some other people and they will not be your likes.»[47:38]

»وَكَيْلَاءُ اللَّهِ عِلْمُهُ مَا يَتَّقُونَ وَقَبْلَهُ سَرَأَةُ بَشَرٍ ثُمَّ جَعَلَ اللَّهُ يَهْدِي إِلَيْهِ شَرَكَاءَهُ وَيَتَّهِمُونَهُ

»O you who believe! Whoever from among you turns back from his religion, Allâh will bring a people whom He will love and they will love Him.»[5:54] and,

»إِنَّا بِهِ نَعْلَمُ إِنَّا أَفْتَقَ الْمَلَأُ الْعَظِيمُ ۖ وَكَانَ اللَّهُ عَلَىٰ كُلِّ ذَكَارٍ قَوِيرٌ

»If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that.»[4:133]
Disbelieving Chiefs and Their Followers will dispute in the Fire

Allāh said,

«And they shall appear» meaning, all the creatures, the wicked and the righteous among them, will appear before Allāh the One, the Irresistible. They will be gathered on a flat plain that does not have anything those present could use for cover,

«then the weak will say» the followers who used to obey their chiefs, leaders and notables will say,
Listen to those who were arrogant who rebelled against worshipping Allâh alone without partners and obeying the Messengers,

Verily, we were following you, we obeyed your orders and implemented them,

Can you avail us anything against Allâh’s torment?

They will ask, ‘can you prevent any of Allâh’s torment from striking us as you used to promise and vow to us?’ The leaders will say in response,

‘Had Allâh guided us, we would have guided you.’

but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers,

It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.

we have no means of escape from what we are in, whether we face it with patience or grief.’

I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allâh said in other Ayt,

And, when they will dispute in the Fire, the weak will say to those who were arrogant: “Verily, we followed you, can you then take from us some portion of the Fire?” Those who were arrogant will say: “We are all (together) in this (Fire)!” Verily,
Allāh has judged between (His) servants!" [40:47-48],

"(Allāh) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not." The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." [7:38-39], and,

"Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment and curse them with a mighty curse! [33:67-68]

Disbelievers will also dispute on the Day of Gathering,

"But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we certainly
have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were wrongdoers." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allah and set up rivals to Him!" And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?"[34:31-33]

22. And Shaytān will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shaytān) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers."

23. And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: "Salām (peace!)."

Shaytān disowns His Followers on the Day of Resurrection

Allah narrates to us what Iblis will say to his followers after Allah finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allah curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,
Verily, Allāh promised you a promise of truth."

by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allāh's promise was true and correct news, while I promised you then betrayed you.' Allāh said in another Āyah,

«He (Shayṭān) makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions.» [4:120]

«I had no authority over you»

Shayṭān will say, 'I had no proof for what I called you to, nor evidence for what I promised you,

«except that I called you, and you responded to me.»

even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

«So blame me not,» today,

«but blame yourselves.», because it is your fault for defying the proofs and following me in the falsehood that I called you to.' Shayṭān will say next,

«I cannot help you», I cannot benefit, save, or deliver you from what you are suffering,

«nor can you help me.», nor can you save me and deliver me
from the torment and punishment I am suffering,

أَمَّنْ أُصِيب ْيَسِينَ بِذَٰلِكَ ۛ وَإِنُّمَا يَسِيرُونَ

I deny your former act of associating me (Shaytān) as a partner with Allāh.

وَإِنِّي لَأَنْصَرُ هُدْيَّةَ مَنْ ۛ وَمَّا يَسِيرُ عَلَيْهِمُ

or because you associated me with Allāh before,' according to Qatādah. Ibn Jarir commented; "I deny being a partner with Allāh, the Exalted and Most Honored."[2] This opinion is the most plausible, for Allāh said in other Āyāt,

وَأَنَّمَ أُصِيبُ ْيَسِينَ بِذَٰلِكَ ۛ وَإِنُّمَا يَسِيرُونَ

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

كَلَا ۛ سَيُكْفِرُونَ يِبَاغِيَاهُمْ وَيَوْقَلُونَ عَلَيْهِمْ صَدَقًا

Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them.[19:82]

Allāh said next,

إِنَّ الْقَلَّةِ

Verily, the wrongdoers, who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the Āyah narrates the speech that Shaytān will deliver to the people of the Fire after they enter it, as we stated. ʿĀmir Ash-Shābi said, “On the Day of Resurrection, two speakers will address the people. Allāh the Exalted will say to ʿĪsā, son of Maryam,

ثُمَّ أَلْقَتْ إِلَيْهِمْ آيَاتَنَا وَأَلْقَ مِنْ نَهَىٰنِي مِنْ ذُو ٓأَخَرِ ۛ

Did you say unto men: “Worship me and my mother as two gods besides Allāh?”[5:116] until,

Allah will say: "This is a Day on which the truthful will profit from their truth." [5:119]

Shaytân, may Allah curse him, will stand and address the people,

"I had no authority over you except that I called you, and you responded to me." [1]

Allah next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shaytân address them, then He mentioned the final destination of the happy ones,

"And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, wherever they wish them to flow and wherever they may be, to dwell therein for ever, and will never transfer or be transferred from it,

"with the permission of their Lord. Their greeting therein will be: "Salâm (peace!)."" Allah said in other Ayât,

"Till, when they reach it, and its gates will be opened and its keepers will say: "Salâmun 'Alaykum (peace be upon you!)" [39:73]

"And angels shall enter unto them from every gate (saying): "Salâmun 'Alaykum (peace be upon you!)." [13:23-24]

Therein they shall be met with greetings and the word of peace and respect. [25:75]

Their way of request therein will be Subhānaka Allāhumma (glory to you, O Allāh) and Salām (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillāhi Rabbil-'Ālamin [all praise to Allāh the Lord of that exists]. [10:10].

24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.

25. Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.

26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

The Parable of the Word of Islām and the Word of Kufr

‘Ali bin Abī Ṭālḥah reported that ‘Abdullāh bin ‘Abbās commented that Allāh’s statement,

\[\text{اِنْانَكَ لَمَّا كَانَ لَّيْكَ مَا مِنْ نَارٍ}
\]

\[\text{a parable: a goodly word},
\]

refers to testifying to Lā ilāha illallāh, (none has the right to be worshipped but Allāh) while,

\[\text{كَتَبَكُرَ لِلَّدِينِ}
\]

\[\text{as a goodly tree},
\]

refers to the believer, and that,
"whose root is firmly fixed," indicates that \textit{La ilāha illallāh}, (none has the right to be worshipped but Allāh) is firm in the believers' heart,

\begin{quote}
\textit{وَرُزْعَتِهَا في أَكْسَرِهَا.}
\end{quote}

\textit{(and its branches (reach) to the sky.)}

with which the believer's works are ascended to heaven.\footnote{At-Ṭabari 16:567.}

Similar is said by Ad-Ḍaḥḥāk, Sa'īd bin Jubayr, ʿ Ikrimah, Mujāhid and several others.\footnote{At-Ṭabari 16:572-573.} They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night.

Al-Bukhārī recorded that ‘Abdullāh bin ʿUmar said, "We were with the Messenger of Allāh ﷺ when he asked,

\begin{quote}
أَخَوَرَونِي عَنْ شَجَرَةٍ نَبِيّةٍ - أَوْ - كَالَّذِي الْمُسْلِمَ لَا يَتَسَكَّنُ وَرَزْعَتِهَا حَيْثُ وَلَا

لَا يَتَسَكَّنُ وَرَزْعَتِهَا حَيْثُ وَلَا

\textit{Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.}"
\end{quote}

Ibn ʿUmar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and ʿUmar did not talk. When they did not give an answer, the Messenger of Allāh ﷺ said,

\begin{quote}
"لَهُمَا النَّخْلَةُ،\textit{ "}
\end{quote}

\textit{It is the date palm tree.} When we departed, I said to ʿUmar, 'My father, by Allāh! I thought that it was the date tree.' He said, 'Why did you not speak then?' I said, 'I saw you were silent and I felt shy to say anything.' ʿUmar said, 'Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me)."}\footnote{Fath Al-Bāri 8:228.}
'Abdullāh bin 'Abbās said that,

«كنْبَرَةَ لَيْذَةٌ»

(as a goodly tree), is a tree in Paradise.[1] Allāh said next,

«وَدِينَ رَبّيُ»

(Giving its fruit at all times,) It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

«وَبِلَاءِ رَبِّي»

(by the leave of its Lord,) thus earning perfection and becoming beneficial, plentiful, pure and blessed,

«وَبِذَاتِيَنَّ الْأَنْفُسَ لَا يَدْخُلُهُ لَا يَخْتَنَّ»

(and Allāh sets forth parables for mankind in order that they may remember.)

Allāh said next,

«وَمَنْ كَبَدَ كَبْرَتَهُ كَبْرَةً كَبِيرَةً»

(And the parable of an evil word is that of an evil tree) describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, 'Ash-Shiryan'. Shu’bah narrated that Mu’āwiyah bin Abi Qurrah narrated that Anas bin Mālik said that it is the colocynth tree.[2] Allāh said,

«امْضُنَّ»

(uprooted), meaning, was cutoff from the root,

«بِينَ نَوْعٍ أَلْفَ أَرْبَيْنِ مَا لَهَا بِنَّاءٍ»

(from the surface of earth, having no stability.) therefore, existing without basis or stability, just like Kufr (disbelief), for it does not have a basis or roots. Surely, the

works of the disbelievers will never ascend nor will any of them be accepted.

27. Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allāh will cause the wrongdoers to go astray, and Allāh does what He wills.

Allāh keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Al-Bukhārī recorded that Al-Barā bin ‘Āzib, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

“When the Muslim is questioned in the grave, he will testify that, ‘Lā ilāha illāllāh’, and that Muḥammad is Allāh’s Messenger, hence Allāh’s statement, "Allāh will keep firm those who believe, with word that stands firm in this world, and in the Hereafter."[1]

Muslim and the rest of the Group recorded it.[2]

Imām Aḥmad recorded that Al-Barā bin ‘Āzib said, “We went with the Messenger of Allāh ﷺ to attend a funeral procession of an Ansārī man. We reached the grave site when it had not yet been completed. The Messenger of Allāh ﷺ sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet ﷺ was holding a piece of wood in his hand, poking the ground with it. He next raised his hand and said twice or thrice,


He said next,

"Seek refuge with Allāh from the punishment of the grave."

When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for
enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allah's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Tayyib (good) soul?" They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," - calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allah, the Exalted and Ever High, will say, "List my servants record in 'Illiyin[1] and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again."

The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Allah is my Lord." They will ask him, "What is your religion?" He will say, "My religion is Islam." They will say to him, "What do you say about this man (Prophet Muhammad) who was sent to you?" He will say, "He is the Messenger of Allah." They will ask him, "And what proof do you have about it?" He will say, "I read the Book of Allah (the Qur'an), and had faith and belief in him." Then, a caller (Allah) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquillity and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome

clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news?" He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth."

And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the
Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musūh, and will sit as far from him as the sight reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allāh and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musūh. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul?" The angels will respond, "He is such person son of such person," – calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied. "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle." [7:40] Allāh will declare, "List his record in Sijjīn in the lowest earth." The wicked soul will then be thrown [from heaven]. "And whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place." [22:31] His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion?", and he will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "Oh, oh, I do not know!" A caller (Allāh) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting

smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil?" He will say, "I am your evil work." He will therefore cry, "O, my Lord! Do not commence the Hour!"

Abu Dawud and Ibn Majah collected this Hadith. [1]

In his Musnad, Imam 'Abd bin Humayd recorded that Anas bin Malik said that the Messenger of Allah ﷺ said,

"Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, 'What do you say about this man (Muhammad)?' As for the believer, he will say, 'I bear witness that He is Allah's servant and Messenger.' He will be told, 'Look at your seat in the Fire, Allah has replaced it for you with a seat in Paradise.'"

The Prophet ﷺ said next,

«Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, 'What do you say about this man (Muhammad)?' As for the believer, he will say, 'I bear witness that He is Allah's servant and Messenger.' He will be told, 'Look at your seat in the Fire, Allah has replaced it for you with a seat in Paradise.'

Qatadah added, "We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement." [2] Muslim collected this Hadith also from 'Abd bin Humayd, while An-Nasai collected it from Yunus bin Muhammad bin Al-Mu'addah. [3]

Al-Hafiz Abu Isaa At-Tirmidhi, may Allah grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allah ﷺ said,

"When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called 'Munkir' and the other is called 'Nakir'. They will ask him, 'What did you say about this man (Muhammad),'# He will reply, 'What he used to say, that he is Allāh's servant and Messenger. I bear witness that there is no true deity except Allāh and that Muhammad is His servant and Messenger.' They will say, 'We know that you used to say that,' and his grave will be made larger for him to seventy forearm's length by seventy forearm's length and will be filled with light for him. He will be told, 'Sleep,' but he will reply, 'Let me go back to my family in order that I tell them.' They will say, 'Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allāh resurrects him from that sleep.' If he was a hypocrite, his answer will be, 'I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, 'We know that you used to say that.' The earth will be commanded, 'Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allāh resurrects him from his sleep.'

At-Tirmidhi said, "This Ḥadīth is Ḥasan, Gharīb."
Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,
Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.

When he will be asked in the grave, 'Who is your Lord? What is your religion? Who is your Prophet?' He will reply, 'Allah is my Lord, Islam is my religion and Muhammad is my Prophet who brought the clear proofs from Allah. I believed in him and had faith in him.' He will be told, 'You have said the truth; you have lived on this, died on it and will be resurrected on it.'

Ibn Jarir At-Tabari recorded that Abu Hurayrah said that the Prophet said,

When he will be asked in the grave, 'Who is your Lord? What is your religion? Who is your Prophet?' He will reply, 'Allah is my Lord, Islam is my religion and Muhammad is my Prophet who brought the clear proofs from Allah. I believed in him and had faith in him.' He will be told, 'You have said the truth; you have lived on this, died on it and will be resurrected on it.'

By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him. If he is a believer, the prayer will stand by his head, Zakāh to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet. He will be approached from his head, and the prayer will declare, 'No entrance from my side.' He will be approached from his right, and Zakāh will declare, 'There is no entrance from my side.' He will be approached from his left, and the fast will declare, 'There is no entrance from my side.' He will be approached from his feet, and the acts of righteousness will declare, 'There is no entrance from our side.' He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set. He will be told, 'Tell us about what we are going to ask you.' He will say, 'Leave me until I pray.' He will be told, 'You will pray, but first tell us what we want to know.' He will ask, 'What are your questions?' He will be told, 'This man who was sent among you, what do you say about him and what is your testimony about him?' He will ask, 'Muḥammad?' He will be answered in the positive and he will reply, 'I bear witness that he is the Messenger of Allāh and that he has brought us the proofs from our Lord. We believed in him.' He will be told, 'This is the way you lived and died and Allāh willing, you will be resurrected on it.' His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise. He will be told, 'Look at what Allāh has prepared for you in it.' He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allāh said,


(Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.)

Ibn Hibbān collected this Ḥadīth, and his narration added the

disbeliever’s answer and his torment.\[^{[1]}\]
‘Abdur-Razzaq recorded that Tāwūs said,

> Allah will keep firm those who believe, with the word that stands firm in this world,

is in reference to Lā ilāha ilallāh, while,

> and in the Hereafter

is in reference to the questioning in the grave.\[^{[2]}\]
Qatādah commented, “As for this life, Allah will make them firm on the way of righteousness and good deeds,

> and in the Hereafter” in the grave.\[^{[3]}\] Several others among the Salaf said the same.\[^{[4]}\]

428. Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad ﷺ and

\[^{[1]}\] Ibn Hibbān 5:45.
\[^{[3]}\] Aṭ-Ṭabari 16:602.
\[^{[4]}\] Aṭ-Ṭabari 16:602.
his Message of Islam), and caused their people to dwell in the house of destruction?

\(29.\) Hell, in which they will burn, - and what an evil place to settle in!

\(30.\) And they set up rivals to Allah, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"

The Recompense of Those Who have changed the Blessings of Allah into Disbelief

Al-Bukhari said, "Allah's statement,

\(\text{أَلَمْ نُرِي إِلَى الْدَّيْنِ بَذَلًا يَبْسُتُ إِلَّا كَفَّارًا}\)

\(\text{Have you not seen those who have changed the blessings of Allah into disbelief...}\), means, do you have knowledge in. Allah said in other Ayat,

\(\text{أَلَمْ رَأَيْتُمُ كَفَّارًا}\)

\(\text{Saw you not how.}\) and,

\(\text{أَلَمْ تُرِيدُ إِلَى الْذِّيْنَ خَرَجُوا}\)

\(\text{Did you not think of those who went forth.}\)

\(\text{فَهُمُ الْمُسْتَطْيِنُونَ}\)

\(\text{A lost people}\) [25:18]

Ali bin 'Abdullah narrated that Sufyan said that 'Amr said that 'Ata said that he heard Ibn 'Abbás saying that,

\(\text{أَلَمْ رَأَيْتُمُ إِلَى الْذِّيْنِ بَذَلًا يَبْسُتُ إِلَّا كَفَّارًا}\)

"\(\text{Have you not seen those who have changed the blessings of Allah into disbelief}\), is in reference to the people of Makka."

Ibn Abi Hatim recorded that Abu At-Tufayl said that Ibn Al-Kawwa' asked 'Ali about Allah's statement,

\(\text{الْذِّيْنِ بَذَلًا يَبْسُتُ إِلَّا كَفَّارًا وَكَفَّارًا فَكُلُّهُمْ دَارَ الْمَوْارِحُ}\)

\(\text{those who have changed the blessings of Allah into disbelief,}
\text{and caused their people to dwell in the house of destruction}\)

\(^{11}\) Fath Al-Bari 8:229.
and 'Ali said that it refers to the disbelievers of Quraysh on the day of Badr.[1]

He also said that the blessing of Allāh was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction.[2] This includes all disbelievers, for Allāh sent Muḥammad ﷺ as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire.

Allāh said next,

\[\text{وَجَعَلُوا ذَٰلِكَ أَنَاسًا يُكَسِّفُوهُ عَن سَبِيلِهُمْ} \]

\(\text{\textit{And they set up rivals to Allāh, to mislead from His path!}}\)

meaning, they set up partners to Allāh whom they worship besides Him and called the people to worship them. Allāh threatened them and warned them by the words of His Prophet ﷺ,

\[\text{قَلْ نَسِئُوا كَانَ مِثْلُهُمْ إِلَى الْأَلَٰهِ} \]

\(\text{\textit{Say: \textit{"Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"}}}\)

Whatever you are able to do in this life, then do it, for no matter what will happen,

\[\text{قُلُ إِنَّ مِثْلُهُمْ إِلَى الْأَلَٰهِ} \]

\(\text{\textit{But certainly, your destination is the (Hell) Fire!}}\)

for to Us will be your destination and end.' Allāh said in other Āyāt,

\[\text{إِذْ لَمْ يَسْمَعَ بَيْنَهَا فَيَسْمَعُونَنَّهُمْ يَعْقَبَ عَظِيمًا} \]

\(\text{\textit{We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment.}}\)[31:24] and,

\[\text{بِمَاتِي} \]

\(\text{\textit{(A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest}}\)

torment because they used to disbelieve. [10:70]

«31. Say to My servants who have believed, that they should perform the Salāh, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.»

The Command for Prayer and Charity

Allāh orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allāh alone, without partners, and to spend from the provisions that He has granted them, by paying the due Zakāh, spending on relatives and being kind to all others. Establishing the prayer requires performing it on time, perfectly, preserving its act of bowing having humility during it, and preserving its prostrations. Allāh has ordained spending from what He granted, in secret and public, so that the people save themselves,

«before the coming of a Day, the Day of Resurrection,

«on which there will be neither mutual bargaining nor befriending.»

on which no ransom will be accepted from anyone, if he seeks to buy himself. Allāh said in another Āyah,

«So this Day no ransom shall be taken from you, nor of those who disbelieved.» [57:15] Allāh said here,

«nor befriending.» Ibn Jarīr commented, “Allāh says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there
will be fairness and justice."[1]

Qatadah said, "Allâh knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allâh's sake, their friendship should be maintained, but if it was for other than Allâh, their friendship is bound to be cutoff."[2] I say that the meaning of this, is that Allâh the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth's fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allâh while a disbeliever. Allâh the Exalted said,

﴾And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.﴾[2:123] and,

﴿O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.﴾[2:254]

﴿32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His
command; and He has made rivers (also) to be of service to you.

33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.

34. And He gave you of all that you asked for, and if you [try to] count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful.

Describing Some of Allāh’s Tremendous Favors

Allāh mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allāh also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allāh also created the rivers that flow through the earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

\[
\text{وَسَحَرَ لَكُمُ النَّشْرَ وَالْقَمْرَ نَبِيَّيْنَ}
\]

(And He has made the sun and the moon, both constantly pursuing their courses), rotating by night and by day,

\[
\text{لَا أَنْتُمُ بِهِ مُبْلِئُونَ أَنْ تَذْمِهَا النَّشْرَ وَلَا أَنْتُمُ سَابِئُ الْيَمَانَ وَلَّثُّ فِي فَلَاغِي سَبْعَونَ}
\]

(It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.)[36:40] and,

\[
\text{وَيَقُولُ الْأَلَّهُ بَارَكَ اللَّهُ رَبُّ الْكُلِّيَّةِ}
\]

(He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!) [7:54]
The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

\[(\text{Allāh }) \text{ merges the night into day, and merges the day into night.}\] [35:13]

\[\text{And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.}\] [39:5]

Allāh said next,

\[(\text{And He gave you of all that you asked for, He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,}\]

\[\text{And if you [try to] count the blessings of Allāh, never will you be able to count them.}\]

Allāh states that the servants are never able to count His blessings, let alone thank Him duly for them. In Šaḥīḥ Al-Bukhārī it is recorded that the Messenger of Allāh used to supplicate;

\[\text{Allāh! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!}\]

It was reported that Prophet Dāwūd, peace be upon him, used to say in his supplication, “O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me?” Allāh the Exalted answered him, “Now, you have thanked Me sufficiently, O Dāwūd,” meaning, ‘when you

\[\text{[1] Fatḥ Al- Bári 9:493.}\]
admitted that you will never be able to duly thank Me.’

35. And (remember) when Ibrāhīm said: “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.”

36. “O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still

You are indeed Oft-Forgiving, Most Merciful.”

Ibrāhīm’s Supplication to Allāh when He brought Ismā‘īl to Makkah

Allāh mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allāh alone, without partners. He also states that Ibrāhīm, who estabished the city, has disowned those who worship others besides Allāh, and that he begged Allāh to make Makkah peaceful and secure,

(O my Lord! Make this city (Makkah) of peace and security.)
and Allâh accepted his supplication. Allâh said in other Ayât,

> "Istâ’d, wa Allâh Jâmun nahrî, ‘alâ mabâ‘." [29:67]

> "Have they not seen that We have made (Makkah) a secure sanctuary." [29:67] and,


Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-‘Alamin. In it are manifest signs, the Maqâm of Ibrâhîm; whosoever enters it, he attains security. [3:96]

Allâh said here that Ibrâhîm supplicated,

> "Rabbî bâlî, ‘ilâ ‘l-makkah, mabâ‘." [14:39]

> "O my Lord! Make this city (Makkah) a of peace and security," saying, “this city”, after he established it, and this is why he said afterwards,


> "All praise is due to Allâh, Who has given me in old age Ismâ’îl and Ishâq." [14:39]

It is well-known that Ismâ’îl was thirteen years older than Ishâq. When Ibrâhîm took Ismâ’îl and his mother to Makkah, while Ismâ’îl was still young enough to nurse, he supplicated to Allâh,


Ibrâhîm then said,


> "and keep me and my sons away from worshipping idols." [2:126]

It is proper for whoever supplicates to Allâh to also ask for the benefit of his parents and offspring, as well as himself. Ibrâhîm next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allâh; if Allâh wills, He will
punish them, and if He wills, He will forgive them. ʻIsā, peace be upon him, said similar words,

\[\text{إنّ شَكِيرَتَكُمْ فِي هٰذِهِ أَمْرَكُمْ وَإِذَا نُفِرَتْ لَكُمْ إِلَّا أَنّ هَيْنَاءَ الْغَيْبَ لَيَكُونِ.}\]

\[\text{If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise.} \] [5:118]

This supplication refers this and all matters to Allāh, not that it is actually going to happen. ʻAbdullāh bin ʻAmr narrated that the Messenger of Allāh ﷺ recited Ibrāhīm’s supplication,

\[\text{بِإِنّ شَكِيرَتَكُمْ فِي هٰذِهِ أَمْرَكُمْ وَإِذَا نُفِرَتْ لَكُمْ إِلَّا أَنّ هَيْنَاءَ الْغَيْبَ لَيَكُونِ.}\]

\[\text{O my Lord! They have indeed led astray many among mankind.}\]

\[\text{If You punish them, they are Your servants.} \] [5:118]

then raised his hands and said,

\[\text{اللَّهُمَّ أَنتِمُ الْقِيَّمَةُ، اللَّهُمَّ أَنتِمُ الْقِيَّمَةُ، اللَّهُمَّ أَنتِمُ الْقِيَّمَةُ.}\]

\[\text{O Allāh, Save my Ummah! O, Allāh, Save my Ummah! O, Allāh, Save my Ummah!}\]

and cried. Allāh said to the angel Jibrīl, “O Jibrīl, go to Muhammad, and Your Lord has more knowledge, and ask him what makes him cry.” Jibrīl came to the Prophet ﷺ and asked him, and he repeated to him what he said (in his supplication). Allāh said, “Go to Muhammad and tell him this; We will make you pleased with your Ummah, O Muhammad, and will not treat them in a way you dislike.”[1]

\[\text{فَإِنّا إِلَى أَشْكِيرَتَكُمْ مِن ذَرَّةٍ بَيْنِيَاءٍ عُرْبٍ ذُنُعٍ عِنْدَ بَيْنِكُمْ أَمْرُكُمْ وَأَنْفُسُهُمْ مِنَ الْقُرُونِ لَيَكُونُنَّ.}\]

\[\text{O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Ṣalāh. So fill some hearts among}\]

men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks.»

This Ayah indicates that this was different supplication than the first one that Ibrâhîm said when he left Hajjar and her son Ismâ'îl in Makkah, before the Sacred House was built.\footnote{See Al-Bukhâri no. 3364, where it is clear that Ibrâhîm said this supplication when he first arrived in Makkah leaving his wife and Ismâ'îl.} This prayer, it appears, was said after the House was built, begging Allâh and seeking His favor, and He is the Exalted and Most Honored. Ibrâhîm said here,

«
by Your Sacred House...» then he,


«O our Lord, that they may perform Salah.»

Ibn Jarîr At-Tabari commented that this, “Refers to his earlier statement,

«the Sacred...»,” meaning, ‘You have made this House Sacred so that people establish the prayer next to it,’

«So fill some hearts among men with love towards them.»

Ibn ‘Abbâs, Mujâhid and Sa‘îd bin Jubayr said, “Had Ibrâhîm said, ‘The hearts of mankind’, Persians, Romans, the Jews, the Christians and all other people would have gathered around it.”\footnote{At-Tabari 17:25-26.} However, Ibrâhîm said,

«among men», thus making it exclusive to Muslims only. He said next,

«and (O Allâh) provide them with fruits»
in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat. Allāh accepted Ibrāhīm’s supplication,

\[(\text{Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves.})\] [28:57]

This only indicates Allāh’s compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allāh accepted the supplication of the Khalīl - Allāh’s intimate friend, Prophet Ibrāhīm, peace be upon him.

\[\text{38. “O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh.”}\]

\[\text{39. “All praise is due to Allāh, Who has given me in old age Ismā’īl and Ishāq. Verily, my Lord is indeed the All-Hearer of invocations.”}\]

\[\text{40. “O my Lord! Make me one who performs Salah, and (also) from my offspring, our Lord! And accept my invocation.”}\]

\[\text{41. “Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.”}\]

Ibn Jarīr At-Ṭabārī said, “Allāh said that Ibrāhīm, His Khalīl, said,

\[\text{38. “O our Lord! Certainly, You know what we conceal and what we reveal.”}\]

meaning, You know the intention behind my supplication for
the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven.” He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

\[\text{All praise is due to Allāh, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.}\]

‘He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring.’ Ibrāhīm said next,

\[\text{O my Lord! Make me one who performs Ṣalāh,},
\]preserving its obligations and limits,

\[\text{(and also) from my offspring,},\]
make them among those who establish the prayer, as well,

\[\text{our Lord! And accept my invocation,};\]
all of my invocation which I invoked You with herein,

\[\text{Our Lord! Forgive me and my parents,};\]

Ibrāhīm said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allāh,

\[\text{(and the believers), all of them,}\]

\[\text{on the Day when the reckoning will be established.}\]
on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.
42. Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.

Allāh gives Respite to the Disbelievers and is never unaware of what They do

Allāh says, 'O Muḥammad, do not think that Allāh is unaware of what the unjust disbelievers do. Do not think because Allāh gave them respite and delayed their punishment that He is unaware or ignoring punishing them for what they do. Rather, Allāh keeps full account of this for them and keeps it on record against them,

<إِنَّا نَحْرُوْمُ يَوْمَ نَعْشَى فِيهِ الْأَصْرِرْ>

<but He gives them respite up to a Day when the eyes will stare in horror.>

from the horror of the Day of Resurrection.' Allāh next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

<نَهْطِيْبِنَلِ الْآمَنِهِ>

<hastening forward>, in a hurry. Allāh said in other Āyāt,

<نَهْطِيْبِنَلِ الْآنَاةِ>

<Hastening towards the caller.> [54:8]

<وَبَيْنَ الْرَّجُمِ إِلَى الْفِتْنَةِ>

<On that Day mankind will follow strictly Allāh’s caller, no crookedness will they show him.> [20:108] until,

<وَعِضْتُ الْوَجُوهُ لِيَثْقِفُوْهُمْ>

<And (all) faces shall be humbled before the Ever Living, the>
Sūrah 14. Ibrāhīm (44-46) (Part-13)

Sustainer. [20:111]
Allāh said: another Āyah,

(The Day when they will come out of the graves quickly.) [70:43]
Allāh said next,

(with necks outstretched) meaning, raising their heads up, according to Ibn ‘Abbās, Mujāhid and several others.[1] Allāh said next,

(their gaze returning not towards them) meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allāh from this end. This is why Allāh said,

(and their hearts empty) meaning, their hearts are empty due to extreme fear and fright. Qatādah and several others said that the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear.[2] Allāh said next to His Messenger ﷺ,

44. And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: “Our Lord! Respite us for a little while, we will answer Your call and

follow the Messengers!” (It will be said:) “Had you not sworn aforetime that you would not leave (the world for the Hereafter).”

45. “And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you.”

46. Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains from their places.

There will be no Respite after the Coming of the Torment

Allâh mentions what those who committed injustice against themselves will say when they witness the torment,

أَنْ تُقَدِّمُنَا السَّمَاءَ الْخَيْبَةَ وَأَنْ تُقَدِّمُنَا الْجَاهِلِيَّةَ رَفْقَاءً

Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!”

Allâh said in other Âyât,

إِنَّكَ لَمَّا جَاءَ أَحَدُكُمْ مِنَ النَّارِ فَأَلَّا رَبُّكَ أَنَّكُمْ أَذْهَبُوا

Until, when death comes to one of them, he says: “My Lord! Send me back.” [23:99] and,

وَبَلَّٰغَ اَلْيَوْمِ الْأَلَّامَ نَآَمِشًا أَنْ تَهْيَكُ أَمْوَالَكُمْ

O you who believe! Let not your properties divert you. [63:9-10]

Allâh described the condition of the wrongdoers on the Day of Gathering, when He said,

وَفِي نَفْسِ الْعَذَابِ اِذَا الْجَهَّازُونَ نَآَمَشُوا نَفْسِهمْ

And if you only could see when the criminals shall hang their heads. [32:12],

وَيَقُولُنَّ الْمَوْلُودُ اِذَا بُوِّجْتُمْ عَلَى الْأَمْرِ فَأَنَّكُمْ كَانُوا تُخَالِفُونَّ أَنْ تَعَلَّمُوا الْكِتَابَ وَلَا تَخَافُوا الْخَلْقَ يَا تَعِينُوْرَانِ

If you could but see when they will be held over the Fire! They will say: “Would that we were but sent back (to the world)! Then we would not deny the Âyât of Our Lord…!” [6:27] and,
Therein they will cry. [35:27] Allah refuted their statement here,

Had you not sworn aforetime that you would not leave.

Allah says, ‘Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning? Therefore, taste this torment because of what you vowed before.’ Mujahid commented that,

that you would not leave refers to leaving this worldly life to the Hereafter. [11] Allah also said,

And they swear by Allah with their strongest oaths, that Allah will not raise up him who dies. [16:38]

Allah said next,

And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.

Allah says, ‘you have witnessed or heard of the news of what happened to the earlier disbelieving nations, but you did not draw a lesson from their end, nor did what We punished them with provide an example for you,’

Perfect wisdom but the warners benefit then not. [54:5] Shu’bah narrated that Abu Ishâq said that ‘Abdur-Rahmân bin Dâbil said that ‘Ali bin Abi Tâlib commented on Allah’s statement,

"He who disputed with Ibrāhīm about his Lord, took two eaglets and raised them until they became adult eagles. Then he tied each eagle's leg to a wooden box with ropes and left them go hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat on its tip. So, the two eagles started flying. The king asked his companion to tell him what he was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So, the king brought the staff closer to the eagles and they started landing slowly. This is why Allāh said,

\[
\text{وَإِذَا كَانَ كَثِيرُ مِنْهُمْ يَعْلَمُونَ بِنَيْنَةَ الْجَبَالِ}
\]

'though their plot was hardly one to remove the mountains from their places.'"\[1\]

Mujāhid also mentioned that this story was about Nebuchadnezzar, and that when the king's sight was far away from earth and its people, he was called, 'O tyrant one! Where are you headed to?' He became afraid and brought the staff closer to the eagles, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allāh said,

\[
\text{وَإِذَا كَانَ كَثِيرُ مِنْهُمْ يَعْلَمُونَ بِنَيْنَةَ الْجَبَالِ}
\]

'though their plot was not such as to remove the mountains from their places.'"\[2\]

Ibn Jurayj narrated that Mujāhid recited this Āyah in a way that means, "though their plot was such as to remove the mountains from their places."

However, Al-‘Awfī reported that Ibn ‘Abbās said that,

\[
\text{وَإِذَا كَانَ كَثِيرُ مِنْهُمْ يَعْلَمُونَ بِنَيْنَةَ الْجَبَالِ}
\]

'though their plot was not such as to remove the mountains from their places.'

indicates that their plot was not such as to remove the mountains from their places. Similar was said by Al-Ḥasan Al-

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\[1\] At-Ṭabarī 17:39.

\[2\] At-Ṭabarī 17:39.
Basri. Ibn Jarir reasoned that, “Associating others with Allah and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them.” I (Ibn Kathir) said, this meaning is similar to Allah’s statement,

«ودَا تَشْيِبُنَّ في الْأَرْضِ مَرَّةً إِلَّاَّ أَنْ يُصَلِّنَا اللَّهُ رَبَّنَا وَأَنْ تَخْلَفُنَا طَوْلًا»

«And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.»[17:37]

There is another way of explaining this Ayah; Ali bin Abi Tahlah reported that Ibn 'Abbás said that,

«وَإِنَّ كَانَ مَسْتَكْرِمُ مِنْ ذَرْعِ يَلِيبَةَ»

«though their plot was not such as to remove the mountains from their places.»

refers to their Shirk, for Allah said in another Ayah,

«ثُمَّ تَصِكَّبُ الْكَسَرُ وَيَعْمَلُونَ بِهِ»

«Whereby the heavens are almost torn.»[1] [19:90]

Aad-Dahhak and Qatadah said similarly.[2]

«فَلَا تَخَسَّنَّ اللَّهُ عَلَى الْأَرْضِ وَتَفَعَّلَ وَبَعْدَ ذِي الْقُرْءَانِ وَلَمْ يَخَفَّ الْأَرْضُ عِنْدَ اللَّهِ وَخَسَأَ وَلَمْ يَخَفَّ الْأَرْضُ عِنْدَ اللَّهِ وَيَعْمَلُونَ بِهِ»

«47. So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.»

«48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.»

Allah never breaks a Promise

Allah affirms His promise,

«فَلَا تَخَسَّنَّ اللَّهُ عَلَى الْأَرْضِ وَتَفَعَّلَ وَبَعْدَ ذِي الْقُرْءَانِ»

«So think not that Allah will fail to keep His promise to His

Messengers.

His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allāh affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him. Allāh affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

\[ \text{Woe that Day to the deniers!} \] [77:15]

Allāh said here,

\[ \text{On the Day when the earth will be changed to another earth and so will be the heavens,} \]

meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize. It is recorded in the Two Ṣaḥiḥs that Sahl bin Sa‘d said that the Messenger of Allāh ﷺ said,

\[ \text{On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.} \]

Imām Ahmad recorded that ‘A‘ishah said, “I was the first among all people who asked the Messenger of Allāh ﷺ about this Ayah,

\[ \text{On the Day when the earth will be changed to another earth and so will be the heavens,} \]

saying, ‘O Allāh’s Messenger! Where will the people be then?’ He said,

\[ \text{علی الضرّاء} \]

\[ \text{Fatḥ al-Bārī 11:379, Muslim 4:2150.} \]
"On the Şirat."[1] Muslim, but not Al-Bukhāri, collected this Ḥadīth. At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said “Hasan Şahīḥ”.[2]

Imām Muslim bin Al-Ḥajjāj recorded in his Şahīḥ that Thawbān the servant of the Messenger of Allāh ﷺ said, “I was standing next to the Messenger of Allāh when a Jewish rabbi came to him and said, ‘Peace be to you, O Muḥammad.’ I pushed him with such a force that almost caused him to fall down and he asked me why I did that. I said, ‘Why did you not say, ‘O Messenger of Allāh?’ The Jew said, ‘We call him by the name which his family gave him.’ The Messenger of Allāh ﷺ said,

"إن اسمي مَحْمَدُ الَّذِي سَمَّاهَا يِن أَبِيُّ;

"Muḥammad is indeed the name which my family gave me."

The Jew said, ‘I came to ask you about something.’ The Messenger of Allāh ﷺ replied,

"أَيْنُفْعَكَ ذَٰلِكَ إِنْ خَذِلَكَ؟

"Would it benefit you if I replied to your question?

He said, ‘I will hear it with my ear.’ The Messenger of Allāh ﷺ poked the ground with a staff he had and said,

"سَلَٰبِكَ،

"Ask." The Jew said, ‘Where will the people be when the earth will be changed to another earth and so will the heavens?’ The Messenger of Allāh ﷺ said,

"هُمُّ فِي الْجَهَّلَةِ دُونَ الْجَعْلِ، فَالْبَيْحَرِي: فَمَا تَعْلَمُونَ وَيْلَٰكُمُ الْأَمْرُ، قَالَ: كَفَيْنَا، فَاكْبَرْنَا بِهِ، فَمَا غَلَبَنَا فِي إِرَأْهَا؟ قَالَ: كَفَيْنَا، فَاكْبَرْنَا بِهِ، فَاكْبَرْنَا بِهِ، فَاكْبَرْنَا بِهِ، فَاكْبَرْنَا بِهِ، فَاكْبَرْنَا بِهِ، فَاكْبَرْنَا بِهِ، فَاكْبَرْنَا بِهِ، فَاكْبَرْنَا Bِهِ، فَاكْبَرْنَا Bِهِ، Fَاكْبَرْnَا Bِهِ، Fَاكْبَرْnَا Bِهِ، Fَاكْبَرْnَا Bِهِ، Fَاكْbَرْnَا Bِهِ، Fَاكْbَرْnَا Bِهِ، Fَاكْbَرْnَا Bِهِ، Fَاكْbَرْnَا Bِهِ، Fَاكْbَrَتْنَا Bِهِ، Fَاكْbَرَتْنَا Bِهِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَrَتْنَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِheِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَرَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، Fَاكْbَrَتْnَا Bِهِ، فَوَلَّىَنَا فِيهَا ثُمَّ نُسِبَتِيْلَ]

[1] Ahmad 6:35. Şirat originally means 'a road'; it also means the bridge that will be laid across Hellfire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

In the darkness before the Bridge (Jasr). He asked, 'Who will be the first to pass it?' He said, 'The poor emigrants (Muhājirīn). He asked, 'What will their (refreshment) be when they enter Paradise?' He said, 'The caul of fish liver.' He asked, 'What will they have after that?' He said, 'A bull of Paradise which grazed through its pathways will be slaughtered for them.' He asked, 'From what will they drink?' He said, 'From a fountain whose name is Salsabil.' He said, 'You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.' He said, 'Would you benefit by me informing you about it?' He replied, 'I would listen. I have come to ask you about the child.' He said, 'The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allâh's permission. When the woman's discharge is greater than the man's, it becomes a female by Allâh's permission.' The Jew said, 'You have told the truth and are indeed a Prophet.' Then he left. So Allâh's Messenger ﷺ said; 'He asked me such things that I had no knowledge of it until Allâh gave it to me.'

Allâh said next,

(and they will appear before Allâh), describing when the creatures will be resurrected before Allâh from their graves,

The Condition of the criminals on the Day of Resurrection

Allāh said,

«On the Day when the earth will be changed to another earth and so will be the heavens»

‘and the creations will be brought before their Lord, and you, O Muḥammad, will witness the criminals who committed the crimes of Kufr and mischief,’
(Muqarrānīn) bound together, each with his or her like, just as Allah said,

(Assemble those who did wrong, together with their companions.) [37:22]

(And when the souls are joined with their bodies.) [81:7],

(And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.) [25:13] and,

(And also the Shayātīn from the Jinn (including) every kind of builder and diver, and also others bound in fetters.) [38:37-38]

Allah said next,

(Their garments will be of Qaṭīrān (pitch).)

that is used to coat camels. Qatādah commented that Qaṭīrān (tar) is one of the fastest objects to catch fire. Ibn ‘Abbās used to say that the Qaṭīrān, mentioned in the Ayah, is dissolved lead.\(^1\) It is possible that this Ayah reads as:

(refering to heated lead that has reached tremendous heat, according to Mujahid, Ikrimah, Sa‘īd bin Jubayr Al-Hasan and Qatādah.\(^2\) Allah said next,

(and fire will cover their faces), which is similar to His other

\(^1\) Aṭ-Ṭabari 17:56.

\(^2\) Aṭ-Ṭabari 17:55-56.
statement,

"The Fire will burn their faces, and therein they will grin, with displaced lips." [23:104]

Imām Ahmad recorded that Yahyā bin Abī Išāq said that Abān bin Yazīd said that Yahyā bin Abī Kathīr said that Zayd bin Abī Salām said that Abu Mālik Al-Ash'ārī said that the Messenger of Allāh ﷺ said,

"أَرْبَعَ فِي أَشْتُي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يُزَوَّدُونَهُمْ:َالْحَجُّ إِلَى الْأَشْخَاصِ،َوَالْمُغْرُورُ فِي الأَشْخَاصِ،َوَالأَشْتَنْقَاةُ إِلَى الْقُبُورِ،َوَالْفَطِيحَةُ عَلَى النَّبِيِّ،َوَالْأَقْصَانُ إِذَا لَمْ تَنْبَنَّ قَلْبُهَا،َلْتَقَامْ نُقَامُ الْفَتْحِ،َوَرَكَبَتْ سَبَّالَ مِنْ فَتْرَانِ،َوَرَكَبَتْ مِنْ جَرْبَ،َ"

"Four characteristics from the time of Jāhiliyyah will remain in my Ummah, since they will not abandon them: boasting about their family lineage, discrediting family ties, seeking rain through the stars, and waiting for their dead. Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of Qatirān and a cloak of mange."[1]

Muslim collected this Hadīth.[2]

Allāh said next,

"يَجْرِيُ اللَّهُ كُلُّ نَفْسٍ ما كَسبَتْ

"That Allāh may requite each person according to what he has earned."[3]

meaning, on the Day of Resurrection. Allāh said in another Āyah,

"يَجْرِيُ اللَّهُ أَنَّكُمْ أَكْتَبْنا بِهِ عِبَارَاءً"

"That He may requite those who do evil with that which they have done." [53:31] Allāh said here,

"إِنَّ اللَّهَ سَمِيعُ الْجَسَالِبِ"

"Truly, Allāh is swift at reckoning."

when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

(The creation of you all and the resurrection of you all are only as a single person. [31:28]

And this is why Mujahid said,

(swift at reckoning), means “keeping count.”

(52. This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.)

Allāh states that this Qur'ān is a Message for mankind,

(So that I may therewith warn you and whomsoever it may reach.) [6:19]

This Qur'ān is for all mankind and the Jinns, just as Allāh said in the beginning of this Sūrah,

(Alif-Lām-Rā. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light.) [14:1]

Allāh said next,

(in order that they may be warned thereby), or to receive and draw lessons from it,
and that they may know that He is the only One God using its proofs and evidences that testify that there is no true deity except Allāh,

<and that men of understanding may take heed> meaning those who have good minds.

This is the end of the Tafsīr of Sūrah Ibrāhīm, and all praise is due to Allāh.
The Tafsir of Sūrat Al-Ḥijr
(Chapter -15)

Which was revealed in Makkah

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

١٠٠٠

SECRET: What is hidden in the bosom of the slayer.

1. Alif-Lām-Rā. These are Āyāt of the Book and a plain Qur'ān.

2. How much would those who disbelieved wish that they had been Muslims.

3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!

The Disbelievers will someday wish that They had been Muslims

We have already discussed the letters which appear at the beginning of some Sūrah’s. Allāh said:

۱۰۰۱

(How much would those who disbelieved wish)

Here Allāh tells us that they will regret having lived in disbelief, and will wish that they had been Muslims in this world.

Regarding Allāh’s saying,

۱۰۰۲

(How much would those who disbelieved wish that they had been Muslims.)

Sufyān Ath-Thawri reported from Salamah bin Kuhayl, who reported from Abī Az-Za’rā’, from ‘Abdullāh, who said: “This is
about the *Jahannamiyyūn* (the sinners among the believers who will stay in Hell for some time), when they [the disbelievers] see them being brought out of Hell."[1]

«*How much would those who disbelieved wish that they had been Muslims.*»

Ibn Jarir reported that Ibn ‘Abbās and Anas bin Mālik explained that this Āyah refers to the Day when Allāh will detain the sinful Muslims in Hell along with the idolators. He said: "The idolators will say to them, 'What you used to worship on earth has not helped you.' Then by virtue of His mercy, Allāh will be angry for their sake, and He will remove them [from it]. That is when

«*Dūa ya'ūd Allāhu ṣakkātūna wa kānūna mūṣillūna.*»[2]

«*How much would those who disbelieved wish that they had been Muslims.*»

«*(Leave them to eat and enjoy* this is a stern and definitive threat for them, like His saying,

«*Qal tuḥṭa‘a wa rabbīna illsīsīm ilā al-fārāk.*»

«*Say: "Enjoy your brief life! But certainly, your destination is the Fire!*» [14:30]

«*(O disbelievers!) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the guilty.*»[77:46]

Allāh says:

«*Wānīmā lāmu’d.*

«*Let them be preoccupied with false hope.*»

i.e., distracted from repentance and turning to Allāh, for

They will soon come to know! that is, their punishment.

And never did We destroy a township but there was a known decree for it.

No nation can advance its term, nor delay it.

Every Township has its allotted Time

Allah is informing us that He never destroys a township until He has established evidences for it and its allotted time has ended. When the time for a nation’s destruction has come, He never delays it, and He never moves its appointed time forward. This was a message and a warning to the people of Makkah, telling them to give up their Shirk, their stubbornness and disbelief for which they deserved to be destroyed.

6. And they say: "O you (Muhammad) to whom the Dhikr (the Qur’an) has been revealed! Verily, you are a madman!"

7. "Why do you not bring angels to us if you are of the truthful?"
8. We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!

9. Verily, We, it is We Who revealed the Dhikr (i.e. the Qur'an) and surely We will guard it (from corruption).

The Accusation that the Prophet ☪ was a Madman and Demands for Him to bring down Angels

Allâh tells us about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words:

ʿO you (Muḥammad) to whom the Dhikr (the Qur'an) has been revealed! i.e., the one who claims to receive it.

ʿVerily, you are a mad man! i.e., by your invitation to us to follow you and leave the way of our forefathers.

ʿWhy do you not bring angels to us? i.e., to bear witness to the accuracy of what you have brought to us is true, if you are really telling the truth? This is similar to what Pharaoh said:

ʿWhy then are not golden bracelets bestowed on him, or angels sent along with him? (43:53).

And Allâh said:

ʿAnd those who do not expect a meeting with Us (i.e., those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. On the Day that they do see the angels - there will be no good news given on that day to the guilty. And they (angels) will say: "All kinds of glad tidings are forbidden for you." (25:21-22)

For this reason Allâh said:
We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!

Mujāhid said in this Āyah:

We do not send the angels down except with the truth

[i.e.,] with the Message and the punishment.”[1] Then Allāh, may He be exalted, stated that He is the One Who revealed the Dhikr to him, which is the Qur'ān, and He is protecting it from being changed or altered.

10. Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities.

11. And there never came a Messenger to them but that they mocked him.

12. Thus We allow it to enter the hearts of the guilty.

13. They would not believe in it (the Qur'ān); and already the example of the ancients has gone forth.

The Idolators of Every Nation made a Mockery of their Messengers

Consoling His Messenger  for the rejection of the disbelieving Quraysh, Allāh says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him. Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance.

Thus We allow it to enter the hearts of the guilty.

And already the example of the ancients has gone forth.

meaning the destruction wrought by Allah on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known.

14. And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long).

15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."

The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see

Allah explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Rather, they would say:

Our eyes have been (as if) dazzled.

Mujahid, Ibn Kathir and Ad-Dahhak said, "[this means] our vision has been blocked." Qatadah narrated that Ibn 'Abbas said, "[this means] our eyesight has been taken away." Al-'Awfi reported that Ibn 'Abbas said, "[this means] we were confused and put under a spell."

1. At-Tabari 17:70.
2. At-Tabari 17:74.
3. At-Tabari 17:75.
Ibn Zayd said: "The one who is dazzled [lit. intoxicated] is the one who cannot reason."

16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.

17. And We have guarded it (near heaven) from every outcast Shaytân (devil).

18. Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.

19. And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow in it, in due proportion.

20. And in it We have provided means of living, for you and for those whom you provide not.

The Power of Allâh and His Signs in the Heavens and on Earth

To those who ponder, and look repeatedly at the dazzling signs and wonders that are to be seen in the creation, Allâh mentions His creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with
which He has adorned it. Here, Mujähid and Qatādah said that Burûj [big stars] refers to the heavenly bodies.\[^{11}\] (I say): This is like the Āyah:

«مَعَذَّبَ لِلَّذِينَ يَقْرَأُونَ الْكُتُبَ بِمَآ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ رَقْبَةٍ تَقُلُّبُ»

«Blessed be He Who has placed the big stars in the heavens.» [25:61]

‘Aṭiyah Al-‘Awfi said: “Burûj here refers to sentinel fortresses.”\[^{2}\] He made the “shooting stars” to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear “shooting star” comes to him and destroys him. He may already have passed on whatever he heard before the fire hit him, to another devil below him; the latter will then take it to his friends [among humans], as is stated in the Sahīḥ.

Explaining this Āyah, Al-Bukhârî reported from Abu Hurayrah that the Prophet ﷺ said:

إِذَا قَضَى اللَّهُ الأَمْرَ فِي السَّمَاءِ ضَرْبَتِ النَّافِئَةُ بِأَجْهَيْجِهاُ حَضِيعًا تَقُولُ كَانَ سِلْسِلَةً عَلَى صَفْوَانِ

«When Allâh decrees any matter in heaven, the angels beat their wings in submission to His Word, [with a sound like] a chain [beating] on a smooth rock.”

(‘Ali and other subnarrators said, “The sound reaches them.”) “When the fright leaves their (angels’) hearts, they (angels) are asked: ‘What did your Lord say?’ They respond: “The truth. And He is the Most High, the Most Great.’ So those who hope to hear something listen, and they are standing one above the other.” Sufyân [the narrator] described them with a gesture, spreading the fingers of his right hand and holding it in such a way that the fingers were above one another. “Sometimes the flaming fire hits one of these listeners before he is able to convey what he has heard to the one who is beneath him, and he is burned up, or sometimes the fire does not hit him until he has pit on to the one beneath him,

\[^{11}\] At-Tabari 17:77.

\[^{2}\] Al-Baghawi 3:45.
so he brings it to the earth.” Perhaps Sufyān said: “...until it reaches the earth and he puts it into the mouth of the sorcerer or fortune-teller, so that after telling a hundred lies he gets something right, and the people say, 'Did he not tell us that on such and such a day such and such would happen, and we found it to be the truth among the statements which were heard from heaven.'”[1] Then Allāh mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that he has placed in it, and the plants and fruits that He causes to grow in their appropriate locations.

(all kinds of things in due proportion.)

Ibn ‘Abbās said that this means with their predetermined proportions. This was also the opinion of Sa‘īd bin Jubayr, Ṭārimah, Abu Malik, Mujāhid, Al-Ḥākim bin Utaybah, Al-Ḥasan bin Muḥammad, Abu Sālih and Qatādah.[2]

(And We have provided therein means of living, for you)

Here Allāh mentions that He created the earth with different means of provisions and livelihood of all kinds.

(and for those whom you provide not.)

Mujāhid said, “This refers to the riding animals and the cattle.”[3] Ibn Jarīr said, “They are slaves, men and women, as well as the animals and the cattle. The meaning is that Allāh, may He be exalted, is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allāh alone.”[4]

21. And there is not a thing, but the supplies for it are with Us, and We do not send it down but in a known measure.

22. And We send the winds fertilizing, then We cause the water to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its supply.

23. And certainly We! It is We Who give life, and cause death, and We are the Inheritors.

24. And indeed, We know the first generations of you who have passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.

25. And verily, your Lord will gather them together. Truly, He is Most Wise, (and) Knowing.

The Supplies for All Things are with Allāh

Allāh tells us that He is the Owner of all things, and that everything is easy for Him. He has the supplies for all things with Him.

(and We do not send it down but in a known measure.)

meaning, as He wills and as He wants. Doing so out of His great wisdom and mercy towards His servants, in a way that He is under no obligation to do. But He has decreed mercy for Himself. Yazid bin Abi Ziyād reported from Abu Juḥayfah that ‘Abdullāh said: “No year has more rain than another, but Allāh divides the rain between them as He wills, it rains here a year and there a year. Then he recited:

(And there is not a thing, but the supplies for it are with Us...
Reported by Ibn Jarir.\footnote{1}

Benefits of the Winds

\footnote{زؤمننا الینع لونمٌ.}

\footnote{(And We send the winds fertilizing.)}

i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms. These winds are mentioned here in the plural form because they give results, unlike the barren wind (Ar-Riḥ Al-ʿAqīm, see Adh-Dhāriyāt 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things.

\footnote{زؤمننا الینع لونمٌ.}

\footnote{(And We sent the winds fertilizing.)}

'Aḥmad bin Mas'ūd said, "The wind is sent bearing water from the sky, then it fertilizes the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously."\footnote{2} This was also the opinion of Ibn ʿAbbās, Ibrāhīm An-Nakhaʿī and Qatādah.\footnote{3} ʿAd-Dāḥak said: "Allāh sends it to the clouds and it gets fertilized and becomes full of water."\footnote{4} ʿUbayd bin ʿUmar Al-Laythi said: "Allāh sends the wind which stirs up the earth, then Allāh sends the wind which raises clouds, then Allāh sends the wind which forms clouds, then Allāh sends the fertilizing wind which pollinates the trees. Then he recited,

\footnote{زؤمننا الینع لونمٌ.}

\footnote{(And We sent the winds fertilizing.)}\footnote{5}
Fresh Water is a Blessing from Allāh

«and We give it to you to drink.» This means, “and We send it down to you fresh and sweet, so that you can drink it; if We had wished, We could have made it salty (and undrinkable)”, as Allāh points out in another Ayah in Sūrat Al-Wāqi’ah, where He says:

«أَطْفَلَ الْمَاءَ الَّذِي نَهْرُونَ فَأَطْفِلَ الْمَاءَ مِنْ الْمَزْوَدٍ أَمْ ثُمَّ نَعْذَرَونَ أَمْ نَدْعَأْ جَمِيلًا ۩

Tell Me! The water that you drink, is it you who cause it to come down from the rain clouds, or are We the cause of it coming down? If We willed, We verily could make it salty (and undrinkable), why then do you not give thanks (to Allāh)?» (56:68-70).

And Allāh says:

«وَهُوَ الَّذِي نَزَّلَ مِنَ السَّمَاءِ مَآءً لَّكُمْ مِنْهُ مَاءً شَرِيبًا وَمَنْ أَنتُمْ فِيهِ لَا يَسَعُونَ ۩

He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.» (16:10)

«وَمَا أَحَذَّرُتُ مِنْهُمْ أَنْ يَقْضِيَونَ ۩

(and it is not you who are the owners of its supply.»

The meaning is, “You are not taking care of it; rather We send it down and take care of it for you, making springs and wells flourish on the earth.” If Allāh so willed, He could make it disappear, but by His mercy He sends it down and makes it fresh and sweet, maintaining the springs, wells, rivers and so on, so that they may drink from it all year long, water their livestock and irrigate their crops.

The Power of Allāh to initiate and renew Creation

«وَأَنَا الَّذِي لَهُمْ سَمْرُ وَرَزْيَةُ ۩

(And certainly We! We it is Who give life, and cause death,»

Here Allāh tells us of His power to initiate creation and renew it. He is the One Who brings life to creatures out of
nothingness, then He causes them to die, then He will resurrect all of them on the Day when He will gather them together. He also tells us that He will inherit the earth and everyone on it, and then it is to Him that they will return. Then He tells us about His perfect knowledge of them, the first and the last of them. He says

«And indeed, We know the first generations of you who had passed away...».

Ibn ‘Abbās said, “The first generations are all those who have passed away since the time of Ādam. The present generations and those who will come afterward refer to those who are alive now and who are yet to come, until the Day of Resurrection.”

Something similar was narrated from ‘Ikrimah, Mujāhid, Aḍ-Ḍahhāk, Qatādah, Muḥammad bin Ka‘b, Ash-Sha‘bi and others.[2]

Ibn Ḥanīf reported from Muḥammad bin Abi Ma‘shar, from his father, that he heard ‘Awn bin ‘Abdullāh discussing the following Āyah with Muḥammad bin Ka‘b:

«And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards», and it was stated that it refers to the rows for prayer. Muḥammad bin Ka‘b said, “This is not the case.

«And indeed, We know the first generations of you who had passed away» it refers to those who are dead or have been killed, and;

(and also those who will come afterwards) meaning those who have yet to be created.

And verily your Lord will gather them together. Truly, He is Most Wise, (and) Knowing.”

‘Awn bin ‘Abdullāh said, “May Allāh help you and reward you with good.”[1]

26. And indeed, We created man from dried (sounding) clay of altered mud.

27. And the Jinn, We created earlier from the smokeless flame of fire.

The Substances from which Mankind and Jinns were created

Ibn ‘Abbās, Mujāhid and Qatādah said that Ṣalṣāl means dry mud.[2] The apparent meaning is similar to the Āyah:

He created man (Ādam) from sounding clay like the potter’s clay, And He created the Jinns from a smokeless flame of fire. (55:14-15)

It was also reported from Mujāhid that,

<dried (sounding) clay> means “putrid”,[3] but it is more appropriate to interpret an Āyah with another Āyah.

<of altered mud> means the dried clay that comes from mud, which is soil. “Altered” here means smooth.

<And the Jinn, We created earlier> means before creating humans.

from the smokeless flame of fire. Ibn ‘Abbās said, “It is the smokeless flame that kills.”[1] Abu Dāwūd Aṭ-Ṭayālīsī said that Shu‘bāh narrated to them from Abu ʿĪsāq, who said: “I visited ʿUmmr Al-ʾAṣamm when he was sick, and he said: ‘Shall I not tell you a Ḥadīth that I heard from ʿAbdullāh bin Masʿūd? He said: This smokeless flame is one of the seventy parts of the smokeless fire from which the Jinn where created. Then he recited,

And the Jinn, We created earlier from the smokeless flame of fire.”[2]

The following is found in the Ṣaḥīḥ,

The angels were created from light, the Jinn were created from a smokeless flame of fire, and Ādām was created from that which has been described to you.[3]

The Āyah is intended to point out the noble nature, good essence and pure origin of Ādām.

28. And (remember) when your Lord said to the angels: “I am going to create a man (Ādām) from dried (sounding) clay of altered mud.”

29. “So, when I have fashioned him completely and breathed into him (Ādām) of My spirit (the soul which I created for

him,) then fall down, prostrating yourselves before him.”

30. So the angels prostrated themselves, all of them together.

31. Except Iblis (Shayṭān) - he refused to be among the prostrate.

32. (Allāh) said: “O Iblis! What is your reason for not being among the prostrate?”

33. [Iblis] said: “I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.”

The creation of Ādam, the Command to the Angels to prostrate to Him, and the Rebellion of Iblis

Allāh informs us of how He mentioned Ādam to His angels before He created him, and how He honored him by commanding the angels to prostrate to him. He mentions how His enemy Iblis, amidst all the angels, refused to prostrate to him out of envy, disbelief, stubbornness, arrogance, and false pride. This is why Iblis said:

"I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud."
this is like when he said,

"I am better than him (Ādam), You created me from Fire and him You created from clay." (7:12)

and

"Do you see this one whom You have honored above me...” (17:62)

Then leave, for verily, you are an outcast."
35. "And verily, the curse shall be upon you until the Day of Recompense."

36. [Iblīs] said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected."

37. Allāh said: "Then verily, you are of those reprieved,"

38. "Until the Day of the time appointed."

The Expulsion of Iblīs from Jannah, and His Reprieve until the Day of Resurrection

Allāh tells us how He issued an unconditional command to Iblīs to leave the position he held among the highest of heights. He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would hound him until the Day of Resurrection. It was reported that Sa'īd bin Jubayr said: "When Allāh cursed Iblīs, his image into something different from that of the angels, and he made a sound like a bell. Every bell that rings on this earth until the Day of Resurrection is part of that. This was reported by Ibn Abī Hātim.

39. [Iblīs] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all."

40. "Except Your chosen (guided) servants among them."

41. (Allāh) said: "This is the way which will lead straight to Me."

42. "Certainly, you shall have no authority over My servants, except those of the astray who follow you."

43. And surely, Hell is the place promised for them all.

44. It has seven gates, for each of those gates is a class assigned.
The Threat of Iblīs to tempt Mankind, and Allāh’s Promise of Hell for him

Allāh informed about the rebellion and arrogance of Iblīs, in that he said to the Lord:

«بَا أَنْفُسِي»

«Because You misled me,» i.e., because You misled me and misguided me.

«لَأَنْتَ أَهْمَمُ»

«I shall indeed adorn the path of error for them» meaning, for the progeny of Ādām.

«في الأرض»

«on the earth,» meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin.

«وَلَأَشْهَدُ إِلَيْهِمْ أَجْمَاعَيْنَ»

«and I shall mislead them all.» meaning - just as You have misled me and have ordained that for me.

«إِلاً يُباَكِدُونَ بَيْنَ النَّفَاصِينَ»

«Except Your chosen, (guided) servants among them.» This is like the Ayah:

«أُنْتُدُّهُنَا هَذَا آَلِيَا صَدَّرَتَ عَلَى لِبَنِي هَزَيْلَةِ إِلَى بُوْرَ الأَفْقَةِ لَا يَغْيِرُونَ دُرْسَتَهُ إِلَّا أَبْيَضَا»

“Do you see this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring, all but a few!” (17:62).

«أَقَالَ»

«(Allāh) said», i.e., threatening and warning Iblīs.

«كَيْفَا مَكَأَتَ عَلَى مُشْتَرِكِينَ»

«This is the way which will lead straight to Me.» means, ‘all of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you.’
This is like the Ayah:

«Verily, your Lord is ever watchful.» (89:14)

and

«And it is up to Allāh to show the right way.» (16:9)

«Certainly, you shall have no authority over My servants» meaning, 'you will have no way to reach those for whom I have decreed guidance.'

«except those of the astray who follow you.»

Ibn Jarīr mentioned that Yazīd bin Qusayy said: “The Prophets used to have Masjīds outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allāh decreed. Then he would ask Him about whatever was concerning him. Once while a Prophet was in his place of worship, the enemy of Allāh - meaning Iblīs - came and sat between him and the Qiblah (direction of prayer). The Prophet said, I seek refuge with Allāh from the accursed Shaytān.’ [The enemy of Allāh said, 'Do you know who you are seeking refuge from? Here he is!' The Prophet said, 'I seek refuge with Allāh from the accursed Shaytān’], and he repeated that three times. Then the enemy of Allāh said, 'Tell me about anything in which you will be saved from me.' The Prophet twice said, 'No, you tell me about something in which you can overpower the son of Ādam?' Each of them was insisting that the other answer first, then the Prophet said, Allāh says,

«Certainly, you shall have no authority over My servants, except those of the astray who follow you.»

The enemy of Allāh said, 'I heard this before you were even born.' The Prophet said, 'And Allāh says,
And if an evil whisper comes to you from Shaytān then seek refuge with Allāh. Verily, He is All-Hearing, All-Knowing (7:200).

By Allāh, I never sense that you are near but I seek refuge with Allāh from you.’ The enemy of Allāh said, ‘You have spoken the truth. In this way you will be saved from me.’ The Prophet said, ‘Tell me in what ways you overpower the son of Ādam.’ He said, ‘I seize him at times of anger and times of desire.’

And surely, Hell is the place promised for them all.

meaning, Hell is the abode designated for all those who follow Iblīs, as Allāh says in the Qur’ān:

but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur’ān), the Fire will be their promised meeting place (11:17)

The Gates of Hell are Seven

Then Allāh tells us that Hell has seven gates:

for each of those gates is a (special) class (of sinners) assigned.

means, for each gate a portion of the followers of Iblīs have been decreed, and they will have no choice in the matter. May Allāh save us from that. Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds.

Ibn Abī Ḥatīm recorded that Samurah bin Jundub reported from the Prophet (ﷺ) about,

for each of those gates is a class assigned.

He said,

إِنَّ مِنْ أُهُلِ الْقَارِئِ مَنْ تَأْتَهُ النَّارُ إِلَى كِتَابِهِ، وَإِنَّ مِنْهُمْ مَنْ تَأْتَهُ النَّارُ إِلَى حُجْزِهِ، وَمِنْهُمْ مَنْ تَأْتَهُ النَّارُ إِلَى ذَرَائِفِهِ

Among the people of Hell are those whom the Fire will swallow up to the ankles, and those whom it will swallow up to the waist, and those whom it will swallow up to the collarbone.

The degree of which will depend upon their deeds. This is like the Ayah;

لَكِ يَكُونُ جَنَّةً مُّسْتَفَرِّدَةً

for each of those gates is a class assigned.

إِذْ أَلْقَوْا فِي عَذَابٍ وَحِمَّاتٍ أَكْثَرَ مِنْ كَافِيٍّ وَرَأَيْنَا مَا فِي صَدْرِهِمْ مِنْ غَيْرِ إِخْرَاجٍ عَلَى سَبِيلٍ مُّنْصِقٍ لَّا يَكُونُ مِنْهُمْ مَا تَأْتِيَهُمْ وَلَا يَكُونُ مِنْهُمْ كَيَّةٌ

45. Truly, those who have Taqwa, will dwell in Gardens and water springs.

46. (It will be said to them): “Enter it in peace and security.”

47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.
48. No sense of fatigue shall touch them, nor shall they be asked to leave it.

49. Declare to My servants that I am truly the Forgiving, the Most Merciful.

50. And that My torment is indeed the most painful torment.

Description of the People of Paradise

Since Allāh mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs.

\textbf{\textit{Enter it in peace}} meaning free of all problems.

\textbf{\textit{And security.}} meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

\textbf{\textit{And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.}}

Al-Qāsim narrated that Abu Umāmah said: “The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allāh will remove whatever hatred the world has left in their hearts.”\footnote{Aṭ-Ṭabari 17:107.} Then he recited:

\textbf{\textit{And We shall remove any deep feeling of bitterness from their breasts.}}

This is how it was narrated in this report, but Al-Qāsim bin ‘Abdur-Raḥmān is weak in his reports from Abu Umāmah. However, this is in accord with the report in the Ṣaḥīḥ where
Qatadah says, “Abu Al-Mutawakkil An-Najji told us that Abu Sa'id Al-Khu'dri told them that the Messenger of Allah ﷺ said:

«The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.»

«No sense of fatigue shall touch them» meaning no harm or hardship, as was reported in the Sahih:

«Allah commanded me to tell Khadijah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.»

«nor shall they (ever) be asked to leave it.» As was reported in the Hadith:

“It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will stay here and never leave.”

Allāh says:

\[
\text{Wherein they shall dwell (forever). They will have no desire to be removed from it.}
\]

(18:108)

\[
\text{Declare to My servants, that I am truly the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.}
\]

meaning, ‘O Muḥammad, tell My servants that I am the source of mercy and I am the source of punishment.’ Similar Āyāt to this have already been quoted above, which indicate that we must always be in a state between hope (for Allāh’s mercy) and fear (of His punishment).

\[
\text{51. And tell them about the guests (i.e., the angels) of Ibrāhīm.}
\]

\[
\text{52. When they entered upon him, and said: “Salāman (peace!).” He said: “Indeed we are frightened of you.”}
\]
53. They said: "Do not be afraid! We bring you the good news of a boy possessing much knowledge and wisdom."

54. He said: "Do you give me this good news while old age has overtaken me? Of what then is your news about?"

55. They said: "We give you good news in truth. So do not be of those who despair."

56. He said: "And who despairs of the mercy of his Lord except those who are astray?"

The Guests of Ibrāhīm and their Good News of a Son for Him

Allāh is saying: 'Tell them, O Muḥammad, about the story of

the guests of Ibrāhīm.

they entered upon him, and said: "Salāman (peace!)." He said: "Indeed we are frightened of you."

meaning that they were scared. The reason for their fear has been mentioned previously, which is that they noticed that these guests did not eat of the food that was offered, which was a fattened calf.

They said: "Do not be afraid!..." meaning, do not be scared.

We bring you the good news of a boy possessing much knowledge and wisdom.

this refers to Ishāq, as was previously mentioned in Sūrat Hūd. Then

He said meaning he spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old:
Sūrah 15. Al-Hijr (57-60) (Part-14)

"Do you give me this good news while old age has overtaken me? Of what then is your news about?"

They responded by confirming the good news they had brought, good news after good news:

«They said: "We give you good news in truth. So do not be of those who despair."»

57. He said: "What then is the business for which you have come, O messengers?"

58. They said: "We have been sent to a guilty people."

59. "(All) except the family of Lūṭ, all of whom we are to save (from the destruction)."

60. "Except for his wife, of whom We have decreed that she shall be of those who remain behind."

The Reason why the Angels came

Allāh tells us that after Ibrāhīm had calmed down from the excitement of this good news, he started to ask them why they had come to him. They said,

«We have been sent to a guilty people.»

meaning the people of Lūṭ. They told him that they were going to save the family of Lūṭ from among those people, except for his wife, because she was one of those who were doomed. Thus it was said,

[1] "Qaddarnā" meaning, "we have determined" is interpreted by the scholars of Tafsīr as it has been translated. They say that the angels speak in this form because of their closeness to Allāh, a status of which other creatures do not have the honor. See the Tafsīr of At-Ṭabari.
Except for his wife, of whom We have decreed that she shall be of those who remain behind.

i.e., she was one of those who would be left behind and will be destroyed.

61. Then when the messengers (the angels) came to the family of Lūṭ

62. He (Lūṭ) said: “Verily, you are people unknown to me.”

63. They said: “Nay, we have come to you with that (torment) which they have been doubting.”

64. “And we have brought you the truth and certainly we tell the truth.”

The Angels coming to Lūṭ

Allāh tells us about when the angels came to Lūṭ in the form of young men with handsome faces. When they entered his home, he said:

“Verily, you are people unknown to me.” They said: “Nay, we have come to you with that (torment) which they have been doubting.”

meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

And we have brought you the truth is like the Āyah,

We do not send the angels down except with the truth [15:8]

and

and certainly, we tell the truth.

They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.
65. "Then travel for a portion of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

66. And We made this decree known to him that those (sinners) would be rooted out in the early morning.

Lūṭ is ordered to leave with His Family during the Night

Allāh tells us that His angels ordered Lūṭ to set out after part of the night had passed. They told him to walk behind them, to protect them. Similarly, the Messenger of Allāh ﷺ would walk in the rear of the army on military campaigns, in order to help the weak and carry those who had no means of transport.

(65) وَلا يَتَحَمَّلَنَّهُمْ أَحَدٌ

(and let no one amongst you look back.)

meaning - when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance is coming to them.

(66) وَأَمْضُواْ حِينَ تُؤْمِرُونَ

(but go on to where you are ordered.) - it is as if they had a guide with them to show them the way.

(And We made this decree known to him) meaning - We already told him about that.

(65) أَنَّكَ كَأَيِّمَ هَكِيْلٍ مَغْطَىٰ مَعْمُوِّس

(that those (sinners) would be rooted out in the early morning.)

meaning in the morning, as in another Ayah:

(66) إِنَّ مُؤَدِّيَمْ أَمْضِىْ أَلَٰٓسِ السَّحْبِ يُقْرِيرُهُ

(Indeed, morning is their appointed time. Is not the morning near?) [11:81]
67. And the inhabitants of the city came rejoicing.

68. [Lût] said: “Verily, these are my guests, so do not shame me.”

69. “And have Taqwā of Allāh, and do not disgrace me.”

70. They said: “Did we not forbid you from entertaining any of the ‘Ālamīn?”

71. [Lût] said: “These are my daughters, if you must act (so).”

72. Verily, by your life, in their wild intoxication, they were wandering blindly.

The People of the City arrive upon the Angels, thinking that they are Men

Allāh tells us about how Lût’s people came to him when they found out about his handsome guests, and they came happily rejoicing about them.

[Lût] said: “Verily, these are my guests, so do not shame me. And have Taqwā of Allāh, and do not disgrace me.”

This is what Lût said to them before he knew that his guests were messengers from Allāh, as mentioned in Sūrat Hūd, but here (in this Sūrah), we have already been told that they are messengers from Allāh, and this is followed by an account of Lût’s people coming and his exchange with them. However, here the conjunction (wa, meaning “and”) does not imply the sequence of events, especially since there is something to indicate that this is not the case. They said answering him,

Did we not forbid you from entertaining (or protecting) any of the ‘Ālamīn?

meaning, ‘did we not tell you that you should not have anyone
as a guest?’ He reminded them about their womenfolk and what their Lord had created for them in the women of permissible sexual relationships. This issue has already been explained and is no need to repeat the discussion here.\footnote{See the Ṭafsīr of Sūrah Hūd.} All of this happened while they were still unaware of the inevitable calamity and punishment that was about to befall them the following morning. Hence Allāh, may He be exalted, said to Muḥammad ﷺ,

\begin{quote}\\ \yen{\text{\textit{Verily, by your life, in their wild intoxication, they were wandering blindly.}}}\\\end{quote}

Allāh swore by the life of His Prophet ﷺ, which is an immense honor reflecting his high rank and noble status. ‘Amr bin Mālik An-Nakari reported from Abu Al-Jawzā’ that Ibn ‘Abbās said: “Allāh has never created or made or formed any soul that is dearer to him than Muḥammad ﷺ. I never heard that Allāh swore by the life of anyone else. Allāh says,

\begin{quote}\\ \yen{\text{\textit{Verily, by your life, in their wild intoxication, they were wandering blindly.}}}\\\end{quote}

meaning, by your life and the length of your stay in this world,

\begin{quote}\\ \yen{\text{\textit{in their wild intoxication, they were wandering blindly.}}}\\\end{quote}\footnote{At-Ṭabari 17:118.}

This was reported by Ibn Jarīr. Qatādah said:

\begin{quote}\\ \yen{\text{\textit{in their wild intoxication}}} “It means - in their misguided state;\\\end{quote}

\begin{quote}\\ \yen{\text{\textit{they were wandering blindly}}} means - they were playing.”\footnote{At-Ṭabari 17:119.} ‘Ali bin Abī Ṭalḥah reported that Ibn ‘Abbās said:
This is the piercing sound that came to them when the sun rose, which was accompanied by the city being tipped upside down. So theangel overtook them.

Allah said:

The Destruction of the People of Lut

77. Surely, there is indeed a sign in that for the believers.
76. And verily, they were right on the highroad.
75. And verily, in this are signs for those who see.
74. And We turned astride stones of baked clay upon him. Then We turned him upside down and raised stones of baked clay upon him. And We turned him at the highroad, and We overtook him. So theangel overtook them.

And means by your life, verily, by your life.
down, and stones of baked clay (As-Sijjāl) raining down upon them. The discussion of As-Sijjāl in Sūrah Hūd is a sufficient explanation.

Allāh said:

«إنّا في ذلّك لآتيتكم لِتُنظِّمْنَى»

(Surely, in this are signs for those who see.)

meaning that the traces of the destruction of that city are easily visible to any one who ponder about it, whether they look at it with physical eyesight or mental and spiritual insight, as Mujāhid said concerning the phrase, «اللَّذَى نَظَّمْنَى»

(those who see) he said, “those who have insight and discernment.”[1]

It was reported from Ibn ‘Abbās and Aḍ-Ḍaḥḥāk that it referred to those who look.[2] Qatādah said: “those who learn lessons”.[3]

«اللَّذَى نَظَّمْنَى»

(those who see) therefore the meaning is “those who ponder”.

The City of Sodom on the Highroad

«وَلَطَأْتَا لَيْسَ بِمَسْتَقِيمٍ »

(And verily, they were right on the highroad.)

meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul smelling lake (the Dead Sea), is on a route that is easily accessible until the present day. This is like the Āyah,

«وَلَيْكِنَّكُمْ مَعَهم نَظَّمْنَى وَدَأْتُبِي أَفْكَآرُكُم»

(Verily, you pass by them in the morning, and at night. Will you not then reflect?) (37:137-138).

[1] At-Ṭabari 17:120.
The Destruction of the Dwellers of Al-Aykah, the People of Shu‘ayb

The Dwellers of Al-Aykah, were the people of Shu‘ayb. Ad-Daḥḥāk, Qatādah and others said that Al-Aykah refers to intertwined trees.[1] Their evildoing included associating partners with Allāh (Shirk), banditry and cheating in weights and measures. Allāh punished them with the Sayḥah (the awful cry or torment), the earthquake, and the torment of the Day of Shadow.[2] They lived near the people of Lūṭ, but at a later time, and the people of Lūṭ were known to them, which is why Allāh says,

{They are both on an open route, plain to see.}

Ibn ‘Abbās, Mujāhid, Ad-Daḥḥāk and others said, “a visible route.”[3] This is why, when Shu‘ayb warned his people, he said to them,

{And the people of Lūṭ are not far off from you!} [11:89]

[2] Ibn Kathīr explains this later in the Tafsīr of Sūrat Ash-Shu‘arā.’
80. And verily, the Dwellers of Al-Ḥijr denied the Messengers.

81. And We gave them Our signs, but they were averse to them.

82. And they used to hew out dwellings from the mountains, (feeling) secure.

83. But the Ṣayḥah (torment - awful cry) overtook them in the early morning.

84. And all that they used to earn availed them not.

The Destruction of the Dwellers of Al-Ḥijr, Who are the People called Thamūd

The Dwellers of the Al-Ḥijr were the people of Thamūd who rejected their Prophet, Ṣāliḥ. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers, thus they are described as rejecting “the Messengers”. Allāh tells us that he (Ṣāliḥ) brought them signs to prove that what he was telling them was true, such as the she-camel which Allāh created for them out of a solid rock in response to the supplication of Ṣāliḥ. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. When they rebelled and killed it, he said to them,

"Enjoy yourselves in your homes for three days. This is a promise which will not be belied." [11:65]

Allāh said:

And as for Thamūd, We showed them and made the path of truth clear but they preferred blindness to guidance. [41:17]

Allāh tells us that,
meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in the Al-Ḥijr through which the Messenger of Allāh ﷺ passed on his way to Tabūk. He covered his head and urged his camel to go faster, saying to his Companions:

«لا تدخلوا بيوت القوم المميتين إلا أن تكونوا باكين فإنما تبكيوا فتقؤوا خسية»

«أين يجيبكم ما أصابهم»

«Do not enter the dwellings of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you.»¹

«But the Sayhah (torment - awful cry) overtook them in the early morning.» meaning in the morning of the fourth day.

«And all that they used to earn availed them not.» meaning all of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

«85. And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook their faults with gracious forgiveness.»

«86. Verily, your Lord is the Knowing Creator.»

¹ Ahmad 2:91.
The World has been created for some Purpose, then the Hour will come

Allāh says,

وَمَا خَلَقْنَا السَّحْرَ وَالأَرْضَ وَمَا بَيْنَهُما إِلاَّ يَلَعِينَ ءَارَقَ الْبَشَرَةُ لِلَّذِينَ كَفَرُوا بِنَّا ٣١

“And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming”, i.e., with justice to -

إِنَّمَا يُؤْمِنُونَ بِمَا يَأْتِي عَلَيْهِمْ وَآمَنُوا بِالْكُفُوْنَ (31)

(requite those who do evil with that which they have done) [53:31]

Allāh says,

وَمَا خَلَقْنَا السَّحْرَ وَالأَرْضَ وَمَا بَيْنَهُما بِلَا مَلَكَ عَلَيْهِمْ مِنَ الْأَلَّاَمَاتِ ٣١

And We did not create the heaven and the earth, and all that is between them without purpose! That is what those who disbelieve think! Then let those who disbelieve be warned of the Fire!(38:27)

أَكَفَرُونَ أَنَا خَلَقْتُكُمْ عِبَاداً وَأَنْزَلْتُكُمْ إِلَىٰ رَبِّكُمْ فَأَتْمِمْنَ صِلَاحُكُمْ لِلَّذِينَ كَفَرُوا وَلَعَلَّهُمُ الْجَاهِلِيَّةُ اسْتَقُومَ (38)

إِنَّمَا يُؤْمِنُونَ بِمَا يَأْتِي عَلَيْهِمْ وَآمَنُوا بِالْكُفُوْنَ (31)

"Did you think that We created you in play, and that you would not be brought back to Us?" So exalted be Allāh, the Truth, the King, none has the right to be worshipped but He, the Lord of the Honored Throne!(23:115-116).

Then Allāh informed His Prophet Ṣallā Allāh ‘alayhissallam about the Hour, and that it will be the faults of the idolators when they insult him and reject the Message that he brings to them. This is like the Ayah,

فَأَصْلِحْ عَنْهُمْ وَنَتَّدِرْهُمْ وَقَدِيرًا (43)

“So turn away from them, and say: “Salām (Peace!).” But they will come to know” (43:89).

Mujāhid, Qatādah and others said: “This was before fighting was prescribed”. It is as they said, because this Sūrah was revealed in Makkah and fighting was prescribed after the Ḥijrah.
Verily, your Lord is the Knowing Creator (15:86).

This is a confirmation of the Day of Resurrection and that Allāh, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth, as He says:

"لَوْلَا كَمَا نَصَّرَ فِي النَّاسِ وَالْخَلَقِ، إِنَّهُ كَانَ فَيْلَكَوْنَ. تَأْفَكَ بِالْأَرْضِ وَالْخَلَقِ النَّبِيُّ" (67:32)

"Is not He, Who created the heavens and the earth able to create the like of them? Yes, indeed! He is the Knowing, Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified and exalted is He above all that they associate with Him, and in whose Hands is the dominion of all things, and to Him you shall return." (36:81-83).

"وَلَادَ لَمْ يُبْنِىْ بَيْنَ الْمَنَاتِيْ، وَالْمَدَارِيْعَ الْكَانِيْنَ، لَأَمَّا يُبْنِىْ إِنَّمَا يُبْنِىْ إِلَىٰ رَبِّكُ رَبِّ الْكَبْرَىْ. أَلَعِينَهُ وَلَا تَحْمِلْ عَلَيْهِمْ وَلَا تَفْعَّلْ يَدَكَّ لِخَيْرِهِمْ" (86:10-12)

"87. And indeed, We have bestowed upon you seven of the Mathání, [1] and the Grand Qur’ān.

88. Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers."

A Reminder of the Blessing of the Qur’ān and the Command to focus on its Message

Allāh is saying to His Prophet ﷺ: Since We have given you the Grand Qur’ān, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their...

[1] Mathání means "often recited."
rejection of you and their opposition to your religion.

(And lower your wings to the believers who follow you) (26:215) meaning - be gentle with them, like the Ayah,

"Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for you, for the believers - he is full of pity, kind and merciful." (9:128).

There were some differences among the scholars over the meaning of “seven of the Mathāni”. Ibn Mas‘ūd, Ibn ‘Umar, Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr, Aḍ-Ḍaḥḥāk and others said that they are the seven long (Ṣūrah), meaning Al-Baqarah, Al-‘Imrān, An-Nisā’, Al-Mā‘idah, Al-An‘ām, Al-A‘rāf and Yūnus. There are texts to this effect reported from Ibn ‘Abbās and Sa‘īd bin Jubayr. Sa‘īd said: “In them, Allāh explains the obligations, the Ḥudūd (legal limits), stories and rulings.” Ibn ‘Abbās said, “He explains the parables, stories and lessons.”[1]

The second opinion is that they (the seven of the Mathāni) are Al-Fātiḥah, which is composed of seven Āyāt. This was reported from ‘Ali, ‘Umar, Ibn Mas‘ūd and Ibn ‘Abbās. Ibn ‘Abbās said: “The Bismillāh,[2] is completing seven Āyah, which Allāh has given exclusively to you (Muslims).[3] This is also the opinion of Ibrāhīm An-Nakha‘ī, ‘Abdullāh bin ‘Umayr, Ibn Abī Mulaykah, Shaḥr bin Ḥawshab, Al-Ḥasan Al-Baṣrī and Mujāhid.[4]

Al-Bukhārī, may Allāh have mercy on him, recorded two Ḥadīths on this topic. (The first) was recorded from Abu Sa‘īd bin Al-Mu‘allā, who said: “The Prophet passed by me while I

[2] That is the statement “Bismillāhir-Rahmānir-Rahîm”, which means, “In the Name of Allāh, the Most Gracious, the Most Merciful.” Accordingly, the Fatiḥah comprises seven Āyāt.
was praying. He called out for me but I did not come until I finished my prayer. Then I came to him, and He asked,

"What stopped you from coming to me?" I said, 'I was praying.' He said,

"Al-Mumktun 'An 'Ainiyy?"

"Did not Allâh say"

"O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he calls you...?" [8:24]

"Allâh has taught you the most magnificent Sûrah before I leave the Masjid?"

Then the Prophet ﷺ went to leave the Masjid, and I reminded him, so he said,

"Al-'Hamdu lillâhi Rabbil-'Alamîn [All praises and thanks be to Allâh, the Lord of all that exists]" (1:2).

"This is the seven of the Mathâni and the Qur'ân which I have been given." (The second Hadîth) was reported from Abu Hurayrah who said that the Messenger of Allâh ﷺ said:

"'Amîm Al-Qur'ân (the Mother or the Essence of the Qur'ân,) is the seven Mathâni, and the Grand Qur'ân."[11]

This means that Al-Fâti'hah is the seven Mathâni and the Grand Qur'ân, but this does not contradict the statement that the seven Mathâni are the seven long Sûrahs, because they also share these attributes, as does the whole Qur'ân. As Allâh

Sūrah 15. Al-Hijr (89-93) (Part-14)

says,

«Allāh has sent down the best statement, a Book (this Qur’ān), its parts resembling each other in goodness and truth, oft-recited» (39:23).

So it is oft-recited in one way, and its parts resemble one another in another way, and this is also the Grand Qur’ān.

«Look not with your eyes ambitiously at what We have given to certain classes of them» [20:131]

meaning, be content with the Grand Qur’ān that Allāh has given to you, and do not long for the luxuries and transient delights that they have.

«Look not with your eyes ambitiously»

Al-‘Awfi reported that Ibn ‘Abbās said: “He [in this Ayah] forbade a man to wish for what his companion has.”[1]

«at what We have given to certain classes of them,»

Mujāhid said: “This refers to the rich.”[2]

«وَلَوْلَّى أَنَّ الْحَيَاتَ الْيَتِيمَةِ أَنَّبِيَّ رَبَّنَا أَنَّكَ أَنْعَمَتْ عَلَى النَّاسِ إِلَّا لِيَعْلَمُوا مَا أُرِنُّوهُمْ وَكَثِيرًا مِّنَ الْمُجَّذَرِينَ

جَعَلَتْهُمْ أُمِّيَّةً كَمَا كَانَ فِي الْقُرْآنِ مَنْ كَانَ مَهِيجًا مُّعَلِّمًا»

89. And say (O Muḥammad): “I am indeed a plain warner.”

90. As We have sent down on the Muqtasimīn (conspiring confederates),

91. Who have made the Qur’ān into parts.

92. So, by your Lord, We shall certainly call all of them to account.

93. For all that they used to do.


The Messenger ﷺ is a Plain Warner

Allah commanded His Prophet ﷺ to tell the people:

\[ \text{I am indeed a plain warner} \]

coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allah sent His punishment and vengeance. In the two Sahihs it is reported from Abu Musa that the Prophet ﷺ said:

\[ \text{The parable of myself and that with which Allah has sent me}
\text{is that of a man who came to his people and said, \textquote{O people! I}
\text{have seen the [invading] army with my own eyes, and I am a}
\text{naked warner, so escape, escape!} Some of his people obeyed him}
\text{and set out at nightfall, setting off at a slow pace and managing}
\text{to escape. Others did not believe him and stayed where they}
\text{were until the next morning when the [invading] army overtook}
\text{them and destroyed them, wiping them out. This is the parable}
\text{of the one who obeys me and follows what I have brought, and}
\text{the example of the one who disobeys me and rejects the truth}
\text{that I have brought.} \]

[1]

Explanation of “Al-Muqtasimîn”

\[ \text{the Muqtasimîn} \]

\[ \text{refers to those who had made a pact to}
\text{oppose, deny, and insult the Prophets. Similarly, Allah tells us}
\text{about the people of Salih:} \]

They said, "Swear to one another [Taqāsamu] by Allāh that we shall make a secret night attack on him and his household."

[27:49]

i.e., they plotted to kill him at night. Mujāhid said "Taqāsamu means they swore an oath."

(And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies.)(16:38)

(If will be said): "Did you not before swear that you would not leave (the world for the Hereafter)?" (14:44)

(Are they those, of whom you swore that Allāh would never show them mercy?)(7:49)

It is as if they took an oath for every single thing that they denied in this world, so they are called the Muqtasimīn.

(Who have made the Qur'ān into parts.)

meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them. Al-Bukhārī reported that Ibn 'Abbās said,

(Who have made the Qur'ān into parts.)

"They are the People of the Book, who divided the Book into parts, believing in some of it, and rejecting some of it."[1]

Some have said that Al-Mutaqasimīn refers to the Quraysh, that the Qur'ān means this Qur'ān [as opposed to the Scriptures of the People of the Book], and that "made it into parts" referred to what 'Atā' said that some of them said that he (the Prophet ﷺ was a sorcerer, some said he was crazy, or a soothsayer. These various allegations were the parts. This

opinion was also reported from Aq-Dahhak and others.

Muhammad bin Ishaq reported from Ibn 'Abbas that Al-Walid bin Al-Mughira - holding a noble position among the people - rallied a group of Quraysh behind him when Al-Mawṣim (the time for pilgrims to meet in Makkah for Ḥajj) had come. He said to them, “O people of Quraysh! The time of Al-Mawṣim has come, and delegations of Arabs will come to you during this time. They will have heard some things about this companion of yours (meaning the Prophet ﷺ), so agree on one opinion, let there be no contradicting or denials of each other’s sayings”. They said, “And you, O Abu ‘Abd Shams, give us an opinion and we will say that.” He said, “No, you make the suggestions and I will listen.” They said, “We say he is a soothsayer.” He said, “He is not a soothsayer.” They said, “We say he is crazy.” He said, “He is not crazy.” They said, “We say he is a poet.” He said, “He is not a poet.” They said, “We say he is a sorcerer.” He said, “He is not a sorcerer.” They said, “So what should we say?” He said, “By Allah, what he says is as palatable [to the average person] as something sweet, so you cannot say anything against it without it being obviously false. Therefore the most appropriate thing you can say is that he is a sorcerer.” So they left having agreed upon that, and Allah revealed concerning them:

\[
\text{الذين جعلوا القرآن إلى مناط}
\]

\[\text{Who have made the Qur'an into parts.}\] meaning, of different types, and

\[
\text{ورزقكم استثناه أمركم ما كانوا يعملون}
\]

\[\text{So, by your Lord, We shall certainly call all of them to account. For all that they used to do}\]

Those were the group who said that about the Messenger of Allah ﷺ.\[1\]

\[
\text{ورزقكم استثناه أمركم ما كانوا يعملون}
\]

\[\text{So, by your Lord, We shall certainly call all of them to account. For all that they used to do}\]

---

\[1\] Srah Ibn Hisham, 1:288. This narration is not authentic due to one of the narrators being unknown.
Abu Ja'far reported from Ar-Rabi'( that Abu Al-'Āliyah said, "All the people will be asked about two things on the Day of Resurrection: what they used to worship, and what their response was to the Messengers."[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

> So, by your Lord, We shall certainly call all of them to account. For all that they used to do. 

then he said:

> Verily, We shall not wrong those who have wronged; 

> Verily, We shall not wrong those who are righteous. 

> On that Day no question will be asked of man or jinn as to his sin > (55:39).

He said, "They will not be asked, 'Did you do such and such?' Because Allāh knows better than they do about that. But He will say, 'Why did you do such and such?'"[2]

494. Therefore openly proclaim what you have been

commanded, and turn away from the idolators.\textasteriskaccent
\textasteriskaccent
95. Truly, We will suffice you against the mockers.\textasteriskaccent
96. Who make another god along with Allāh; but they will come to know.\textasteriskaccent
97. Indeed, We know that your breast becomes tight because of what they say.\textasteriskaccent
98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).\textasteriskaccent
99. And worship your Lord until the certainty (i.e. death) comes to you.\textasteriskaccent

The Command to proclaim the Truth openly

Allāh commanded His Messenger ﷺ to convey what He sent him with, to proclaim and spread the Message, which means confronting the idolators with it. Ibn 'Abbās said that the Āyah,

\[\text{تَأْصَلُّنَّ بِمَا نُؤْمِنُ}\]

\textit{Therefore openly proclaim that what you have been commanded,} means, "Go ahead with it."\textsuperscript{1} According to another report it means,

\[\text{اَفْعَلُ مَا نُؤْمِنُ}\]

"Therefore proclaim that which you commanded." Mujāhid said, "It is reciting the Qur'ān aloud during prayer."\textsuperscript{2} Abu 'Ubaydah reported that 'Abdullāh bin Mas'ūd said, "The Prophet ﷺ was still practicing and preaching Islām secretly until this Āyah was revealed:

\[\text{تَأْصَلُّنَّ بِمَا نُؤْمِنُ}\]

\textit{Therefore openly proclaim that which you are commanded} then he and his Companions came out into the open."\textsuperscript{3}

\textsuperscript{1} Aţ-Ṭabari 17:151.
\textsuperscript{2} Aţ-Ṭabari 17:151.
\textsuperscript{3} Aţ-Ṭabari 17:152.
The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers

Allāh’s statement,

«وَأَرْسَلْنَاهُ إِلَيْكُمْ بِالْحَقِّ هُدًىٰ لِّلَّذِينَ يُحَابِيُّونَ الرَّحْمَةَ وَذُلِّلُوا لِلَّذِينَ كَفَّارٍ»

«and turn away from idolators. Truly, We will suffice you against the mockers.»

meaning - convey that which has been revealed to you by your Lord, and do not pay attention to the idolators who want to turn you away from the signs of Allāh.

«وَزَوَّرُوا لَهُمْ تَحْذِيرًا»

«They wish that you should compromise for them, so that they would compromise for you» (68:9).

Do not fear them because Allāh will suffice you against them, and He will protect you from them. This is like the Āyah:

«بَنِي أَسَادْ أُزْوَدْتَ بِسَبِيلِ الْحَقِّ وَإِلَى مَلْكِ الْحَقِّ لَبِينَآ إِلَى مَلْكِ الْخَيْرَةِ وَلَيْسَ غَيْرُ مَلْكِ الْحَقِّ إِلَّا أَنْ تَقُولُ لَهُمْ أَنَّمَا يَذْهَبُ فَإِنَّهُ مَكَّ وَأَمَامَكَ وَلَا تَقْسِيمْ أَنَّهُ كَبِيرٌ»

«O Messenger! Proclaim that which has been revealed to you from your Lord. And if you do not do it, then you have not conveyed His Message. Allāh will protect you from mankind.» [5:67]

Muḥammad bin Ishāq said: “The great ones of the mockers were five people, who were elders and noblemen among their people. From Banī Asad bin ‘Abbād Al-‘Uzza bin Quṣayy there was Al-Aswad bin Al-Muttaṭlib Abu Zam‘ah. According to what I heard, the Messenger of Allāh (ﷺ) had supplicated against him because of the pain and mockery he had suffered at his hands. He (ﷺ) had said,

«اللَّهُمَّ أَعِمِّمْهُ بَصَرًا، وَأَنْكِلِهُ وَلَدًا»

«O Allāh, make him blind and take (the life of) his son.»

From Banī Zahrah there was Al-Aswad bin ‘Abbād Yaghūth bin Wahb bin ‘Abbād Manāf bin Zahrah. From Banī Makhzūm there was Al-Walid bin Al-Mughfīrah bin ‘Abdullāh bin ‘Umar bin Makhzūm. From Banī Sahm bin ‘Amr bin Huṣayṣ bin Ka‘b bin
Lu’ayy there was Al-‘Āṣ bin Wā’il bin Hishām bin Sa’d bin Sa’d. From Khuzā’ah there was Al-Ḥārith bin At-Ṭalāṭilah bin ‘Amr bin Al-Ḥārith bin ‘Abd ‘Amr bin Malkān. When their evil went to extremes and their mockery of the Messenger of Allāh went too far, Allāh revealed:

«Falsify not what you are commanded, and turn away from the idolators. Truly, We will suffice you against the mockers, who make another god along with Allāh; but they will come to know.»

Ibn Isḥāq said: Yazīd bin Rūmān told me that Urwah bin Az-Zubayr or one of the other scholars said that Jibril came to the Messenger of Allāh when he was performing Tawāf around the House (the Ka’bah). He stood and the Messenger of Allāh stood next to him. Al-Aswad Ibn Al-Muṭālib passed by, and he threw a green leaf in his face, and he became blind. Al-Aswad bin ‘Abd Yaghūth passed by, and he pointed to his stomach, which swelled up and he died (of dropsy). Al-Walīd bin Al-Mughīrah passed by, and he pointed at a wound on lower of his ankle, which he got two years earlier when He once was trailing his garment and he passed by a man who was feathering his arrows. One of the arrows got caught in his garment and scratched his foot. It was an insignificant wound, but now it opened again and he died of it. Al-‘Āṣ bin Wā’il passed by, and he pointed to the instep of his foot. He (Al-‘Āṣ) set off on his donkey, heading for At-Ṭā’if. He rested by a thorny tree, a thorn pierced his foot and he died from it. Al-Ḥārith bin At-Ṭalāṭilah passed by and he pointed at his head. It filled with pus and killed him.”[1]

«Who make another god along with Allāh; but they will come

[1] Sīrah Ibn Hishām 1:409, 410. This narration is not authentic. Aside from the lack of certainty, Urwah was born nineteen years after Hijrah at the earliest calculation according to Adh-Dhahabi, (See As-Siyyar).
This is a strong warning and grave threat against those who have other deities along with Allāh.

Encouragement to bear Difficulties, and the Command to glorify and worship Allāh until Death

Allāh said,

\[\text{Verily, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).}\]

meaning ‘We know, O Muḥammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allāh. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering Allāh, praising Him, glorifying Him, and worshipping Him (which means Salāh, or prayer)’ Hence Allāh says:

\[\text{So glorify the praises of your Lord and be of those who prostrate themselves (to Him)}\]

Imām Ahmad reported from Nu‘aym bin Hammār that he heard the Messenger of Allāh ﷺ say: ‘

\[\text{فَكَالَّهُ ﺃَنْثَى ﺑَيْنِ ﺍِنْدَمُ! لَا ﺛَعُّرَ ﻋَنِ أَرْيَعٍ رَكَعَاتَ ﻤِنْ أَوْلِئْكِنَّ أَذْهَبُ أَحْيَى!}\]

Allāh said, "O son of Ādām! It is not too difficult for you to perform four Rak‘āt at the beginning of the day, (and if you do them,) I will take care of you until the end of it."[1]

\[\text{وَأَقْضِيَ نَهَّى ﻋَنِ ﺑَيْنِ ﺍِنْدَمُ!}\]

\[\text{And worship your Lord until the certainty comes to you}\]

(15:99).

Al-Bukhārī said: “Sālim said, ‘(This means) death.’”[2] This

Sālim is Sālim bin ‘Abdullāh bin ‘Umar. Ibn Jarīr also recorded from Sālim bin ‘Abdullāh,

«And worship your Lord until the Yaqīn comes to you.»

He said, “Death.”[1] It is reported in the Ṣaḥīḥ from Umm Al-‘Alā’—one of the women of the Anṣār—that when the Messenger of Allāh ﷺ entered upon ʿUthmān bin Maẓʿūn after he had died, Umm Al-‘Alā’ said, “May the mercy of Allāh be upon you, Abu As-Sāʿīb. My testimony over you is that Allāh has honored you.” The Messenger of Allāh ﷺ said,

«Do you believe that Allāh has honored him?»

I said, “May my father and mother be sacrificed for you, O Messenger of Allāh! If not him, then who else?” He said,

«If he is his Lord’s, then he is his Lord’s, and if he is not his Lord’s, then what can I do for him?»

«As far as he is concerned, the death has come to him, and I hope for good for him.»[2] This is evidence that the meaning of this Ayah,

«And worship your Lord until the certainty comes to you.»

is that acts of worship, such as prayer and the like, are obligatory on man so long as his mind is sound, so he should pray according to his best ability.

It was reported in Ṣaḥīḥ Al-Bukhārī from ʿImrān bin Ḥuṣayn ﷺ that the Messenger of Allāh ﷺ said:

«Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.»[3]

From this we may understand that it is a mistake to interpret Yaqīn (the certainty) as Maʿrifah (“spiritual knowing”)

as some of the Sufis do. According to them, when one of them attains the level of \textit{Ma’rifah}, they consider him to be free of these obligations. This is disbelief, misguidance and ignorance. The Prophets - peace be upon them - and their companions, were the most knowledgeable of people about Allāh, about His rights, His attributes, and the glorification that He deserves. But at the same time, they were the people who worshipped Him the most, continuing in good deeds until the time they died. Therefore, what is meant by \textit{Yaqīn} here is death, as we have stated above.

To Allāh be praise and thanks. Praise be to Allāh for His guidance. It is to Him that we turn for help and it is in Him that we put our trust. He is the One Whom we ask to help us to reach the best of circumstances, for He is the Most Generous and Kind.

This is the end of the \textit{Tafsīr} of \textit{Sūrat Al-Ḥijr}. Praise be to Allāh, the Lord of all that exists.
The Tafsīr of Sūrat An-Nahl
(Chapter - 16)

Which was revealed in Makkah

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

1. The Event ordained by Allāh has indeed come, so do not seek to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.

Warning about the approach of the Hour

Allāh is informing about the approach of the Hour in the past tense [in Arabic] in order to confirm that it will undoubtedly come to pass. This is like the following Āyāt, in which the verbs appear in the past tense in Arabic:

\[\text{Mankind's reckoning has drawn near them, while they turn away in heedlessness.} \] [21:1]

\[\text{The Hour has drawn near, and the moon has been cleft.} \] [54:1]

\[\text{so do not seek to hasten it.} \] means, what was far is now near, so do not try to rush it. As Allāh said,

\[\text{And they ask you to hasten the torment (for them), and had it not been for a term appointed, the torment would certainly have} \]
come to them. And surely, it will come upon them suddenly while they are unaware! They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers.

(29:53-54).

Ibn Abi Hātim reported from 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said:

"When the Hour approaches, a black cloud resembling a shield will emerge upon from the west. It will continue rising in the sky, then a voice will call out, 'O mankind! The people will say to one another, 'Did you hear that?' Some will say, 'yes', but others will doubt it. Then a second call will come, 'O mankind! The people will say to one another, 'Did you hear that?' And they will say, 'Yes.' Then a third call will come, 'O mankind! The Event ordained by Allāh has indeed come, so do not seek to hasten it.'"

The Messenger of Allāh ﷺ said:

"By the One in Whose Hand is my soul, two men will spread out a cloth, but will never refold it; a man will prepare his trough, but will never water his animals from it; and a man will milk his camel, but will never drink the milk." Then he said, "The people will be distracted."[1]

Then Allāh tells us that He is free from their allegations of partners to their worship of idols, and making equals for Him. Glorified and exalted be He far above that. These are the people who deny the Hour, so He says:

Glorified and Exalted be He above all that they associate as partners with Him.

Allāh sends Whomever He wills with the Message of Tawḥīd

He sends down the angels with the Rūḥ (revelation) refers to the revelation. This is like the Ayāt:

And thus We have sent to you a Rūḥ (revelation) by Our command. You knew not what is the Book, nor what is the faith. But We have made it a light by which We guide whomever We will among Our servants. [43:52]

to those servants of His whom He wills meaning the Prophets, as Allāh says:

Allāh best knows where to place His Message. [6:124]

Allāh chooses Messengers from angels and from men. [22:75]
He sends the Rūḥ (revelation) by His command to whoever among His servants He wills, to that He may warn of the Day of Meeting. The Day when they will all come out, nothing about them will be hidden from Allāh. Whose is the kingdom this Day? It is Allāh’s, the One, the Irresistible! (40:15-16)

(saying): “Warn…” meaning that they should alert them.

Anīmū lā ahdūa illā ana taqwīn means, ‘fear My punishment, if you go against My commands and worship anything other than Me.’

3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.

4. He has created man from a Nutfah, then behold, this same (man) becomes an open opponent.

Allāh is the One Who has created the Heavens, the Earth, and Man

Allāh tells us about His creation of the upper realm, which is the heavens, and the lower realm, which is the earth, and everything in them. They have been created for a true purpose, not in vain, so that

He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good.

with what is best (i.e. Paradise). [53:31]

Then He declares Himself to be above the Shirk of those who worship others besides Him. He is independent of His creation, alone with no partner or associate. For this reason He deserves to be worshipped Alone, without partners. Then He mentions how man has been created from a Nutfah, i.e., something that is insignificant, weak and has no value - but when man becomes independent and is able to fend for himself - then he begins to dispute with his Lord, may He be exalted, and disbelieves in Him and fights His Messengers. But man was created to be a servant, not an opponent, as Allāh says:

وَمَعَ مَآ أَنْعَمَنَا عَلَىٰ نَفْسِهِ وَمَآ أَنْعَمَنَا عَلَىٰ كُلِّ كَبْرٍ عَلَىٰ نَفْسِهِ الرَّجُلِ الظَّالِمِ

And it is He Who has created man from water, and gave him descendants, and made Him kindred by marriage, and your Lord is capable (of all things). And they worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Shaytān) against his Lord (25:54-55).

And:

أَرَادَ بِهِ أَنْ يُعْلِنَّهُ مَآ أَنْعَمَنَا عَلَىٰ نَفْسِهِ وَلَمْ يُعْلِنَّهُ مَآ أَنْعَمَنَا عَلَىٰ كُلِّ كَبْرٍ فَلَمْ يُعْلِنَّهُ مَآ أَنْعَمَنَا عَلَىٰ نَفْسِهِ الرَّجُلِ الظَّالِمِ

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

Īmām ʿAḥmad and Ibn Mājah reported that Busr bin Jahňāsh said: “The Messenger of Allāh ﷺ spat in his palm, then he said,
5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and you eat from them.

6. And there is beauty in them for you, when you bring them

home in the evening, and as you lead them forth to pasture (in the morning).»

«7. And they carry your loads to a land that you could not reach yourselves except with great trouble. Truly, your Lord is full of kindness, Most Merciful.»

The Cattle are part of the Creation of Allāh and a Blessing from Him

Allāh reminds His servants of the blessing in His creation of An‘ām, this term includes camels, cows and sheep, as was explained in detail in Sūrat Al-An‘ām where the “eight pairs” are mentioned.[1] The blessings include the benefits derived from their wool and hair, from which clothes and furnishings are made, from their milk which is drunk, and their young which are eaten. Their beauty is a kind of adornment, thus Allāh says,

«زَكَّرْنَاهُ فِيهَا — And there is beauty in them for you, when you bring them home in the evening.»

which is when they are brought back from the pasture in the evening. This is a reference to how their flanks become fat, their udders fill with milk and their humps become bigger.

«وَتَحْيَالُ نَشْرَهُ»

«And as you lead them forth to pasture (in the morning).» meaning when you send them out to the pasture in the morning.

«وَتَحْيَالُ نَشْرَهُ»

«And they carry your loads» meaning the heavy burdens that you cannot move or carry by yourselves

«إِلَّا نَبْعِثُكُمْ لِتُخْلِصُوا مَا كُتِبَ لَّكُمْ إِلاً بِشَيْءٍ مِّنَ الأَطْرَافِ»

«to a land that you could not reach except with great trouble to yourselves»

meaning journeys for Ḥajj, ‘Umrah, military campaigns, and journeys for the purpose of trading, and so on. They use these

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[1] See the Tafsīr of Sūrat Al-An‘ām [6:143-144].
animals for all kinds of purposes, for riding and for carrying loads, as Allâh says:

«And verily, there is indeed a lesson for you in the An’âm (cattle). We give you to drink (milk) of that which is in their bellies. And there are numerous (other) benefits in them for you. Of them you eat, and on them and on ships you are carried.» (23:21-22)

Allâh, it is He Who has made cattle for you, so that some you may ride, and some you may eat. And you find (many other) benefits in them; you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. And He shows you His Ýâyat. Which, then of the Ýâyat of Allâh do you deny?» (40:79-81).

Thus here Allâh says, after enumerating these blessings,

«Îºè, Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè Îºè.»

«Truly, your Lord is full of kindness, Most Merciful.» meaning, your Lord is the One Who has subjugated the An’âm (cattle) to you. This is like the Ýâyat:

«Do they not see, that of what Our Hands have created, We created the An’âm (cattle) for them, so that they may own them, and We subdued them so that they may ride some and they may eat some.» (36:71-72).
And He made mounts for you out of ships and cattle. In order that you may ride on their backs, and may then remember the favor of your Lord when you mount upon them, and say: “Glory be to the One Who subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!” (43:12-14)

Ibn ‘Abbās said,

«السَّمَّاءُ جَوَابًا وَرَنْئِيًا»

«In them there is warmth» refers to clothing;

«وَمَصْنَعُونّ»

«and numerous benefits» refers to the ways in which they derive the benefits of food and drink from them."[1]

«وَغَدَّى رَبِّيَّتُمُ ۖ وَلَيْنَسْتَكُونَ رَبِّيَّتَكُمْ ۖ وَلَا تَسْكُنُنَّ ۖ»

«8. And (He has created) horses, mules and donkeys for you to ride, and as an adornment. And He creates (other) things of which you have no knowledge.»

This refers to another category of animals that Allāh has created as a blessing for His servants; horses, mules and donkeys, all of which He made for riding and adornment. This is the main purpose for which these animals were created. It was reported in the Two Ṣaḥiḥs that Jābir bin ‘Abdullāh said: "The Messenger of Allāh ﷺ forbade us to eat the meat of domestic donkeys, but he allowed us to eat the meat of horses."[2]

Imām Aḥmad and Abu Dāwud reported with two chains of narration, each of which meet the conditions of Muslim, that Jābir said: “On the day of Khaybar we slaughtered horses, mules and donkeys. The Messenger of Allāh ﷺ forbade us from eating the mules and donkeys, but he did not forbid us from eating the horses."[3]

According to Ṣaḥiḥ Muslim, Asmā’ bint Abi Bakr (may Allāh be pleased with them both) said: “At the time of the Messenger

of Allah we slaughtered a horse and ate it when we were in Al-Madinah.\[1\]

\[9. And it is up to Allah to show the right way. But there are ways that stray. And had He willed, He would have guided you all.\]

**Explanation of the Different Religious Paths**

When Allah mentioned the animals which may be used for the purpose of physical journeys, He also referred to the moral, religious routes that people may follow. Often in the Qur'an there is a shift from physical or tangible things to beneficial spiritual and religious matters, as when Allah says,

\[وَكُرِّسْنَا لَكُمَا فَلَيْسَ حَرُّ هوُنَّةٌ إِلَّا أَنْ تُفْعَّلُوا رَبَّكُمْ نَغْفَةً \]

\[And take a provision (with you) for the journey, but the best provision is Taqwā (piety, righteousness).\] [2:197]

And,

\[وَبَوْبَأَتْنَا بَيْنِي وَبَيْنَكُمَا غَيْرَ الْغَيْرِ أَنْ تُوفِقُوا وَيَفْضِلُوا الْفَضْلَ عَلَى الْغَيْرِ \]

\[O Children of Adam! We have granted clothing for you to cover yourselves, as well as for adornment; but the raiment of righteousness, that is better.\] [7:26]

Since Allah mentioned cattle and other such animals in this Sūrah, all of which are ridden or can be used in any way necessary, carrying people's necessities for them to distant places and on difficult journeys - then He mentions the ways which people follow to try to reach Him, and explains that the right way is the one that does reach Him. He says:

\[وَزِّنَلَّ اللهُ قَصْدَ الْأَكْبَيْلِ \]

\[And it is up to Allah to show the right way.\]

This is like the Āyāt,

\[وَأَنِّئُوُا فَأَخْبِرُوهُمَا فَأَلْبِيَّةٌ وَلَا تَتَّمُّوا أَنْفُسَكُمْ فَتَفْرَقُوا فَيَنفَقُونَ ْعَفَّةً مِّنْ شَيْءٍ \]

\[And verily, this is My straight path, so follow it, and do not\]

\[1\] Muslim 3:1541.
follow the (other) paths, for they will separate you away from His path. [6:153]

and,

(Qāl Allāh): "This is the way which will lead straight to Me." (15:41)

(And it is up to Allāh to show the right way.)

Mujāhid said: "The true way is up to Allāh."[1]

(And it is up to Allāh to show the right way.)

Al-‘Awfī said that Ibn ‘Abbās said: “It is up to Allāh to clarify, to explain the guidance and misguidance.” This was also reported by ‘Ali bin Abī Ṭalḥah, and was also the opinion of Qatādah and Aḍ-Ḍaḥḥāk.

Hence Allāh said:

(But there are ways that stray.) meaning they deviate from the truth. Ibn ‘Abbās and others said: “These are the different ways,”[2] and various opinions and whims, such as Judaism, Christianity and Zoroastrianism. Ibn Mas‘ūd recited it as

(But among you are those who stray.”[3]

Then Allāh tells us that all of that happens by His will and decree. He says:

(And had He willed, He would have guided you all.)

And Allāh says:

If your Lord had willed, then all who are in the earth would have believed.» [10:99]

And if your Lord had so willed, He could surely, have made humanity one Ummah, but they will not stop disagreeing. Except those for whom your Lord has granted mercy. And it is for this that He did create them; and the Word of your Lord has been fulfilled (i.e. His saying): “Surely, I shall fill Hell with Jinn and men all together.”» (11:118-119).

10. He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.

11. With it He causes crops to grow for you, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.

The Blessings of Rain, and explaining how it is one of the Signs

When Allâh mentions the blessings of cattle and other animals that He has granted mankind, He then mentions how He has blessed them by sending rain down from the sky above, which has been fulfilling the needs and bringing joy to people and their cattle. Allâh says:

(from it you drink) meaning, He made it fresh and pure so that they can drink it, not salty and undrinkable.

(And from it (grows) the vegetation on which you send your cattle to pasture.)
meaning, from it He raised plants on which your cattle graze. Ibn 'Abbās, 'Ikrimah, Aḍ-Ḍāḥīk, Qatādah and Ibn Zayd, all said that this refers to grazing animals\(^{11}\) including camels.

\[
\text{With it He causes crops to grow for you, olives, date palms, grapes, and every kind of fruit.}
\]

meaning, with this one kind of water, He makes the earth sprout plants with different tastes, colors, scents and shapes. For this reason He says,

\[
\text{Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.}
\]

meaning, this is a sign and a proof that there is no god besides Allāh, as He says:

\[
\text{Is not He (better than your gods) Who created the heavens and the earth, and sends water down for you from the sky, from which We cause wonderful gardens full of beauty and delight to grow? You are not able to cause the growth of their trees. Is there any ilāh (god) with Allāh? Nay, but they are a people who make equals (to Him)! (27:60).}
\]

\[
12. \text{And He has subjected the night and the day for you, and the sun and the moon; and the stars are subjected by His command. Surely, in this are proofs for people who understand.}
\]

\[
13. \text{And all He has created of varying colors on the earth for you. Verily, in this is a sign for people who reflect.}
\]

\(^{11}\) Aṭ-Ṭabari 17:178.
**Signs in the Subjection of Night and Day, the Sun and the Moon, and in that which grows on Earth**

Allâh mentions the mighty signs and immense blessings to be found in His subjection of night and day, which follow one another; the sun and moon, which revolve; the stars, both fixed and moving through the skies, offering light by which people may find their way in the darkness. Each of (these heavenly bodies) travels in its own orbit, which Allâh has ordained for it, and travels in the manner prescribed for it, without deviating in any way. All of them are under His subjugation, His control and His decree, as Allâh says:

\[
\text{Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose (Istawâ) over the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars (all) subjected to His command. Surely, His is the creation and commandment. Blessed is Allâh, the Lord of all that exists!} \quad (7:54)
\]

Thus Allâh says;

\[
\text{Surely, in this are proofs for people who understand.}
\]

meaning, they are indications of His immense power and might, for those who think about Allâh and understand His signs.

\[
\text{And whatsoever He has created of varying colors on the earth for you.}
\]

When Allâh points out the features of the skies, He also points out the wondrous things that He has created on earth, the variety of its animals, minerals, plants and inanimate features, all having different colors and shapes, benefits and qualities.
Verily, in this is a sign for people who reflect.

meaning (those who remember) the blessings of Allāh and give thanks to Him for them.

14. And He it is Who subjected the sea (to you), that you may eat from the fresh tender meat, and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek from His bounty and that you may perhaps be grateful.

15. And He has driven firm standing mountains into the earth, lest it should shake with you; and rivers and roads, that you may guide yourselves.

16. And (by the) landmarks; and by the stars, they guide themselves.

17. Is then He Who creates the same as one who creates, not? Will you not then reflect?

18. And if you would try to count the favors of Allāh, you would never be able to count them. Truly, Allāh is Forgiving, Most Merciful.

Signs in the Oceans, Mountains, Rivers, Roads and Stars

Allāh tells us how He has subjected the seas, with their waves lapping the shores, and how He blesses His servants by subjecting the seas for them so that they may travel on them, and by putting fish and whales in them, by making their flesh permissible to eat - whether they are caught alive or dead - at all times, including when people are in a state of Ḥajj. He has created pearls and precious jewels in the oceans, and made it easy for His servants to recover ornaments that they can wear from the ocean floor. He made the sea such that it carries the ships which plow through it. He is the One Who taught mankind to make ships, which is the inheritance of
their forefather Nūḥ. He was the first one to travel by ship, he was taught how to make them, then people took this knowledge from him and passed it down from generation to generation through the centuries, so that they could travel from country to country and from place to place, bringing goods from here to there and from there to here. Thus Allāh says:

\[ \text{And seek from His bounty and that you may perhaps be grateful.} \] - for His bounty and blessings.

Then Allāh mentions the earth and how He placed in it mountains standing firm, which make it stable and keep it from shaking in such a manner that the creatures dwelling on it would not be able to live. Hence Allāh says,

\[ \text{And the mountains He has fixed firmly.} \] (79:32).

\[ \text{And rivers and roads} \] meaning He has made rivers which flow from one place to another, bringing provision for His servants. The rivers arise in one place, and bring provision to people living in another place. They flow through lands and fields and wildernesses, through mountains and hills, until they reach the land whose people they are meant to benefit. They meander across the land, left and right, north and south, east and west - rivers great and small - flowing sometimes and ceasing sometimes, flowing from their sources to the places where the water gathers, flowing rapidly or moving slowly, as decreed by Allāh. There is no god besides Him and no Lord except Him. He also made roads or routes along which people travel from one land or city to another, and He even made gaps in the mountains so that there would be routes between them, as He says:

\[ \text{And We placed broad highways for them to pass through.} \] [21:31]
(And landmarks) meaning, signs like great mountains and small hills, and so on, things that land and sea travelers use to find their way if they get lost.

(and by the stars (during the night), they (mankind) guide themselves.)

meaning, in the darkness of the night. This was the opinion of Ibn 'Abbās.\[1\]

**Worship is Allāh’s Right**

Then Allāh tells us of His greatness, and that worship should be directed to Him alone, not to any of the idols which do not create but are rather themselves created. Thus He says

(\textit{Is then He, Who creates, the same as one who does not create? Will you not then reflect?}) (16:17).

Then He shows His servants some of the many blessings He granted for them, and the many kinds of things that He has done for them. He says;

(And if you would try to count the favors of Allāh, you would never be able to count them. Truly, Allāh is Forgiving, Most Merciful.) (16:18)

meaning that He pardons and forgives them. If He were to ask you to thank Him for all of His blessings, you would not be able to do so, and if He were to command you to do so, you would be incapable of it. If He punishes you, He is never unjust in His punishment, but He is Forgiving and Most Merciful, He forgives much and rewards for little. Ibn Jarīr said: “It means that Allāh is Forgiving when you fail to thank Him properly, if you repent and turn to Him in obedience, and strive to do that which pleases Him. He is Merciful to you and

\[1\] At-Tabari 17:185.
does not punish you if you turn to Him and repent.”

19. And Allah knows what you conceal and what you reveal.

20. Those whom they invoke besides Allah have not created anything, but are themselves created.

21. (They are) dead, not alive; and they do not know when they will be resurrected.

Allah tells us that He knows what is hidden in people’s hearts as well as what is apparent. He will reward or punish everyone for their deeds on the Day of Resurrection. If their deeds are good then they will be rewarded, and if their deeds are evil, then they will be punished.

**The gods of the Idolators are Created, they do not create**

Then Allah tells us that the idols which people call on instead of Him cannot create anything, they are themselves created, as Al-Khalil (Ibrahim) said:

"Do you worship that which you (yourselves) carve? While

---

Allāh has created you and what you make!" (37:96).

(They are) dead, not alive means, they are inanimate and lifeless, they do not hear, see, or think.

(22. Your god is one God. But for those who believe not in the Hereafter, their hearts are in denial, and they are proud.)

(23. Certainly, Allāh knows what they conceal and what they reveal. Truly, He does not like the proud.)

None is to be worshipped except Allāh

Allāh tells us that there is none to be worshipped besides Him, the One, the Unique, the Lone, the Self-Sufficient. He tells us that the hearts of the disbelievers deny that and are astonished by that:

"Has he made the gods (all) into One God?! Verily, this is a curious thing!" (38:5).

And when Allāh alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those besides Him are mentioned, behold, they rejoice! (39:45).

(and they are proud) meaning they are too proud to worship
Allāh, and their hearts reject the idea of singling Him out, as Allāh says:

«Verily! Those who scorn My worship they will surely enter Hell in humiliation!» [40:60]

So here, Allāh says;

«Certainly», meaning truly,

«Allāh knows what they conceal and what they reveal.» meaning He will requite them for that in full.

«Truly, He does not like the proud.»

«24. And when it is said to them: ‘What is it that your Lord has revealed?’ They say: ‘Tales of the men of old!’»

«25. They will bear their own burdens in full on the Day of Resurrection, and also the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!»

The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation

Allāh informs us that when it is said to those liars,

«‘What is it that your Lord has revealed?’ They say,» not wanting to answer,

«‘Tales of the men of old!’»

meaning nothing is revealed to him, what he is reciting to us is just tales of the men of old, taken from the previous Books.
As 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)

i.e., they tell lies against the Messenger ﷺ and say things contradicting one another, but all of it is false, as Allāh says,

\[\text{Look at the parables they make of you, so they have gone astray, and they are not able to find the right way.}\]

(17:48)

Once they have gone beyond the bounds of the truth, whatever they say will be in error. They used to say that he (the Prophet ﷺ) was a sorcerer, a poet, a soothsayer, or a madman, then they settled on an idea proposed by their leader, an individual known as Al-Walīd bin Al-Mughīrah Al-Makhzūmī, when:

\[\text{He thought, and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way; then he turned back, and was proud. Then he said: "This is nothing but the magic of old."}\]

(74:18-24)

meaning something that had been transmitted and passed down. So they dispersed having agreed on this opinion, may Allāh punish them.

\[\text{They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.}\]

meaning, 'We decreed that they would say that, so they will carry the burden of their own sins and some of the burden of those who followed them and agreed with them,' i.e., they will be held guilty not only for going astray themselves, but also for tempting others and having them follow them. As it says in
a Hadith:

«Whoever invites people to guidance, he will receive a reward like that of those who follow him, without diminishing their reward in the least. And whoever invites people to misguidance, he will bear a burden of sin like that of those who follow him, without diminishing their burden in the least.»

Allāh says;

«They shall bear their own loads, and other loads besides their own; and they shall be questioned about their false allegations on the Day of Resurrection.» (29:13)

Al-‘Awfi reported from Ibn ‘Abbās that it is like the Āyah:

«That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.» (16:25)

Allāh says,

«They shall bear their own loads, and other loads besides their own» (29:13).\[^{[2]}\]

Mujāhid said: “They will bear the burden of their own sins, and they will bear the sins of those who obeyed them, but that will not lessen the punishment of those who obeyed them at all.”\[^{[3]}\]

\[^{[1]}\] Muslim 4:2060.

\[^{[2]}\] At-Ṭabari 17:191.

\[^{[3]}\] At-Ṭabari 17:190.
Those before them indeed plotted.\textsuperscript{26} But Allāh struck at the foundation of their building, the roof fell down upon them from above them, and the torment overtook them from directions they did not perceive.\textsuperscript{27} Then, on the Day of Resurrection, He will disgrace them and will say: “Where are My (so-called) partners, those over which you caused so much discord?” Those who have been given the knowledge will say: “Indeed it is a Day of disgrace and misery for the disbelievers.”

Discussion about what the previous Peoples did, and what was done to Them

\textit{Those before them indeed plotted.}\textsuperscript{26}

Al-‘Awnī reported that Ibn ‘Abbās said: “This refers to Namrūd (Nimrod), who built the tower.”\textsuperscript{[1]} Others said that it refers to Bukhtanassar (Nebuchadnezzar). The correct view is that this is said by way of example, to refute what was done by those who disbelieved in Allāh and associated others in worship with Him. As Nūh said,

\textit{“And they have hatched a mighty scheme.”} (71:22)

meaning, they used all sorts of ploys to misguide their people, and tempted them to join them in their Shirk via all possible means. On the Day of Resurrection their followers will say to them:

\textit{“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)

\textsuperscript{[1]} Aṭ-Ṭabari 17:193.
meaning, He uprooted it and brought their efforts to naught. This is like the Ayah:

"Every time they kindled the fire of war, Allah extinguished it." [5:64]

and

"But Allah’s (torment) reached them from a place where they were not expecting it, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. So then take admonition, O you with eyes (to see)." [59:2]

Allah says here:

"but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. Then, on the Day of Resurrection, He will disgrace them" [16:26-27]

meaning, He will expose their scandalous deeds and what they used to hide in their hearts, and He will bring it out in the open. As He says,

"The Day when all the secrets will be (exposed and) examined." (86:9)

They will be displayed and made known, as found in the Two Sahih, where Ibn 'Umar reported that the Messenger of Allah ḥ said:

"لَيْفْتَحُ لَكُلِّ غَادِرٍ لَوْاءً يَوْمَ القِيَامَةِ عِنْدَ اسْتِيَةِ الْعَذَّابِ عِنْدَ يَوْمِ الْيَوْمِ الْآخِرِ، فَقَالَ: هَذِهِ عَذَّرَةُ فُلَانٍ"
"On the Day of Resurrection a banner will be set up by his backside for every deceitful person, (whose size is) in accordance with the amount of his deceit. It be said, "This is the one who deceived so-and-so, the son of so-and-so.""[^1]

Thus, what they used to plot in secret will be made public. Allāh will humiliate them before all of His creation, and the Lord will say to them, in rebuke and reprimand;

«Where are My (so-called) partners, those over which you caused so much discord?»

meaning, you fought and made enemies for their sake, so where are they now to help and save you?

«Can they help you or (even) help themselves?» [26:93]

«Then will (man) have no power, nor any helper.» [86:10]

When evidence and proof is established against them, and the Word (of Allāh) is justified against them, and they will be unable to give any excuse, realizing that escape is impossible, then

«Those who have been given the knowledge will say»

who are the leaders in this world and the Hereafter and who know about the truth in this world and the Hereafter - will say,

«Indeed it is a Day of disgrace and misery for the disbelievers.»

meaning, today those who disbelieved in Allāh and worshipped others who have no power either to benefit or to harm them are now surrounded by disgrace and punishment.

28. Those whose lives the angels take while they are doing wrong to themselves. Then, they will (falsely) submit (saying): “We did not do any evil.” (The angels will reply): “Yes! Truly, Allâh is Most Knowing of what you did.”

29. “So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant.”

The Condition of the Disbeliever during and after Death

Allâh informs us of the state of the idolators who are doing wrong to themselves when death approaches and the angels come to seize their evil souls.

Then, they will (falsely) submit meaning, they will make it appear as if they used to listen and obey by saying,

We did not do any evil. Similarly, on the Day of Resurrection, they will say,

By Allâh, our Lord, we were not idolators. [6:23]

On the Day when Allâh will resurrect them all together; then they will swear to Him as they swear to you. [58:18]

Allâh says, rejecting what they say,

“Yes! Truly, Allâh is Most Knowing of what you did. So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant.” (16:28-29), meaning, a miserable position in the abode of humiliation for
those who were too arrogant to pay attention to the signs of Allah and follow His Messengers. They will enter Hell from the day they die with their souls, and their bodies will feel the heat and hot winds of their graves. When the Day of Resurrection comes, their souls will be reunited with their bodies, to abide forever in the fire of Hell, and

\[ \text{It will not be complete enough to kill them nor shall its torment be lightened for them.} \] (35:36)

As Allah says,

\[ \text{The Fire, they are exposed to it morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir’awn’s people to enter the severest torment!”} \] (40:46).
30. And (when) it is said to those who had Taqwā (piety and righteousness), "What is it that your Lord has revealed?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of those who have Taqwā.

31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, in it they will have all that they wish. Thus Allah rewards those who have Taqwā.

32. Those whose lives the angels take while they are in a pious state saying (to them) "Salāmun 'Alaikum (peace be on you!). Enter Paradise because of what (good) you used to do (in the world)."

What the Pious say about the Revelation, their Reward and their Condition during and after Death

Here we are told about the blessed, as opposed to the doomed, who, when they are asked,

What is it that your Lord has revealed?

they will reluctantly answer, "He did not reveal anything, these are just the fables of old." But the blessed, on the other hand, will say, "That which is good," meaning - He revealed something good, meaning mercy and blessings for those who followed it and believed in it. Then we are told about Allah's promise to His servants which He revealed to His Messengers. He says:

For those who do good in this world, there is good

This is like the Ayah,

Whoever works righteousness - whether male or female - while being a true believer verily, to him We will give a good life, and We shall certainly reward them in proportion to the best of
what they used to do. (16:97),
which means that whoever does good in this world, Allâh will
reward him for his good deeds in this world and in the next.
Then we are told that the home of the Hereafter will be better,
i.e., better than the life of this world, and that the reward in
the Hereafter will be more complete than the reward in this
life, as Allâh says,

«وَسَأَلَّنَّكُمْ أَيُئِبُونَ أَيُهدِينَ وَيُصَاحِبُونَ قُرُبَانَ اللَّهِ»

«But those who were given (religious) knowledge said: “Woe to
you! The reward of Allâh (in the Hereafter) is better» [28:80]
and,

«وَمَا عَنَّكَ أَنَّ اللَّهَ خَيْرُ الْخَيْرَاتِ»

«and what is with Allâh for the righteous is better.» [3:198]
and;

«فَأَلَّا كَيْفَ مَعَ اللَّهِ مَانِعٌ لِّلْخَيْرَاتِ»

«Although the Hereafter is better and enduring» (87:17).
Allâh said to His Messenger கை:

«وَأَلَّا كَيْفَ مَعَ اللَّهِ مَانِعٌ لِّلْخَيْرَاتِ»

«And indeed the Hereafter is better for you than the present»
(93:4).
Then Allâh describes the abode of the Hereafter, saying,

«وَأَلَّا كَيْفَ مَعَ اللَّهِ مَانِعٌ لِّلْخَيْرَاتِ»

«And excellent indeed will be the home (i.e. Paradise) of those
who have Taqwâ.»

«أَدَيْنَٰكَ مَعَ اللَّهِ مَانِعٌ لِّلْخَيْرَاتِ»

«‘Adn (Eden) Paradise (Gardens of Eternity)» refers to the home of
the Muttaqûn, i.e., in the Hereafter they will have Gardens of
Eternity in which they will dwell forever.

«وَأَلَّا كَيْفَ مَعَ اللَّهِ مَانِعٌ لِّلْخَيْرَاتِ»

«under which rivers flow» meaning, between its trees and
palaces.

«أَلَّا كَيْفَ مَعَ اللَّهِ مَانِعٌ لِّلْخَيْرَاتِ»
meaning, this is how Allah rewards everyone who believes in
Him, fears Him, and does good deeds.

Then Allah tells us about their condition when death
approaches them in a good state, i.e., free from Shirk, impurity
and all evil. The angels greet them and give them the good
news of Paradise, as Allah says:

Verily, those who say: “Our Lord is Allah (alone),” and then
behave righteously, on them the angels will descend (at the time
of their death) (saying): “Fear not, nor grieve! But receive the
good news of Paradise as you have been promised! We have
been your friends in the life of this world and are (so) in the
Hereafter. In it you shall have (all) that your souls desire, and
in it you shall have (all) that you ask for. An entertainment
from (Allah), the Oft-Forgiving, Most Merciful.” (41:30:32)

We have already referred to the Hadiths that have been
reported on the taking of the soul of the believer and the soul
of the disbeliever, when we discussed the Ayah,

Allah will keep firm those who believe, with the word that
stands firm in this world (i.e. they will keep on worshipping
Allah Alone and none else), and in the Hereafter. And Allah
will cause the wrongdoers to stray, and Allah does as He
wills. (14:27)
33. Are they but waiting for the angels to come to them, or there comes the command of your Lord? Thus did those before them. And Allāh did not wrong them, but they were wrongdoing themselves.

34. Then, they were afflicted by their evil deeds, and they were surrounded by that which they used to mock.

The Disbelievers’ Refrain from Faith means that They were simply awaiting Punishment

Threatening the idolators for their persistence in falsehood and their conceited delusions about this world, Allāh says: Are these people waiting only for the angels to come and take their souls? Qatādah said:

"Or there comes the command of your Lord? means the Day of Resurrection and the terror that they will go through."

"Thus did those before them." means, thus did their predecessors and those who were like them among the idolators persist in their Shirk, until they tasted the wrath of Allāh and experienced the punishment and torment that they suffered.

"And Allāh did not wrong them." because by sending His Messengers and revealing His Books He gave them enough warning and clearly demonstrated His proofs to them.

"but they were wrongdoing themselves." meaning, by opposing the Messengers and denying what they brought. For this reason

435. And those who worshipped others with Allah said: "If Allah had so willed, neither we nor our fathers would have worshipped any but Him nor would we have forbidden anything without (a command from) Him." Those before them did the same. Then! Are the Messengers charged with anything but to
clearly convey the Message?»

«36. And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allāh (Alone), and shun the Ṭāghūt (all false deities)." Then among them were some whom Allāh guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).»

«37. [Even] if you desire that they be guided, then verily, Allāh does not guide those whom He allowed to stray, and they will have no helpers.»

The Idolators Argument that their Shirk was Divinely decreed, and the Refutation of this Claim

Allāh tells us about the idolators delusion over their Shirk, and the excuse they claimed for it based on the idea that it is ordained by divine decree. He says:

السَّابِقُونَ إِلَى اللَّهِ مَا عَبَدُوْا مِن دُونِهِ مُعْلِمُ وَلَا مُأْتِمُوْا وَلَا حَرَّمُوْا مِن دُونِهِ مُعْلِمُ

(They say:) "If Allāh had so willed, neither we nor our fathers would have worshipped any but Him, nor would we have forbidden anything without (a command from) Him."

They had superstitious customs dealing with certain animals, e.g. the Bahīrah[1] the Sā'ibah and the Waṣīlah and other things that they had invented and innovated by themselves, with no revealed authority. The essence of what they said was: "If Allāh hated what we did, He would have stopped by punishing us, and He would not have enabled us to do it." Rejecting their confusing ideas, Allāh says:

مَكْرُ ۛ عَلَى ٱلرُّسُلِ إِلاَّ أَلْبَسُ ٱلْسُّبُوتُ

«Are the Messengers charged with anything but to clearly convey the Message?»

meaning, the matter is not as you claim. It is not the case that Allāh did not rebuke your behavior; rather, He did rebuke you, and in the strongest possible terms, and He emphatically

[1] See the Tafsīr of Sūrah Yūnus nos. 59-60.
forbade you from such behavior. To every nation - that is, to every generation, to every community of people - He sent a Messenger. All of the Messengers called their people to worship Allāh (Alone) as well as forbidding them from worshipping anything or anybody except for Him.

«Worship Allāh (Alone), and shun the Ṭāghūt (all false deities).»

Allāh continued sending Messengers to mankind with this Message, from the first incidence of Shirk that appeared among the Children of Ādam, in the people to whom Nūh was sent - the first Messenger sent by Allāh to the people of this earth - until He sent the final Messenger, Muḥammad 使者, whose call was addressed to both men and Jinn, in the east and in the west. All of the Messengers brought the same Message, as Allāh says:

«وَمَا أُرْسِلْنَا بِنَّا فَيْلِيكُمْ مِن رَّسُولٍ إِلَّا نُوحٍ إِلَيْهِ أُتِبْتُ إِنَّ لَنَّا لَإِلَهٌ أَلَّا إِنَّا لَقَانِدُونَ»

«And We did not send any Messenger before you (O Muḥammad) but We revealed to him (saying): None has the right to be worshipped but I (Allāh), so worship Me (alone and none else).”» (21:25)

«وَرَسَّلْنَا مِنْ أُسْلِمًا بِنَّا فَيْلِيكُمْ مِن نُوحًا أُتِبْتُ إِلَيْهِ ﴿إِنَّ لَنَّا لَإِلَهٌ إِنَّا لَقَانِدُونَ»

«And ask (O Muḥammad) those Messengers of Ours whom We sent before you: “Did We ever appointed to be worshipped besides the Most Gracious (Allāh)?”» (43:45)

And in this Āyah, Allāh says:

«وَلَا تَحْكُوا مِن حِكْمَتِنَا حَتَّى أَتْلُوَنَّ أَبِي أُسْلِمًا أُتِبْتُ إِنَّ لَنَّا لَإِلَهٌ أَلَّا إِنَّا لَقَانِدُونَ»

«And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allāh (alone), and shun the Ṭāghūt (all false deities).”»

So how could any of the idolators say,

«إِنَّ لَنَّا لَإِلَهٌ إِنَّا لَقَانِدُونَ»

«If Allāh had so willed, we would not have worshipped any but Him.»
The legislative will of Allah is clear and cannot be taken as an excuse by them, because He had forbidden them to do that upon the tongue of His Messengers, but by His universal will [i.e., by which He allows things to occur even though they do not please Him] He allowed them to do that as it was decreed for them. So there is no argument in that for them. Allah created Hell and its people both the Shayatin (devils) and disbelievers, but He does not like His servants to disbelieve. And this point constitutes the strongest proof and the most unquestionable wisdom.

Then Allah informs us that He rebuked them with punishment in this world, after the Messengers issued their warning, thus He says:

\[
\text{فَقَالَتْ عِبَادُ الْكَبْرِيَّةِ}
\]

\[
\text{"Then among them were some whom Allah guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth)."}
\]

This means: ask about what happened to those who went against the Messengers and rejected the truth, see how:

\[
\text{ذَٰلِكَ رَأِىٰ الْمُؤَذِّنِ بِالْقُرْآنِ}
\]

\[
\text{\textit{Allah destroyed them completely, and a similar (end awaits) the disbelievers.} (47:10)}
\]

and,

\[
\text{\textit{And indeed those before them disbelieved (the Messengers of Allah), so then how terrible was My denial (punishment)?} (67:18)}
\]

Then Allah told His Messenger that His eagerness to guide them will be of no benefit to them if Allah wills that they should be misguided, as He says:

\[
\text{وَمَنْ تُخْرِجُ اللهَ يُعْتَنِصُ فَلَنّمَّا يَخْرِجُهُ اللهُ مَنْ يَعْتَنِصُ}
\]

\[
\text{\textit{And for whoever Allah wills to try with error, you can do nothing for him against Allah} (5:41).}
\]

Noah said to his people:
"And my advice will not profit you, even if I wish to give you
good counsel, if Allah’s will is to keep you astray." (11:34).

In this Ayah, Allah says:

"(Even) if you desire that they be guided, then verily, Allah
does not guide those whom He allowed to stray." As Allah
says:

"Whomsoever Allah allows to stray, then there is no guide for
him; and He lets them wander blindly in their transgressions." (7:186)

"Truly! Those deserving the Word (wrath) of your Lord will
not believe, even if every sign should come to them - until they
see the painful torment" (10:96-97).

"then verily, Allah" meaning, this is the way in which Allah does
things. If He wills a thing, then it happens, and if He does not
will a thing, then it does not happen. For this reason Allah
says:

"Allah does not guide those whom He allowed to stray,"
meaning the one whom He has caused to go astray, so who
can guide him apart from Allah? No one.

"And they will have no helpers." means, they will have no one to
save them from the punishment of Allah,

"Surely, His is the creation and commandment. Blessed is
Allāh, the Lord of all that exists! (7:54).

38. And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.

39. In order that He may make clear to them what they differed over, and so that those who disbelieved may know that they were liars.

40. Verily, Our Word to a thing when We intend it, is only that We say unto it: “Be!” - and it is.

The Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allāh

Allāh tells us that the idolators swore by Allāh their strongest oaths, meaning that they made oaths swore fervently that Allāh would not resurrect the one who died. They considered that to be improbable, and did not believe the Messengers when they told them about that, swearing that it could not happen. Allāh said, refuting them:

Yes, meaning it will indeed happen,

(a promise (binding) upon Him in truth,) - meaning it is inevitable,

but most of mankind know not.) means, because of their ignorance they oppose the Messengers and fall into disbelief. Then Allāh mentions His wisdom and the reason why He will resurrect mankind physically on the Day of Calling (between the people of Fire and of Paradise). He says,
In order that He may make clear to them means, to mankind,

what they differed over, means, every dispute.

that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise). (53:31)

and so that those who disbelieved may know that they were liars, meaning that they lied in their oaths and their swearing that Allah would not resurrect those who die. Thus they will be pushed down by force to the Fire with horrible force on the Day of Resurrection, and the guards of Hell will say to them:

This is the Fire which you used to belie. Is this magic or do you not see? Taste its heat, and whether you are tolerant of it or intolerant of it - it is all the same. You are only being requited for what you have done. (52:14-16).

Then Allah tells us about His ability to do whatever He wills, and that nothing is impossible for Him on earth or in heaven. When He wants a thing, all He has to do is say to it "Be!" and it is. The Resurrection is one such thing, when He wants it to happen, all He will have to do is issue the command once, and it will happen as He wills, as He says:

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

and,

The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. (31:28)

And in this Ayah, Allah says:
Verily, Our Word to a thing when We intend it, is only that We say to it: "Be!" - and it is.

meaning, We issue the command once, and then it happens.

Allah does not need to repeat or confirm whatever He commands, because there is nothing that can stop Him or oppose Him. He is the One, the Compelling, the Almighty, whose power, might and dominion have subjected all things. None has the right to be worshipped except Him, and there is no Lord other than Him.

(41. And as for those who emigrated for the cause of Allah, after they had been wronged, We will certainly give them good residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew.)

(42. (They are) those who remained patient, and put their trust in their Lord.)

The Reward of the Muhajirin

Allah tells us about the reward of those who migrated for His sake, seeking His pleasure, those who left their homeland behind, brothers and friends, hoping for the reward of Allah. This may have been revealed concerning those who migrated to Ethiopia, those whose persecution at the hands of their own people in Makkah was so extreme that they left them and went to Ethiopia so that they would be able to worship their Lord. Among the most prominent of these migrants were 'Uthman bin 'Affan and his wife Ruqayyah, the daughter of the Messenger of Allah ﷺ, Ja'far bin Abi Talib, the cousin of the Messenger ﷺ, and Abu Salamah bin 'Abdul-Asad, among a group of almost eighty sincere and faithful men and women, may Allah be pleased with them. Allah promised them a great reward in this world and the next. Allah said:

(We will certainly give them good residence in this world,)
Ibn ‘Abbās, Ash-Sha‘bī and Qatādah said: (this means) “Al-Madinah.”[1] It was also said that it meant “good provision”. This was the opinion of Mujāhid.[2] There is no contradiction between these two opinions, for they left their homes and wealth, but Allāh compensated them with something better in this world. Whoever gives up something for the sake of Allāh, Allāh compensates him with something that is better for him than that, and this is what happened. He gave them power throughout the land and caused them to rule over the people, so they became governors and rulers, and each of them became a leader of the pious. Allāh tells us that His reward for the Muhājirin in the Hereafter is greater than that which He gave them in this world, as He says:

\[
\text{بِلَاءَ ا́لْآخَرِ أَكْبَرُ} \\
\text{but indeed the reward of the Hereafter will be greater}
\]

meaning, greater than that which We have given you in this world.

\[
\text{إِنَّ أَقْصَائِكُمَا يَسِنُّونَ} \\
\text{if they but knew!}
\]

means, if those who stayed behind and did not migrate with them only knew what Allāh prepared for those who obeyed Him and followed His Messenger ﷺ. Then Allāh describes them as:

\[
\text{الَّذِينَ صَبَرُوا وَرَضَىَ بِمَاتِهِمْ} \\
\text{those who remained patient, and put their trust in their Lord.} \text{[16:42],}
\]

meaning, they bore their people’s persecution with patience, putting their trust in Allāh Who made their end good in this world and the Hereafter.

\[
\text{وَرَبَّنَا أَرْسَلْنَا بِقِيلَةٍ إِلَّا يُبَيِّنُنَا لَهُمْ قَضَىَهُمْ أَفْلاِمَةً إِنَّكَ لَا تَسْتَاوِينَ} \\
\text{بالَّذِينَ يُجْتَرِرُونَ وَأَلْقَوْا إِلَىُ الْأَقْصَى} \\
\text{43. And We sent not (as Our Messengers) before you (O}
\]

Muḥammad) any but men, whom We sent revelation. So ask Ahl Adh-Dhikr, if you know not.

44. With clear signs and Books (We sent the Messengers). And We have also revealed the Dhikr to you so that you may clearly explain to men what was revealed to them, and that perhaps they may reflect.

Only Human Messengers have been Sent

Ad-Daḥḥāk said, reporting from Ibn ‘Abbās: “When Allāh sent Muḥammad ﷺ as a Messenger, the Arabs, or some of them, denied him and said, ‘Allāh is too great to send a human being as a Messenger.’ Then Allāh revealed:

أَ أَنَّ الْكَرِىْلَ عَمَّانَ أُوْجُسْنَا إِلَىٰ يَكَٰبُرُ نُوحَ يَكُونُ مَنْ أَنْفَكُ النَّاسِ

(Is it a wonder to people that We have sent Our Inspiration to a man from among themselves (saying): “Warn mankind…”)

and He said,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا يَكَٰبُرُ نُوحَ يَكُونُ مَنْ أَنْفَكُ النَّاسِ

(And We sent not (as Our Messengers) before you (O Muḥammad) any but men, whom We sent Revelation. So ask Ahl Adh-Dhikr, if you know not).

meaning, (ask) the people of the previous Books, were the Messengers that were sent to them humans or angels? If they were angels, then you have the right to find this strange, but if they were human, then you have no grounds to deny that Muḥammad ﷺ is a Messenger.

Allāh says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا يَكَٰبُرُ نُوحَ يَكُونُ مَنْ أَنْفَكُ النَّاسِ

(And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships.)

[12:109]

and not from among the people of heaven as you say.”[1] It was reported by Mujāhid from Ibn ‘Abbās that what is meant

by Ahl Adh-Dhikr is the People of the Book.\footnote{Aṣ-Ṭabari 17:208.} This is as Allāh says:

‘Say: “Glorified be my Lord! Am I anything but a man, sent as a Messenger?” And nothing prevented men from believing when the guidance came to them, except that they said: “Has Allāh sent a man as (His) Messenger?”’ (17:93-94)

‘And We never sent before you (O Muḥammad) any of the Messengers but verily, they ate food and walked in the markets.’ (25:20)

‘And We did not create them (the Messengers, with) bodies that did not eat food, nor were they immortals.’ (21:8)

‘Say (O Muḥammad): “I am not a new thing among the Messengers.”’ (46:9),

‘Say (O Muḥammad): “I am only a man like you. It has been revealed to me.”’ (18:110)

Then Allāh informs those who doubt that a Messenger can be a human to ask those who have knowledge of the previous Scriptures about the Prophets who came before: were their Prophets humans or angels? Then Allāh mentions that He has sent them,

\textit{with clear signs}, meaning proof and evidence, and

\[ 
\text{And everything they have done is noted in (their) Records (of deeds) [Zubur]} \] (54:52)

\[ 
\text{And indeed We have written in Az-Zabūr after the Dhikr[2] that My righteous servant shall inherit the land (i.e. the land of Paradise).} \] (21:105)

Then Allāh says:

\[ 
\text{And We have also revealed the Dhikr to you}, meaning the Qurān,
\]

\[ 
\text{so that you may clearly explain to men what was revealed to them.} \]

meaning, sent down from their Lord, because you know the meaning of what Allāh has revealed to you, and because of your understanding and adherence to it, and because We know that you are the best of creation and the leader of the Children of Ādam. So that you may explain in detail what has been mentioned in brief, and explain what is not clear.

[1] At-Ṭabari 17:211

[2] Here the meaning includes all the revealed Holy Books the Tawrāh (Torah), the Injīl (Gospel), the Zabūr (Psalms), the Qurān, as it is interpreted by the scholars of Tafsīr. See the explanation of Sūrat Al-Anbiyā’, no. 105 for the details.

[3] In this Āyah, Adh-Dhikr is explained by the scholars with the same meaning as Al-Lawh Al-Mahfūẓ, the Preserved Tablet upon which all of the divine decree has been recorded. See the previous reference.
45. Do then those who devise evil plots feel secure that Allah will not cause them to sink into the earth, or that torment will not seize them from where they do not perceive it?

46. Or that He may punish them in the midst of their going to and fro (in their livelihood), so that there be no escape for them (from Allah’s punishment)?

47. Or that He may punish them where they fear it most? Indeed, Your Lord is full of kindness, Most Merciful.

How the Guilty can feel Secure

Allah informs us about His patience, and how He delays the punishment for the sinners who do evil things and call others to do likewise, plotting to call others to do evil - even though He is able to make the earth swallow them or to bring His wrath upon them.
from where they do not perceive it\(^\text{[1]}\)}, meaning in such a way that they do not know where it comes from. As Allâh says:

\[
\text{Do you feel secure that He Who is over the heaven (Allâh), will not cause you to sink into the earth, when it quakes? Or do you feel secure that He Who is over the heaven (Allâh), will not send a storm of stones upon you? Then you shall know how My warning really is.} \quad (67:16-17).
\]

\[
\text{Or that He may punish them in the midst of their going to and fro.}
\]

meaning, when they are busy with their daily business, travel, and other distracting activities. Qatâdah and As-Suddi said:

\[
\text{Their going to and fro means their journeys.}^\text{[1]} \quad \text{As Allâh says:}
\]

\[
\text{Did the people of the towns feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns feel secure against the coming of Our punishment in the forenoon while they were playing?} \quad (7:97-98)
\]

\[
\text{so that there be no escape for them (from Allâh’s punishment)?} \quad \text{meaning, it is not impossible for Allâh, no matter what their situation.}
\]

\[
\text{Or that He may punish them where they fear it most?} \quad \text{meaning, or Allâh will take from them what they most fear,}
\]

\[\text{[1] Aţ-Ṭabari 17:213.}\]
which is even more frightening, because when the thing you most fear to happen does happen, this is even worse. Hence Al-‘Awfī reported that Ibn ‘Abbās said that,

أَوْ يَبَلَّغُهُمْ عَلَىٰ اِلْخَرَافَةِ

(Or that He may punish them where they fear it most?)

means that Allāh is saying: If I wish, I can take him after the death of his companion and after he has become frightened of that.\(^{[1]}\) This was also reported from Mujāhid, Aq-Dāḥāk, Qatādah and others.\(^{[2]}\)

Then Allāh says:

إِنَّ رَبِّي فَضُلُّ الْمُعْفَرِ

(Indeed your Lord is full of kindness, Most Merciful.) meaning, because He does not hasten to punish, as was reported in the Two Ṣaḥīḥs:

إِلَّا أَحَدُ أَصْبَرَ عَلَىٰ أَدْيَةِ سَيِّمَةٍ مِنَ اللَّهِ إِنَّثُمْ يَجْعَلُونَهُ زَلَّةً وَهُمْ يَزْرَعُونَهُمْ وَيَعْفَافُونَ

(No one is more patient in the case of hearing offensive speech than Allāh, for they attribute to Him a son, while He [alone] is giving them provision and good health.)\(^{[3]}\)

And it is also recorded in Two Ṣaḥīḥs,

إِنَّ اللَّهَ لَيُضِلِّي لِلْظَّالِمِينَ حَتَّىٰ إِذَا أَخَذَهُمْ نَغْضَبُ

(Allāh will let the wrongdoer continue until, when He begins to punish him, He will never let him go.)\(^{[4]}\)

Then the Messenger of Allāh ﷺ recited:

وَمَلَأَ الْأُهْدَى إِذَا أَخَذَهُمْ رَبُّهُ وَوَقَعَ عَلَيْهِمْ ةَلْيَمُُمُ إِذْ أَخَذَهُمْ إِلَّاءَ كَيْبَيْدًا

(Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Indeed, His punishment is painful, (and) severe) (11:102)\(^{[4]}\)

And Allāh says:

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\(^{[1]}\) Aṭ-Ṭabari 17:214.

\(^{[2]}\) Aṭ-Ṭabari 17:215.


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

48. Have they not observed things that Allâh has created: (how) their shadows shift from right to left, prostrating to Allâh while they are humble?

49. And to Allâh prostrate all that are in the heavens and all that are in the earth, the moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].

50. They fear their Lord above them, and they do what they are commanded.

Everything prostrates to Allâh

Allâh informs us about His might, majesty and pride, meaning that all things submit themselves to Him and every created being - animate and inanimate, as well as the responsible - humans and Jînns, and the angels - all humble themselves before Him. He tells us that everything that has a shadow leaning to the right and the left, i.e., in the morning and the evening, is by its shadow, prostrating to Allâh. Mujâhid said, “When the sun passes its zenith, everything prostrates to Allâh, may He be glorified.”[1] This was also said by Qatâdah, Aḍ-Ḍâḥâk and others.[2]

while they are humble means, they are in a state of humility. Mujâhid also said: “The prostration of every thing is its shadow”,[3] and he mentioned the mountains and said that

[3] Ibid.
their prostrations are their shadows. Abu Ghālib Ash-Shaybānī said: “The waves of the sea are its prayers”. It is as if reason is attributed to these inanimate objects when they are described as prostrating, so Allāh says:

«And to Allāh prostrate all that are in the heavens and all that are in the earth, of the moving creatures»

As Allāh says:

«And to Allāh (alone) all who are in the heavens and the earth fall in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.» (13:15)

«and the angels, and they are not proud.» means, they prostrate to Allāh and are not too proud to worship Him.

«They fear their Lord above them» means, they prostrate out of fear of their Lord, may He be glorified.

«and they do what they are commanded.» meaning they continually obey Allāh, doing what He tells them to do and avoiding that which He forbids.

51. And Allāh said “Do not worship two gods. Indeed, He (Allāh) is only One God. Then fear Me Alone.”

52. To Him belongs all that is in the heavens and the earth and the religion. Will you then fear any other than Allāh?

53. And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry
aloud for help.»

«54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh).»

«55. So they are ungrateful for that which We have given them! Then enjoy yourselves but you will soon come to know.»

**Allâh Alone is Deserving of Worship**

Allâh tells us that there is no god but He, and that no one else should be worshipped except Him, alone, without partners, for He is the Sovereign, Creator, and Lord of all things.

«زَوْلَهُ الأَلِيِّمُ وَأَصِيبٌ»

«(His is the religion Wâṣiba)»

Ibn ‘Abbâs, Mujâhid, Ikrimah, Maymûn bin Mâhrân, As-Suddy, Qatâdah and others said that this means forever.\[1\] It was also reported that Ibn ‘Abbâs said, “It means obligatory.”\[2\] Mujâhid said: “It means purely for Him,” i.e., worship is due to Him Alone, from whoever is in the heavens and on earth. As Allâh says:

َقَدَّرْنَآ إِلَىٰ ذَٰلِكَ (3:83)

«Do they seek other than the religion of Allâh, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.»

This is in accordance with the opinion of Ibn ‘Abbâs and Ikrimah, which is that this Âyah is merely stating the case. According to the opinion of Mujâhid, it is by way of instruction, i.e., it is saying: You had better fear associating partners in worship with Me, and be sincere in your obedience to Me. As Allâh says:

«(16) يَا أَيُّ الْيَهَودِ الَّذِينَ كَفَّارٌ»

\[1\] At-Tabari 17:222.

\[2\] At-Tabari 17:223.
Surely, the pure religion (sincere devotion) is for Allah only.}
(39:3)

Then Allah tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them.

Then, when harm touches you, to Him you cry aloud for help.

meaning because you know that none has the power to remove that harm except for Him, so when you are harmed, you turn to ask Him for help and beg Him for aid. As Allah says:

And when harm touches you at sea, those that you call upon vanish, except for Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.
(17:67)

Here, Allah tells us:

Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allah). So they are ungrateful for that which We have given them!
(16:54-55)

It was said that the Lām here (translated as “So”) is an indicator of sequence, or that it serves an explanatory function, meaning, "We decreed that they would conceal the truth and deny the blessings that Allah has bestowed upon them. He is the One Who bestows blessings and the One Who removes distress." Then Allah threatens them, saying:

Then enjoy yourselves meaning, do what you like and enjoy what you have for a little while.
shall certainly be questioned about (all) that you used to fabricate.

56. And they assign a portion of that which We have provided them with, to what they have no knowledge of (false deities). By Allah, you

57. And they assign daughters to Allah! Glorified (and Exalted) is He (above all that they associate with Him!). And for themselves (they assign) what they desire.

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inner grief.

59. He hides himself from the people because of the evil of what he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision.

60. For those who do not believe in the Hereafter is an evil description, and for Allah is the highest description. And He is the All-Mighty, the All-Wise.
Among the Behavior of the Idolators was vowing to Things that Allāh had provided for Them to their gods

Allāh tells us about some of the heinous deeds of those who used to perform baseless worship of other gods besides Him, such as idols and statues, with no grounds for doing so. They gave their idols a share of that which Allāh had provided for them,

\[\text{فَقَالُوا: } خَلَقَناً مِنَ الدِّينِ يَسِيرٍ، وَخَلَقْنَاهُمْ لِشَرَابٍ، وَنَكَّذَبْنَاهُمْ، وَنَصَادِقَنَّهُمْ لَكَنَّا نَبِلٌ إِلَيْهِ.\]

\[\text{They say: "This is for Allāh," according to their claim, "and this is for our partners." But the share of their "partners" is not directed to Allāh, while the share of Allāh is directed to their "partners"! How evil is that with which they judge!} \]
\[\text{(6:136)}\]

That is they assigned a share for their idols as well as Allāh, but they gave preference to their gods over Him, so Allāh swore by His Almighty Self to question them about these lies and fabrications. He will most certainly call them to account for it and give them the unrelenting punishment in the fire of Hell. So He says,

\[\text{لَائِكَ لَأُجِبْنَهُمْ عَنَّكَ كَنُودٌ مَّنْ فَرَّقَ.}\]

\[\text{By Allāh, you shall certainly be questioned about (all) that you used to fabricate.}\]

Then Allāh tells us how they used to regard the angels, who are servants of the Most Merciful, as being female, and that they considered them to be Allāh’s daughters, and they worshipped them with Him. In all of the above, they made very serious errors. They attributed offspring to Him when He has no offspring, then they assigned Him the kind of offspring they regarded as inferior, namely daughters, which they did not even want for themselves, as He said:

\[\text{أَلَمَّا أَنْزَلْنَا الْعَذَابَ عَلَى الْجَمَاعَةِ؟} \]

\[\text{Are the males for you and the females for Him? That is indeed an unfair division!} \]
\[\text{(53:21-22)}\]

And Allāh says here:
And they assign daughters unto Allâh! Glorified (and Exalted) is He. meaning, above their claims and fabrications.

But no! It is from their falsehood that they say: "Allâh has begotten." They are certainly liars! Has He (then) chosen daughters rather than sons? What is the matter with you? How do you decide? (37:151-154)

meaning they choose the males for themselves, rejecting the daughters that they assign to Allâh. Exalted be Allâh far above what they say!

The Idolators' Abhorrence for Daughters

And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark meaning with distress and grief.

and he is filled with inner grief meaning he is silent because of the intensity of the grief he feels.

He hides himself from the people meaning he does not want anyone to see him.

because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? meaning should he keep her, humiliating her, not letting her inherit from him and not taking care of her, preferring his
male children over her?

«أَلَيْ يَبْتُلُونَ فِي الْرَّبِّ»

(or bury her in the earth?) meaning bury her alive, as they used to do during the days of ignorance. How could they dislike something so intensely, yet attribute it to Allâh?

«وَلَا سَأَّلُونَ الْحَكِيمَ»

(Certainly, evil is their decision.) meaning how evil are the words they say, the way they want to share things out and the things they attribute to Him. As Allâh says:

«وَأَيُّهَا الْيَتَّمَّرُ أَخْذُهُمْ يَتَبَرَّأُ بِمَا ضَرَّبُ إِلَيْهِمْ شَكَّ طَلِيدٍ وَحَفْظُ مُسَوِّدٍ وَقُونُ كَبِيرٍ»

(And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief?) (43:17).

Here, Allâh says:

«إِلَّا ذَٰلِكَ لَا يُؤْمِنُونَ بِالآخِرَةِ مِنَ الْكَفِيرِينَ»

(For those who do not believe in the Hereafter there is an evil description.)

meaning, only imperfection is to be attributed to

«وَقَدَ أَطْلَقَ النَّاسَ أَلْفَيْنَ»

(and for Allâh is the highest description) meaning He is absolutely perfect in all ways and this absolute perfection is His Alone.

«وَقَدَ أَطْلَقَ النَّاسَ أَلْفَيْنَ»

(And He is the All-Mighty, the All-Wise.)

61. And if Allâh were to punish (all) mankind for their wrongdoing, He would not leave on it (the earth) a single moving creature, but He defers them to an appointed term; and when their term comes, they can neither delay nor advance it an hour (or a moment).»
62. They assign to Allah that which they dislike (for themselves), and their tongues assert the lie that the better things will be theirs. No doubt the Fire is for them, and they will be forsaken.

Allah does not immediately punish for Disobedience

Allah tells us about His patience with His creatures, even though they do wrong. If He were to punish them for what they have done, there would be no living creature left on the face of the earth, i.e., He would have destroyed every animal on earth after destroying the sons of Adam. But the Lord - magnificent is His glory - is forbearing and He covers people's faults. He waits until the appointed time, i.e., He does not rush to punish them. If He did, then there would be no one left. Ibn Jarir reported that Abu Salamah said: "Abu Hurayrah heard a man saying, 'The wrongdoer harms no one but himself.' He turned to him and said, 'That is not true, by Allah! Even the buzzard dies in its nest because of the sins of the wrongdoer.'"[1]

They attribute to Allah what They Themselves dislike

They assign to Allah that which they dislike (for themselves),

meaning, daughters, and partners, who are merely His servants, yet none of them would like to have someone sharing in his wealth.

and their tongues assert the lie that the better things will be theirs.

This is a denunciation of their claims that better things will be theirs in this world, and in the Hereafter. Allah tells us about what some of them said, as in the Ayat:

«And if We give man a taste of mercy from Us, and then take it from him, verily! He is hopelessly, ungrateful. But if We let him taste of goodness after harm has touched him, he is sure to say: “Ills have departed from me.” Surely, he is cheerful, and boastful (ungrateful to Allâh).» (11:9-10)

«And if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to me; I do not think that the Hour will occur. But if I am brought back to my Lord, then, with Him, there will surely be the best for me." Then, We will certainly show the disbelievers what they have done, and We shall make them taste severe torment.» (41:50)

«Have you seen the one who disbelieved in Our Ayât and said: "I shall certainly be given wealth and children (if I came back to life)."» (19:77)

Allâh tells us about one of the two men:

«فَخَذَّلَهُمْ وَهُوَ طَالِبٌ لِّغَيْفٍ قَالَ مَا أَطْرَفْنَاهُ أَنْ يُبِدَّ حَدِيدٌ لِّبَيَانِكُمْ وَمَا أَطْرَفْنَاهُ الْكَعْبَةَ قَالَهُمْ وَلَمْ يَرْفَعْنَ إِلَيْهِ إِلَّا مَدْرَاسٌ ضِيقٌ نَّفَضَّاهَا مَطَالَبَكُمْ»

«He went into his garden while wronging himself. He said: "I do not think that this will ever perish. And I do not think that the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), then surely, I shall find better than this when I return to Him."» (18:35-36)

These people combined bad deeds with the false hopes of being rewarded with good for those bad deeds, which is impossible.

Thus Allâh refuted their false hopes, when He said:

«لا جَرَمٌ»

«No doubt», meaning, truly it is inevitable that
«for them is the Fire», meaning, on the Day of Resurrection.

«and they will be forsaken». Mujāhid, Sa‘īd bin Jubayr, Qatādah and others said: “This means they will be forgotten and neglected there.”[1] This is like the Āyah:

«So today We forget them just as they forgot meeting on this day of theirs.» (7:51).

It was also reported from Qatādah that,

«they will be forsaken» means ‘they are hastened into the Fire.’[2]

There is no contradiction between the two, because they will be hastened into the Fire on the Day of Resurrection, then they will be forgotten there, i.e., left to dwell there for eternity.

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

64. And We have not revealed the Book to you, except that you may clearly explain to them those things in which they differ, and (as) a guidance and a mercy for a people who believe.

65. And Allāh sends water down from the sky, then He revives the earth with it after its death. Surely that is a sign for people who listen.

Finding Consolation in the Reminder of Those Who came before

Allah says, 'He sent Messengers to the nations of the past, and they were rejected. You, O Muhammad, have an example in your brothers among the Messengers, so do not be distressed by your people's rejection. As for the idolators' rejection of the Messengers, the reason for this is that the Shaytan made their deeds attractive to them.'

So today he (Shaytan) is their helper, meaning they will be suffering punishment while Shaytan is their only helper, and he cannot save them, so they have no one to answer their calls for help, and theirs is a painful punishment.

The Reason why the Qur'an was revealed

Then Allah says to His Messenger that He has revealed the Book to him to explain the truth to mankind in matters which they dispute over. So the Qur'an is a decisive arbitrator for every issue that they argue about.

And (as) a guidance meaning, for their hearts.

And a mercy meaning, for the one who adheres to it.

For a people who believe. Just as Allah causes the Qur'an to bring life to hearts that were dead from disbelief, so He brings the earth to life after it has died, by sending down water from the sky.

Surely that is a sign for people who listen meaning those who understand the words and their meanings.
66. And there is indeed a lesson for you in the An'am (cattle). We have made a drink for you out of what is in its belly, from between excretions and blood, pure milk; palatable to the drinkers.

67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. There is indeed a sign in this for those of reason.

Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine

(there is for you) - O mankind -

(in the cattle) - meaning camels, cows and sheep,

(a lesson) meaning a sign and an evidence of the wisdom, power, mercy and kindness of the Creator.

(We have made a drink for you out of what is in its belly)
meaning its singular forms refers to one cattle, or it could refer to the whole species. For cattle are the creatures which provide a drink from what is in their bellies and in another Ayah it is 'in their bellies.' Either way is plausible.

He said,

(from between excretions and blood, pure milk)
meaning it is free of blood, and is pure in its whiteness, taste and sweetness. It is between excrement and blood in the belly of the animal, but each of them goes its own way after the food has been fully digested in its stomach. The blood goes to the veins, the milk goes to the udder, the urine goes to the bladder and the feces goes to the anus. None of them gets
mixed with another after separating, and none of them is affected by the other.

\textit{pure milk; palatable to the drinkers.} meaning nothing to cause one to choke on it.

When Allah mentions milk and how He has made it a palatable drink for mankind, He follows this with a reference to the drinks that people make from the fruits of the date palm and grapevine, and what they used to do with intoxicating \textit{Nabīdh} (drink made from dates) before it was forbidden. Thus He reminds them of His blessings, and says:

\textit{And from the fruits of date palms and grapes, you derive strong drink.}

This indicates that it was permissible to drink it before it was forbidden. It also indicates that strong drink (i.e., intoxicating drink) derived from dates is the same as strong drink derived from grapes. Also forbidden are strong drinks derived from wheat, barley, corn and honey, as is explained in detail in the Sunnah.

\textit{strong drink and a goodly provision.}

Ibn ‘Abbās said: “Strong drink is the product of these two fruits that is forbidden, and the good provision is what is permitted of them.”\textsuperscript{1} According to another report: “Strong drink is its unlawful, and the goodly provision is its lawful,”\textsuperscript{2} referring to the fruits when they are dried, like dates and raisins, or products derived from them such as molasses, vinegar and wine (of grapes, dates) which are permissible to drink before they become strong (becomes alcoholic), as was stated in the Sunnah.

\textit{There is indeed a sign in this for those of reason.}

\textsuperscript{1} At-Tabari 17:241.

\textsuperscript{2} At-Tabari 17:242.
It is appropriate to mention reason here, because it is the noblest feature of man. Hence Allah forbade this Ummah from drinking intoxicants, in order to protect their ability to reason. Allah says:

And We placed gardens of date palms and grapes in it, and We caused springs of water to gush forth in it. So that they may eat of its fruit - while their hands did not make it. Will they not then give thanks? Glory be to Him Who created all the pairs of that which the earth produces, as well as their own (human) kind (male and female), and of that which they know not. (36:34-36)

And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect."

"Then, eat of all fruits, and follow the routes that your Lord made easy (for you)." There comes forth from their bellies,
a drink of varying colors, in which there is a cure for men.
There is indeed a sign in that for people who reflect.

In the Bee and its Honey there is Blessing and a Lesson

What is meant by inspiration here is guidance. The bee is guided to make its home in the mountains, in trees and in structures erected by man. The bee’s home is a solid structure, with its hexagonal shapes and interlocking forms there is no looseness in its combs. Then Allāh decrees that the bee will have permission to eat from all fruits and to follow the ways which Allāh has made easy for it, where it wants to go in the vast spaces of the wilderness, valleys and high mountains. Then each bee comes back to its hive without swerving to the right or left, it comes straight back to its home where its offspring and honey are. It makes wax from its wings, and regurgitates honey from its mouth, and lays eggs from its rear, then the next morning it goes out to the fields again.

«لا تَأْثِرُ نَّاسٍ كَذَٰلِكَ ۗ وَهُمْ بِآيَاتِنَا مُبَارِكُونَ»

«(and follow the routes of your Lord made easy (for you))»

Qatādah and ‘Abdur-Rahmān bin Zayd bin Aslam said: “This means, in an obedient way”, understanding it to be a description of the route of migration. Ibn Zayd said that this is like the Āyah:

«وَهُمْ ۖ خَيْرٌ مِّنَ الْجَاهِلِينَ ۖ وَخَيْرٌ مِّنَ الْجَاهِلِينَ عَسَىٰ رَبُّ ۗ وَهُمْ بِآيَاتِنَا مُبَارِكُونَ»

«And We have subdued them for them so that some they may ride and some they may eat.» (36:72)[3]

He said: “Do you not see that they move the bees’ home from one land to another, and the bees follow them?” The first opinion is clearly the more likely, as it describes the routes that the bees follow, i.e., ‘follow these routes as they are easy

[1] The word translated here as “made easy” is Dhululan. This may be understood as meaning “made easy”, in which case it refers to the routes followed by the bees, or it may be understood as meaning “subjugated”, in which case it refers to the bees themselves. These two scholarly interpretations are the two opinions discussed here.


for you.' This was stated by Mujahid. Ibn Jarir said that both opinions are correct.\[1\]

«There comes forth from their bellies, a drink of varying colors, wherein is healing for men.»

[meaning, honey, that is] white, yellow, red, or of other good colors, depending on the different things that the bees eat.

«in which there is a cure for men.»

meaning there is a cure in honey for diseases that people suffer from. Some of those who spoke about the study of Prophetic medicine said that if [Allah] had said, 'in which there is the cure for men', then it would be the remedy for all diseases, but He said, 'in which there is a cure for men', meaning that it is the right treatment for every "cold" disease, because it is "hot", and a disease should be treated with its opposite.

Al-Bukhari and Muslim recorded in their Sahih from Qatadah from Abu Al-Mutawakkil 'Ali bin Dawsud An-Naji from Abu Sa'id Al-Khu'dri that a man came to the Messenger of Allah ﷺ and said, "My brother is suffering from diarrhea". He said,

«Give him honey to drink.» The man went and gave him honey, then he came back and said, "O Messenger of Allah! I gave him honey to drink, and he only got worse." The Prophet ﷺ said,

«Go and give him honey to drink.» So he went and gave him honey, then he came back and said, "O Messenger of Allah! it only made him worse." The Prophet ﷺ said,

«Allah speaks the truth and your brother's stomach is lying. Go and give him honey to drink.»

So he went and gave him honey, and he recovered."\[2\]

\[1\] A't-Tabari 17:249.
\[2\] Fath Al-Bari 10:178, Muslim 4:1732.
It is reported in the Two Şahihs from ‘A’ishah, may Allah be pleased with her, that the Messenger of Allah ﷺ used to like sweet things and honey.11 This is the wording of Al-Bukhārī, who also reported in his Şahihs from Ibn ‘Abbās that the Messenger of Allah ﷺ said:

"Healing is to be found in three things: the cut made by the cupper, or drinking honey, or in branding with fire (cauterizing), but I have forbidden my Ummah to use branding." 12

"There is indeed a sign in that for people who reflect." meaning in the fact that Allah inspires this weak little creature to travel through the vast fields and feed from every kind of fruit, then gather it for wax and honey, which are some of the best things, in this is a sign for people who think about the might and power of the bee’s Creator Who causes all of this to happen. From this they learn that He is the Initiator, the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, the Most Merciful.

70. And Allah created you and then He will cause you to die; and among you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allah is Knowing, capable of all things.

In Man there is a Lesson

Allah tells us that He is controlling the affairs of His servants. He is the One Who created them out of nothing, then He will cause them to die. But there are some of them that He allows to grow old, which is a physical weakness, as Allah says:

12 Fath Al-Bari 10:143.
Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness (30:54)

so that they know nothing after having known.

meaning, after he knew things, he will reach a stage where he knows nothing because of weakness of mind due to old age and senility. Thus Al-Bukhārī, when commenting on this Āyah, reported a narration from Anas bin Mālik that the Messenger of Allāh used to pray:

I seek refuge with You from miserliness, laziness, old age, senility, the punishment of the grave, the Fitnah of the Dajjāl and the trials of life and death.[1]

Zuhayr bin Abi Sulmā said, in his famous Mu‘allaqah:[2]

“I became exhausted from the responsibilities of life. Whoever lives for eighty years, no wonder he is tired. I saw death hitting people like a crazed camel, and whoever it hit dies, but whoever is not hit lives until he grows old.”

71. And Allāh honored some of you over others with wealth and properties. Then, those who are so honored will by no means hand over their wealth and properties to those (captivees of war) whom their right hands possess, so that they may be equal with them in that. Do they then deny the favor of Allāh?

[1] Fath Al-Bāri 8:239

[2] Mu‘allaqah (lit. “suspended”): during the days of Jāhiliyyah, poetry, in the form of the Qāṣīdahs or odes, was the only means of literary expression. Seven Qāṣīdahs which were masterpieces of their genre were suspended on the walls of the Ka‘bah. They are known as the “Seven Mu‘allaqāt”.
There is a Sign and a Blessing in Matters of People’s Livelihood

Allāh explains to the idolators the ignorance and disbelief involved in their claim that Allāh has partners while also admitting that these partners are His servants. In their Talbiyah[1] for Ḥajj, they used to say, “Here I am, there are no partners for You except Your own partner, You own him and everything he owns.” Allāh says, denouncing them: ‘You would not accept for your servant to have an equal share in your wealth, so how is it that Allāh would accept His servant to be His equal in divinity and glory? As Allāh says elsewhere:

{He sets forth a parable for you from yourselves: Do you have partners among those whom your right hands possess (i.e. your servant) to share as equals in the wealth We have granted you, those whom you fear as you fear each other?} (30:28)

Al-‘Awfi reported that Ibn ‘Abbās mentioned this Āyah, saying, “Allāh is saying - ‘If they did not want their servant to have a share with them in their wealth and wives, how can My servant have a share with Me in My power?’ Thus Allāh says:

{Do they then deny the favor of Allāh?}[2]

According to another report, Ibn ‘Abbās said: “How can they accept for Me that which they do not accept for themselves?”

{Do they then deny the favor of Allāh?}

meaning, they assign to Allāh a share of the tith and cattle which He has created. They denied His blessings and associated others in worship with Him. Al-Ḥasan Al-Baṣrī said: “Umar bin Al-Khaṭṭāb wrote this letter to Abu Mūsā Al-Ash‘āri: ‘Be content with your provision in this world, for the Most

[1] The audible supplication uttered upon the commencement of the Ḥajj rites, “Here I am O Allāh…”

Merciful has honored some of His servants over others in terms of provision as a test of both. The one who has been given plenty is being tested to see if he will give thanks to ALLAH and fulfill the duties which are his by virtue of his wealth...” It was reported by Ibn Abi Hātim.

72. And ALLAH has made for you mates of your own kind, and has made for you, from your mates, sons and grandsons, and has granted you good provisions. Do they then believe in false deities and deny favor of ALLAH?

Among His Blessings and Signs are Mates, Children and Grandchildren

ALLAH mentions the blessing He has bestowed upon His servant by giving them mates from among themselves, mates of their own kind. If He had given them mates of another kind, there would be no harmony, love and mercy between them. But out of His mercy He has made the Children of Ādam male and female, and has made the females wives or mates for the males. Then ALLAH mentions that from these wives He creates children and grandchildren, one’s children’s children. This was the opinion of Ibn ‘Abbās, ‘Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and Ibn Zayd.[1]

Shu’bah said, narrating from Abu Bishr from Sa’īd bin Jubayr from Ibn ‘Abbās: “Children and grandchildren, who are one’s children and one’s children’s children.”[2] It was also said that this means servants and helpers, or it means sons-in-law or in-laws. I say: if we understand

(grandsons) to refer back to wives, then it must mean children, children’s children, and sons-in-law, because they are the husbands of one’s daughter or the children of one’s wife.

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<and has granted you good provisions> meaning your food and drink. Then Allah denounces those who associate others in worship with the One Who bestows blessings on them:

<Do they then believe in false deities>, meaning idols and rivals to Allah

<and deny the favor of Allah?> meaning, by concealing the blessings that Allah has given them and attributing them to others. According to a Sahih Hadith, the Prophet said:

إِنَّ اللَّهَ يُقُولُ لِلنَّبِيِّ يَا يُوسُفَ إِنَّا عَلَيْكَ عَلِيماً أَرْزُقُكَ إِنَّمَا أُرْزُقُكَ إِنَّمَا أَسْحَرْ لَكَ النَّخَلَ وَالْإِنْبَالَ وَأَذْرَكَ تَرَأسَ وَتَزْعَجَ

Allah will say to His servant on the Day of Resurrection, reminding him of His blessings: “Did I not give you a wife? Did I not honor you? Did I not subject horses and camels to your use, and cause you to occupy a position of leadership and honor?”\[1\]

وَبِسْطَ مَبَانِي دُنْيَتِكَ ما لا يَسْبَعُونَ فِيهَا رَبَّكَ عَلَى النَّخَلِ وَالْإِنْبَالِ وَالْأَرْضِ مَبَانِينَ لا يَسْتَطِيعُونَ

لا تَضُرُّوا بِذَاتِ الْأَنْبَاءِ إِنَّ اللَّهَ يُمَلِكُ وَأَنتُمْ لا تَعْلَمُونَ

73. And they worship others besides Allah such as do not have power to grant them any provision from the heavens or the earth nor the ability to do so.

74. So do not give examples on behalf of Allah. Truly, Allah knows and you know not.

Denouncing the Worship of anything besides Allah

Allah tells us about the Mushrikin who worship others besides Him, even though He alone is the bountiful Provider, the Creator and Sustainer, without partners or associates, but they still worship idols and make rivals for Him. He says:

فَمَا لَا يَسْتَبْكِلُ لَهُمْ رَبَّكَ بِذَاتِ النَّخَلِ وَالْإِنْبَالِ مَبَانِينَ

\[1\] Muslim 4:2279.
such as do not have power to grant them any provision from the heavens or the earth".

meaning, nobody can cause rain to fall, or make plants and trees grow. They cannot do these things for themselves, even if they wanted to. Thus Allah says:

"So do not give examples on behalf of Allah. meaning, do not set up rivals to Him or describe anything as being like Him.

"Truly, Allah knows and you know not.

meaning, He knows and bears witness that there is no god but Him, but you are ignorant and associate others in worship with Him.

"75. Allah gives the example of a servant under the possession of another, he has no power of any sort, and a man on whom We have bestowed good provisions from Us, and he spends from that secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allah. Nay! (But) most of them know not."
The Example of the Believer and the Disbeliever, or the Idol and the True God

Al-‘Awfi reported that Ibn ‘Abbās said: “This is the example which Allāh gives of the disbeliever and the believer.”[1] This was also the view of Qatādah[2] and Ibn Jarīr.[3] The servant who has no power over anything is like the disbeliever, and the one who is given good provisions and spends of them secretly and openly is like the believer. Ibn Abī Naṣīr reported that Mujaḥid said: “This is an example given of the idol and the True God - can they be the same?”[4] Once the difference between them is so clear and so obvious, no one can be unaware of it except the one who is foolish. Allāh says:

«All the praises and thanks are to Allāh. Nay! (But) most of them know not.»

76. And Allāh gives an example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice, and is himself on the straight path?

Another Example

Mujaḥid said, “This also refers to idols and the True God, may He be exalted.” Meaning that the idol is dumb and cannot speak or say anything, good or otherwise. It cannot do anything at all, no words, no action, it is dependent and is a burden on its master.

whichever way he directs him, meaning, wherever he sends him

he brings no good, meaning, he does not succeed in what he wants.

Is such a man equal meaning, a man who has these attributes
to one who commands justice meaning fairness, one whose words are true and whose deeds are righteous.

and is himself on the straight path? Al-Awfi reported that Ibn 'Abbás said: “This is also an example of the disbeliever and the believer”, as in the previous Ayah.

77. And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is able to do all things.

78. And Allāh has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts, that you might give thanks.

79. Do they not see the birds held (flying) in the midst of the sky? None holds them up but Allāh. Verily, in this are clear signs for people who believe.

The Unseen belongs to Allāh and only He has Knowledge of the Hour

Allāh tells us of the perfection of His knowledge and ability to do all things, by telling us that He alone knows the Unseen of the heavens and the earth. No one knows anything about such things except for what Allāh informs about as He wills.
His complete power, which no one can oppose or resist, means that when He wants a thing, He only has to say to it “Be!” and it is, as Allâh says:

\[\text{And Our commandment is but one as the twinkling of an eye.} \] (54:50)

meaning, whatever He wills happens in blinking. Thus Allâh says here:

\[\text{And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allâh is Able to do all things.} \]

Elsewhere, Allâh says:

\[\text{The processes of creating you all and resurrecting you all are but like that of (the creation and resurrection of) a single person.} \] (31:28)

**Among the Favors Allâh has granted People are Hearing, Sight and the Heart**

Then Allâh mentions His blessings to His servants in that He brought them from their mothers’ wombs not knowing a thing, then He gives them hearing to recognize voices, sight to see visible things and hearts - meaning reason - whose seat, according to the correct view, is the heart, although it was also said that its seat is the brain. With his reason, a person can distinguish between what is harmful and what is beneficial. These abilities and senses develop gradually in man. The more he grows, the more his hearing, vision and reason increase, until they reach their peak. Allâh has created these faculties in man to enable him to worship his Lord, so he uses all these organs, abilities and strengths to obey his Master.

Al-Bukhârî reported in his Sahîh from Abu Hurayrah that the Messenger of Allâh ﷺ said:

اَيُّهُ الْمُؤْمِنُوُلَّوَيْنَا لَبَىَلَّ مَعَكُوْسَيْنِ يَقُولُقَوْلُ وُلِيُّ اللهِ ِبَلِيْلِ وَبِالْخَرَّبِ وَأَلْبَسْهُ عَلَيْهِ وَلَا يَزَالَ عَبْدِي يَقُولُبَ إِلَىِّ الْيَوْمِ الْأَخِرِ حَتَّىٍ أَجِبَّهُ،

فَأَفُضُّلْ مِنْ أَذَاٰمَا افْتَرَضَتْ عَلَيْهِ وَلَا يَزَالَ عَبْدِي يَقُولُبَ إِلَىِّ الْيَوْمِ الْأَخِرِ حَتَّىٍ أَجِبَّهُ
Allāh says: “Whoever takes My friend as an enemy, has declared war on Me. My servant does not draw near to Me with anything better than his doing that which I have enjoined upon him, and My servant keeps drawing near to Me by doing Nawāfil (supererogatory) deeds until I love him. And when I love him, I am his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask Me for anything, I would give it to him, if he were to call on Me, I would respond, if he were to seek Me for refuge I would surely grant him it. I do not hesitate to do anything as I hesitate to take the soul of My believing servant, because he hates death and I hate to upset him, but it is inevitable.”[1]

The meaning of the Ḥadīth is that when a person is sincere in his obedience towards Allāh, all his deeds are done for the sake of Allāh, so he only hears for the sake of Allāh, he only sees for the sake of Allāh - meaning he only listens to or looks at what has been allowed by Allāh. He does not strike or walk except in obedience to Allāh, seeking Allāh’s help in all of these things. Thus in some versions of the Ḥadīth, narrated outside the Šahīf, after the phrase “his foot with which he walks”, there is added:

«So through Me he hears, through Me he sees, through Me he strikes and through Me he walks»[2]

Thus Allāh says:

«And He gave you hearing, sight, and hearts that you might
give thanks. ❧

Elsewhere, He says:

.Divine Grace is in the earth and in the heavens. ❧

Say it is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give. Say: “It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter).” ❧ (67:23-24)

In the Subjection of the Birds in the Sky there is a Sign

Then Allāh tells His servants to look at the birds held (flying) in the sky, between heaven and earth, and how He has caused them to fly with their wings in the sky. They are held up only by Him, it is He Who gave them the strength to do that, subjecting the air to carry them and support them. As Allāh says in Sūrat Al-Mulk:

.Divine Grace is in the earth and in the heavens. ❧

Do they not see the birds above them, spreading their wings out and folding them in? None holds them up except the Most Gracious (Allāh). Verily, He is the All-See of everything. ❧ (67:19)

And here Allāh says:

Verily, in this are clear signs for people who believe. ❧

Verily, in this are clear signs for people who believe. ❧

80. And Allāh had made your homes a place of rest for you,
and made dwellings for you out of the hides of the cattle which you find so light when you travel and when you camp; and furnishings and articles of convenience out of their wool, fur, and hair - comfort for a while.

81. And Allāh has made shade for you out of that which He has created, and He has made places of refuge in the mountains for you, and He has made garments for you to protect you from the heat, and coats of mail to protect you from your violence. Thus does He perfect His favor for you, that you may submit yourselves to His will.

82. Then, if they turn away, your duty (O Muḥammad) is only to convey (the Message) in a clear way.

83. They recognize the grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers.

Homes, Furnishings and Clothing are also Blessings from Allāh

Allāh mentions His great blessings for His servant in that He has given them homes to dwell in and protect themselves with, in which they find all kinds of benefits. He has also given them homes from the hides of cattle, i.e., leather, which are light and easy to carry on journeys and can be erected wherever they stop, whether they are traveling or are settled. Thus Allāh says:

\[\text{which you find so light when you travel and when you camp;}\]

\[\text{out of their wool, fur and hair}\] refers to sheep, camels and goats respectively.

\[\text{furnishings}\] meaning what you take from them, i.e., wealth. It was also said that it means articles of convenience, or clothing. The correct view is more general in meaning than this; it means that you make carpets, clothing and other things from their wool, hair etc., which you use as wealth and for trade. Ibn
'Abbās said: 'Al-Athath means articles of convenience and comfort.' [1] This was also the view of Mujāhid, ʿIkrimah, Saʿd bin Jubayr, Al-Ḥasan, ‘Atiyah Al-ʿAwfī, ‘Aṭāʾ Al-Khurāsānī, Aḍ-Ḍaḥḥāk and Qatādah. The phrase,

اَلْجَزَاءِ

(for a while) means, until the appointed time.

Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allāh

Allāh has made shade for you out of that which He has created.

Qatādah said: “This means trees.” [2]

And He has made places of refuge in the mountains for you, meaning fortresses and strongholds.

And He has made garments for you to protect you from the heat, meaning clothing of cotton, linen and wool.

And coats of mail to protect you from your violence, such as shields made of layers of sheet iron, coats of mail and so on.

Thus does He perfect His favor for you, meaning, thus He gives you what you need to go about your business, so that this will help you to worship and obey Him.

Thus you may submit yourselves to His will. This is interpreted by the majority to mean submitting to Allāh or becoming Muslim.

All the Messenger has to do is convey the Message

"Then, if they turn away, meaning, after this declaration and reminder, do not worry about them.

"If you (O Muhammad) only convey (the Message) in a clear way,

and you have delivered the Message to them,

"They recognize the grace of Allah, yet they deny it.

"And most of them are disbelievers."
84. And on the Day when We resurrect a witness from each nation, then those who disbelieve will not be given leave, nor will they be allowed (to return to the world) to repent and ask for Allah’s forgiveness.

85. And once those who did wrong see the torment, it will not decrease for them, nor will they be given respite.

86. And when those who associated partners with Allah see their partners, they will say: “Our Lord! These are our partners whom we used to call upon besides you.” But they will throw back their statement at them (saying): “You indeed are liars!”

87. And they will offer (their full) submission to Allah on that Day, and what they falsely invented will wander away from them.

88. Those who disbelieved and tried to obstruct the path of Allah, for them We will add torment on top of the torment because of the corruption they spread.

The Plight of the Idolators on the Day of Judgement

Allah tells us about the predicament of the idolators on the Day when they will be resurrected in the realm of the Hereafter. He will raise a witness from every nation - that is - their Prophet, to testify about their response to the Message he conveyed from Allah.

(then, those who disbelieved will not be given leave.)

meaning, they will not be allowed to offer any excuse, as Allah says:

(That will be a Day when they do not speak. And they will not be permitted to present any excuse) (77:35-36).

Hence, Allah says:
nor will they be allowed (to return to the world) to repent and ask for Allah's forgiveness. And once those who did wrong see meaning those who associated others in worship with Allah,


meaning it will not be reduced for them even for a moment.


meaning, it will not be delayed for them, rather they will be taken quickly from the place of gathering, with no calling to account. Then Hell will be brought forth, pulled by seventy thousand ropes, each of which is held by seventy thousand angels, and a neck will stretch forth from Hell towards the people, and it will expel a gust of hot air. No one will be left but will fall to his knees. Then it (the neck that is stretched forth) will say, “I have been entrusted to deal with every stubborn, arrogant one who joined another god with Allah,” and so and so, mentioning different types of people, as was reported in the Hadith. Then it will come down upon them and pick them up from where they are standing as a bird picks up a seed. Allah says:


When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they are thrown into a narrow part of it, chained together, they will cry for destruction. Today, do not scream for one destruction, but scream repeatedly for destruction. (25:12-14)

And the guilty shall see the Fire and apprehend that they are about to fall into it. And they will find no way to avoid it. (18:53)
If only those who disbelieved knew (about the time) when they will not be able to protect their faces nor their backs from the Fire, and they have no help. Nay, it (the Fire) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they have any respite.\(21:39-40\)

The gods of the Idolators will disown Them at the Time when They need them most

Then Allāh tells us that their gods will disown them when they need them most. He says:

«وَأَلَمْ يُنَادُوكُمُ الْعَظِيمُ أَنْ تَكْفِيرُوا مِنْ دُونِ اللَّهِ عَلَيْهِمْ إِنَّكُمْ لَنْ تَكْفِيرُونَ»

«And when those who associated partners with Allāh see their partners»

meaning, those whom they used to worship in this world.‘

«فَعَلَّهَا رَبُّنَا هُذِهِ لِيُجْعَلُنَّكُمْ نَارًا يَدُوبُ فِيهَا كَثِيرًا كَثِيرًا مِّنْ ذَٰلِكَ مَا فَاتَ وَإِنْ تُؤْمِنُنَّ إِلَّا بِذَٰلِكَ الْكُفُورَ»

«they will say: “Our Lord! These are our partners whom we used to call upon besides you.” But they will throw their statements back at them (saying): “You are indeed liars!”»

i.e., those gods will say to them, ‘you are lying. We never commanded you to worship us.’ Allāh says:

«وَمَنْ أَحْسَنَ مِنْ أَنْ يُنَادُكُمُ الْعَظِيمُ إِلَّا بِاللَّهِ وَيَوْمَ الْيَوْمِ ذَٰلِكَ الْكُفُورُ الْكَبِيرُ»

«And who is more astray than one who calls upon others besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their invocations to them? And when the people are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worship.\(46:5-6\)

«وَلَا يَدُونُوا مَنْ دُوبَ اللَّهِ مَا لَاهِيَةٌ لَّكُمْ إِنَّ اللَّهَ عَلَىٰ أَنْ يُكَبِّرُ الْكُفِّرَةَ وَيَكُونُونَ عَلَيْهِمْ ضَتٌّ»

«And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their
worship, and become their adversaries (on the Day of Resurrection).» (19:81-82)

Al-Khalil [Ibrahim] said:

«but on the Day of Resurrection, you will disown each other»
[29:25]

And Allah says:

«And it will be said (to them): “Call upon your partners”»
[28:64]

And there are many other similar Ayat.

Everything will surrender to Allah on the Day of Resurrection

«And they will offer (their full) submission to Allah on that Day.»

Qatadah and Ikrimah said: “They will humble themselves and surrender on that Day,”[1] i.e., they will all surrender to Allah, there will not be anyone who does not hear and obey. As Allah says:

«How clearly will they see and hear, the Day when they will appear before Us!» [19:38]

meaning, they will see and hear better than they have ever seen and heard before.

And Allah says:

«And if you only could see when the guilty hang their heads before their Lord (saying): “Our Lord! We have now seen and heard.”» [32:12]

And (all) faces shall be humbled before the Ever Living, the Sustainer. [20:111]

meaning, they will humble and submit themselves.

And they will offer (their full) submission to Allah on that Day, and what they falsely invented will wander away from them.

The things that they used to worship which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to turn to.

Those among the Idolators who corrupted Others will receive a Greater Punishment

Then Allah tells us:

Those who disbelieved and tried to obstruct the path of Allah, for them We will add torment

meaning one punishment for their disbelief and another punishment for turning others away from following the truth, as Allah says:

And they prevent others from him and they themselves keep away from him [6:26]

meaning they forbade others to follow him and they themselves shunned him, but:

they destroyed only themselves, while they do not realize it.

This is evidence that there will be varying levels of punishment for the disbelievers, just as there will be varying degrees of Paradise for the believers, as Allah says:

For each one there is double (torment), but you know not.
And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muḥammad) as a witness against these. And We have revealed the Book (the Qur'ān) to you as an explanation of everything, a guidance, a mercy, and good news for the Muslims.

Every Prophet will bear Witness against his Nation on the Day of Resurrection

Allāh addressed His servant and Messenger Muḥammad ﷺ, saying:

And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muḥammad) as a witness against these.

meaning, your Ummah. The Āyah means: remember that Day and its terrors, and the great honor and high position that Allāh has bestowed upon you. This Āyah is like the Āyah with which ‘Abdullāh bin Mas‘ūd ended when he recited to the Messenger of Allāh ﷺ from the beginning of Sūrat An-Nisā’. When he reached the Āyah:

How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these? [4:41]

the Messenger of Allāh ﷺ said to him:

"Enough." Ibn Mas‘ūd said: “I turned to him and saw his eyes streaming with tears.”[1]

The Qur'ān explains Everything

«And We revealed the Book (the Qur'ān) to you as an explanation of everything.»

Ibn Mas'ūd said: “[Allāh] made it clear that in this Qur'ān there is complete knowledge and about everything.”[1] The Qur'ān contains all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.

«(a guidance) means, for their hearts.

«(a mercy, and good news for the Muslims.)

Al-Awzā'ī said:

«And We have revealed the Book (the Qur'ān) as an explanation of everything.» meaning, with the Sunnah.[2]

The is the reason why the phrase,

«And We have revealed the Book to you» is mentioned immediately after the phrase,

«And We shall bring you (O Muḥammad) as a witness against these.»

the meaning - and Allāh knows best - is that the One Who obligated you to convey the Book which He revealed to you, will also ask you about that on the Day of Resurrection.

Then We shall indeed question those (people) to whom it (the Book) was sent and We shall indeed question the Messengers. (7:6)

So by your Lord We question them all about what they did. (15:92-92)

On the Day when Allâh gathers the Messengers together and says to them: "What was the response you received (to your Message)?" They will say: "We have no knowledge, indeed only You are the Knower of all that is hidden." (5:109)

And Allâh says:

Verily, He Who obligated the Qur'ân upon you (O Muhammad) will surely bring you back to the return. [28:85]

meaning, the One Who gave you the obligation of conveying the Qur'ân will bring you back to Him, and your return will be on the Day of Resurrection, and He will question you about your commission of the duty He gave you. This is one of the opinions, and it presents a good understanding of it.

Verily, Allâh orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed.

The Command to be Fair and Kind

Allâh tells us that He commands His servant to be just, i.e., fair and moderate, and that He encourages kindness and good treatment. As He says:
And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.» (16:126)

The recompense for an offense is an offense the like thereof; but whoever forgives and makes reconciliation, his reward is with Allah.» [42:40]

 kald ur yath qasas qasas yuqdar faqir faqir

And wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall count as atonement for him.» [5:45]

And there are other Ayats which support the institution of justice in Islam, as well as encouraging a fair and generous attitude.

The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny

zarati zi alfurat

And giving (help) to relatives,» meaning that Allah is commanding us to uphold the ties of kinship, as He says:

wabani za al firat asbaha falsika wa al bukai wa la mudir thiirah

And give the relative his due and to the poor and to the wayfarer. But do not spend wastefully in the manner of a spendthrift.» (17:26)

wesirnan un al mudaka wal sakhra

And He forbids immoral sins, and evil»

Fahshah’ refers to all things that are forbidden, and Munkar refers to those forbidden deeds that are committed openly by the one who does them. Hence Allah says elsewhere:

qal idina haam du al furqant wa akhbar ba na bakkun

Say (O Muhammad): “(But) the things that my Lord has indeed forbidden are the indecencies, whether committed openly
or secretly" (7:33)

_Baghy_ refers to aggression towards people. In a _Hadīth_, the Prophet ﷺ said:

"ما بين ذَنْبٍ أَجُدْ أَن يُعْجِبُ اللَّهُ عَنْهُ فِي الدُّنْيَا مَعَ مَا يُدْخِرُ لِصَاحِبِهِ فِي الأَجْرِهِ بِنَبِيٍّ وَقَطِيعَةٍ الرَّجُمِ"

"There is no sin more deserving of having its punishment hastened in this world, as well as what is reserved in the Hereafter for the one who does it, than tyrannical aggression and cutting the ties of kinship."

(He admonishes you,) meaning, He commands what He commands you of good and He forbids what He forbids you of evil;

(so that perhaps you may take heed)

Ash-Sha'bi reported that Shatiyr bin Shakl said: "I heard Ibn Mas'ūd say: 'The most comprehensive Āyah in the Qur'ān is in Sūrat An-Nahl:

"إِنَّ اللَّهَ يَأْمُرُ بِالْبَيْنِ وَالْعَرَضِ"

"Verily, Allāh enjoins justice and kindness..."

It was reported by Ibn Jarīr.

The Eyewitness Account of 'Uthmān

Concerning the revelation of this Āyah, Imām Ahmad reported a _Hasan Hadīth_ from 'Abdullāh bin 'Abbās who said: "While the Messenger of Allāh ﷺ was sitting in the courtyard of his house, 'Uthmān bin Maṣʿūn passed by and smiled at the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said to him,

"آلا تَذَلِّلُ؟"

"Won't you sit down?"

He said, 'Certainly.' So the Messenger of Allāh ﷺ sat facing

them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allâh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allâh says:

«وَمَنْ أَظْلَمْ مِنْ أَنْفُسِهِنَّ عَلَىِّ اللَّهِ صَدَقَةً أَوْ كَذَّبَ إِلَىِّ اللَّهِ لَا جَانِبَةً»

«And who does more wrong than he who invents a lie against Allâh or denies the truth, when it comes to him?»

There is no one who will be more severely punished than one who tells lies about Allâh and says that Allâh revealed something to him at the time when Allâh did not reveal anything to him, or says, ‘I shall reveal something like that which Allâh revealed.’ And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allâh says:

«إِنَّا لِلَّهِ وَإِنَّهُ رَبِّي الْإِمَامُ»

«Is there not a dwelling in Hell for the disbelievers?»

Then Allâh says:

«وَاللَّذِينَ جَهَّدُوا فِي نَارٍ»

«As for those who strive hard for Us,»

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

«لَهُمْ سَيْفٌ مَّسْتَقِيمٌ»

«We will surely guide them to Our paths.»

means, ‘We will help them to follow Our path in this world and the Hereafter.’

Ibn Abî Ḥâtim narrated that ‘Abbâs Al-Hamdâni Abu Ahmad – one of the people of ‘Akkâ (Palestine) – said, concerning the Âyâh:

«وَاللَّذِينَ جَهَّدُوا فِي نَارٍ لِّتُهْدَيْنَاهُمْ سَيْفًا وَلَنَعُداً لِّلَّهِ لَمَّا أَمَرَّ الَّذِينَ كُفَّارُ الْعَظِيمُينَ»

«As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allâh is with the doers of good.»
91. And fulfill the covenants (taken in the Name of) Allah when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allah as your guarantor. Verily, Allah knows what you do.

92. And do not be like the one who undoes the thread which

[1] Ahmad 1:318. This Hadith has some deficiencies in its narration leading Al-Albâni to grade it weak in Da'if Al-Adab Al-Mufrad, as well as Al-Arna'ût in his notes on the Musnad. The first deficiency is one of its narrators, Shahr bin Hawshab, who was considered weak by a number of the scholars, the second deficiency was mentioned by Ahmad Shâkir who graded its chain Sahîh, but pointed out that it is one of the Mursal narrations of Ibn 'Abbâs since he did not see 'Uthmân bin Ma'ân.
she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allāh only tests you by this, and on the Day of Resurrection, He will certainly clarify that which used to differ over.

The Command to fulfill the Covenant

This is one of the commands of Allāh, to fulfill covenants, keep promises and to fulfill oaths after confirming them. Thus Allāh says:

«ولا تنفِصَّوا الأَبْنَىَّاتُ بَيْنَ تَوْحِيدِهَا»

(and do not break the oaths after you have confirmed them)

There is no conflict between this and the Āyāt:

«ذَلِكَ كَثَرَةُ الْبَيْنِيِّ إِذَا كَفَّرُوا وَنْفَدُّوا الْبَيْنِيِّ»

«And do not use Allāh as an excuse in your oaths» [2:224]

«ثَانِيَةً وَخَلاَلُكُمْ إِذَا أتَيْتُكُمْ وَكَفَّرْتُ عَنْ بَيْنِي»

«That is the expiation for oaths when you have sworn. And protect your oaths.» [5:89]

meaning, do not forgo your oaths without offering the penance.

There is also no conflict between this Āyah (16:91) and the Ḥadīth reported in the Two Ṣaḥīḥs according to which the Prophet ﷺ said:

«إِنِّي وَاللَّهُ إِن شَااءَ اللَّهُ لَا أَخْلُفُ عَلَى بَيْنِي أَزْرَى غَيْرَهَا خَيْرًا بِنَفْحَ يَا ءَابَيُّ الْأَنْبَىُّمُ»

«وَخَلَءَ تَوْحِيدَهَا وَخَضَرُّ عَنَّ بَيْنِي»

«By Allāh, if Allāh wills, I will not swear an oath and then realize that something else is better, but I do that which is better and find a way to free myself from the oath. According to another report he said: “and I offer penance for my oath.”»[1]

There is no contradiction at all between all of these texts and the Āyah under discussion here, which is:

«and do not break the oaths after you have confirmed them»

because these are the kinds of oaths that have to do with covenants and promises, not the kind that have to do with urging oneself to do something or preventing him from doing something. Therefore Mujahid said concerning this Ayah:

«وَلَا تَفْصَلَوا الأَنْبَاتَ بَعْدَ تَزْكِيَتِكُمَا»

«and do not break the oaths after you have confirmed them»

“The oath here refers to oaths made during Jāhiliyyah.”[1] This supports the Hadith recorded by Imām Ahmad from Jubayr bin Muṭṭim, who said that the Messenger of Allāh ﷺ said:

«لَا جَلَفْ فِي الإِسْلَامِ، وَأَلْزَمَكُمْ جَلَفَ كَانَ فِي الْجَاهِلِيَّةِ ۖ إِنْ كَانَ إِلَّا نَزْبُخُ الْإِسْلَامِ إِلَّا نَزْبُخُ»

“[There is no oath in Islām, and any oath made during the Jāhiliyyah is only reinforced by Islām].”[2]

This was also reported by Muslim.[3] The meaning is that Islām does not need oaths as they were used by the people of the Jāhiliyyah; adherence to Islām is sufficient to do away with any need for what they used to customarily give oaths for.

In the Two Śaḥihs it was reported that Anas said: “The Messenger of Allāh (ﷺ) swore the treaty of allegiance between the Muhājirīn (emigrants) and the Anṣār (helpers) in our house.”[4] This means that he established brotherhood between them, and they used to inherit from one another, until Allāh abrogated that. And Allāh knows best.

«فَإِنَّ اللَّهَ يَنْبِلْكُمْ مَا تَعْمَلُونَ»

«Verily, Allāh knows what you do.»

This is a warning and a threat to those who break their oaths after confirming them.

And do not be like the one who undoes the thread which she has spun, after it has become strong.

‘Abdullāh bin Kathīr and As-Suddī said: “This was a foolish woman in Makkah. Everytime she spun thread and made it strong, she would undo it again.”[1] Mujāhid, Qatādah and Ibn Zayd said: “This is like the one who breaks a covenant after confirming it.”[2] This view is more correct and more apparent, whether or not there was a woman in Makkah who undid her thread after spinning it. The word Ankāthan could be referring back to the word translated as “undoes”, reinforcing the meaning, or it could be the predicate of the verb “to be”, meaning, do not be Ankāthan, the plural of Nakth (breach, violation), from the word Nākith (perfidious). Hence after this, Allāh says:

by taking your oaths as a means of deception among yourselves

meaning for the purposes of cheating and tricking one another.

when one group is more numerous than another group.

meaning, you swear an oath with some people if they are more in number than you, so that they can trust you, but when you are able to betray them you do so. Allāh forbids that, by showing a case where treachery might be expected or excused, but He forbids it. If treachery is forbidden in such a case, then in cases where one is in a position of strength it is forbidden more emphatically.

Mujāhid said: “They used to enter into alliances and covenants, then find other parties who were more powerful and more numerous, so they would cancel the alliance with the first group and make an alliance with the second who were more powerful and more numerous. This is what they were forbidden to do.” Aḍ-Ḍahḥāk, Qatādah and Ibn Zayd said something similar.

"Allāh only tests you by this" said Sa'īd bin Jubayr: "This means (you are tested) by the large numbers."[1]

This was reported by Ibn Abī Ḥātim. Ibn Jarir said: "It means (you are being tested) by His command to you to adhere to your covenants."

And on the Day of Resurrection, He will certainly clarify that which you differed over. Everyone will be rewarded or punished in accordance with his deeds, good or evil.[2]

And had Allāh willed, He would have made you (all) one nation, but He allows whom He wills to stray and He guides whom He wills. But you shall certainly be called to account for what you used to do."

94. And do not make your oaths a means of deception among yourselves, resulting in the slip of a foot after it was firmly planted, and you taste the evil of having hindered from the path of Allah, and you will suffer a terrible punishment.

95. And do not use an oath by Allah for the purchase of little value, what is with Allah is better for you if you only knew.

96. Whatever you have will be exhausted, and what is with Allah will remain. And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.

If Allah had willed, He would have made all of Humanity one Nation

Allah says:

(And had Allah willed, He would have made you) meaning - O mankind,

(all one nation,) This is like the Ayah:

(And had your Lord willed, all of those on earth would have believed together.) [10:99],

meaning, He could have created harmony among them, and there would not be any differences, conflicts or hatred between them.

(And if your Lord had so willed, He would surely, have made mankind one Ummah [nation or community], but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy, and for that did He create them.) (11:118-119)

Similarly, Allah says here:

(Will there be nothing from you, and you are disbelievers?)
but He allows whom He wills to stray and He guides whom He wills.

Then on the Day of Resurrection, He will ask them all about their deeds, and will reward or punish them even equal to a scalish thread in the long slit of a date stone or the size of a speck on the back of a date stone, or even a thin membrane of the date stone.

The Prohibition on taking an Oath for Purposes of Treachery

Then Allāh warns His servant against taking oaths as means of deception, i.e., using them for treacherous purposes, lest a foot should slip after being firmly planted. This is an analogy describing one who was on the right path but then deviated and slipped from the path of guidance because of an unfulfilled oath that involved hindering people from the path of Allāh. This is because if a disbeliever were to find that after having agreed to a covenant, then the believer betrayed him, then the believer will have hindered him from entering Islām. Thus Allāh says:

(And you taste the evil of having hindered from the path of Allāh, and you will suffer a terrible punishment.)

Do not break Oaths for the sake of Worldly Gain

Then Allāh says:

(And do not use an oath by Allāh for the purchase of little value.)

meaning, do not neglect an oath sworn in the Name of Allāh for the sake of this world and its attractions, for they are few, and even if the son of Ādam were to gain this world and all that is in it, that which is with Allāh is better for him, i.e., the reward of Allāh is better for the one who puts his hope in Him, believes in Him, seeks Him and fulfills his oaths in the hope of that which Allāh has promised. This is why Allāh says:
if you only knew. Whatever you have will be exhausted,
meaning, it will come to an end and will vanish, because it is only there for a certain, limited time.

and what is with Allah will remain.
meaning, His reward for you in Paradise will remain, without interruption or end, because it is eternal and will never change nor disappear.

And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.

Here the Lord swears, with the Lâm of affirmation, that He will reward the patient for the best of their deeds, i.e., He will forgive them for their bad deeds.

97. Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.

Righteous Deeds and their Reward

This is a promise from Allah to those Children of Adam, male or female, who do righteous deeds - deeds in accordance with the Book of Allah and the Sunnah of His Prophet ﷺ, with a heart that believes in Allah and His Messenger ﷺ, while believing that these deeds are commanded and enjoined by Allah. Allah promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter. The good life includes feeling tranquillity in all aspects of life. It has been reported that Ibn ‘Abbâs and a group (of scholars) interpreted it to mean good, lawful provisions. It was reported that ‘Ali bin Abi Ṭâlib interpreted as contentment. This was also the opinion of Ibn ‘Abbâs, ‘Ikrimah and Wahb bin Munabbih. ‘Ali bin Abi Ṭalhah
recorded from Ibn ‘Abbās that it meant happiness. Al-Ḥasan, Mujāhid and Qatādah said: “None gets [this] good life [mentioned] except in Paradise.” Ad-Ḍaḥhāk said: “It means lawful provisions and worship in this life”. Ad-Ḍaḥhāk also said: “It means working to obey Allāh and finding joy in that.” The correct view is that a good life includes all of these things. as found in the Ḥadīth recorded by Imām Aḥmad from ‘AbbūdAllāh bin ‘Amr that the Messenger of Allāh ᵀᴴ сказал:

"He who submits [becomes a Muslim] has succeeded, is given sufficient provisions, and is content with Allāh for what he is given." \[1]\n
It was also recorded by Muslim.\[2\]

\[98. So when you recite the Qur’ān, seek refuge with Allāh from Shayṭān, the outcast.\]

\[99. Verily, he has no power over those who believe and put their trust only in their Lord.\]

\[100. His power is only over those who obey and follow him (Shayṭān), and those who join partners with Him (Allāh).\]

The Command to seek Refuge with Allāh before reciting the Qur’ān

This is a command from Allāh to His servants upon the tongue of His Prophet ᵂ, telling them that when they want to read Qur’ān, they should seek refuge with Allāh from the cursed Shayṭān. The Ḥadīths mentioned about seeking refuge with Allāh (Isti’ādah), were quoted in our discussion at the beginning of this Tafsīr, praise be to Allāh. The reason for seeking refuge with Allāh before reading is that the reader should not get confused or mixed up, and that the Shayṭān

\[1\] Aḥmad 2:268.

\[2\] Muslim 2:730.
would not confuse him or stop him from thinking about and pondering over the meaning of what he reads. Hence the majority of scholars said that refuge should be sought with Allâh before starting to read.

«Verily, he has no power over those who believe and put their trust only in their Lord.»

Ath-Thawri said: "He has no power to make them commit a sin they will not repent from."[1] Others said: it means that he has no argument for them. Others said it is like the Ayah:

«Except Your chosen servants amongst them.] [15:40

«His power is only over those who obey and follow him (Shaytân).»

Mujâhid said: "Those who obey him."[2] Others said, "Those who take him as their protector instead of Allâh."

«and those who join partners with Him.» means, those who associate others in worship with Allâh.

101. And when We change a verse in place of another - and Allâh knows best what He reveals - they (the disbelievers) say: "You (O Muḥammad) are but a forger." Rather, most of them know not.

102. Say (O Muḥammad); "Rûḥ-ul-Qudus has brought it (the Qur'ân) down from your Lord with truth." for the conviction of those who believe, and as a guide and good news for the Muslims.»

The Idolators’ Accusation that the Prophet Ṣallallāhu ‘Alaihi wa Sallam was a Liar since some Āyāt were abrogated, and the Refutation of their Claim

Allāh tells us of the weak minds of the idolators, and their lack of faith and conviction. He explains that it is impossible for them to have faith when He has decreed that they are doomed. When they saw that some rulings had been changed by being abrogated, they said to the Messenger of Allāh Ṣallallāhu ‘Alaihi wa Sallam:

‘Ehna ‘Abī Māmā futuristic

(You are but a forger) meaning one who tells lies. But Allāh is the Lord Who does whatever He wills, and rules as He wants.


(And when We change a verse (of the Qurʾān) in place of another)

Mujāhid said: this means, “We remove one and put another in its place.”[1] Qatādah said: this is like the Āyah:

‘Aṣimta ‘ayn ‘Āyāt ‘Alla ‘Azza wa Jabbir

(Whatever verse We change [abrogate] or omit [the abrogated]...”) (2:106).[2]

Allāh said, in response to them:


(Say: “Rūḥ-ul-Qudus has brought it...”) meaning, Jibrīl,

‘Amm ‘Uzayr ‘Abī ‘Abdullāh

(from your Lord with truth,) meaning, with truthfulness and justice

‘Al-‘Abī ‘Abdullāh ‘Al-‘Issār

(for the conviction of those who believe,)

so that they will believe what was revealed earlier and what was revealed later, and humble themselves towards Allāh.

and as a guide and good news for the Muslims.

meaning He has made it a guide and good news to the Muslims who believe in Allāh and His Messengers.

103. And indeed We know that they (polytheists and pagans) say: “It is only a human being who teaches him.” The tongue of the man they refer to is foreign, while this (the Qur’ān) is (in) a clear Arabic tongue.

The Idolators’ Claim that the Qur’ān was taught by a Human, and the Refutation of their Claim

Allāh tells us about the idolators’ lies, allegations, and slander when they claimed that this Qur’ān which Muḥammad ﷺ had recited for them, was actually taught to him by a human. They referred to a foreign (i.e., non-Arab) man who lived among them as the servant of some of the clans of Quraysh and who used to sell goods by Aṣ-Ṣafā. Maybe the Messenger of Allāh ﷺ used to sit with him sometimes and talk to him a little, but he was a foreigner who did not know much Arabic, only enough simple phrases to answer questions when he had to. So in refutation of their claims of fabrication, Allāh said:

وَسَأَلْتُهُمْ لَمَّا تَجَدُونَ لَيْسَ لَكُمْ إِلَّا لَكُمْ عَكْرُوهُ
The tongue of the man they refer to is foreign, while this (the Qur'an) is a (in) clear Arabic tongue.>

meaning, how could it be that this Qur'an with its eloquent style and perfect meanings, which is more perfect than any Book revealed to any previously sent Prophet, have been learnt from a foreigner who hardly speaks the language? No one with the slightest amount of common sense would say such a thing.

«إن الله لا يُشَرِّعَ بِحَتَّى يَكُونَ الْأُمُّ الْأَبْعَدَةُ أَيَّهَآ أَلَآ يَبْدِئُونَ اللَّهُ وَلَهُمْ عَذَابٌ أَلَّمَيْنَ إِنَّمَا يَقْتَرِهُمْ أَنْ يَقْتُلُوا الْمُسْلِمَينَ»

104. Verily, those who do not believe in Allah's Ayat (signs, or revelation), Allah will not guide them, and theirs will be a painful punishment.

105. It is only those who do not believe in Allah's Ayat who fabricate the falsehood, and it is they who are liars.

Allah tells us that He does not guide those who turn away from remembering Him and who are heedless of that which He revealed to His Messenger ﷺ, those who have no intention of believing in that which he has brought from Allah. This kind of people will never be guided to faith by the signs of Allah and the Message which He sent His Messengers in this world, and they will suffer a painful and severe punishment in the Hereafter. Then Allah informs us that His Messenger ﷺ is not a forger nor a liar, because the one who fabricates falsehood about Allah and His Messenger ﷺ is the most evil of creatures.

«أَلَآ يَبْدِئُونَ الْأُمُّ الْأَبْعَدَةُ أَلَآ يَبْدِئُونَ اللَّهُ»

(Verily, those who do not believe in Allah's Ayat,)

Allah will not guide them, and theirs will be a painful punishment, meaning, the disbelievers and heretics who are known to the people as liars. The Messenger Muḥammad ﷺ, on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness and no one among them had any doubts about that - to such an extent that they always addressed him as Al-Amin (the Trustworthy) Muḥammad. Thus when Heraclius, the king of the Romans, asked Abu Sufyān about the attributes of the Messenger of Allah ﷺ, one of the things he said to him was,
“Did you ever accuse him of lying before he made his claim?”
Abu Sufyān said, “No”. Heraclius said, “He would refrain from lying about people and then go and fabricate lies about Allāh.”

106. Whoever disbelieves in Allāh after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allāh, and theirs will be a terrible torment.

107. That is because they preferred the life of this world over that of the Hereafter. And Allāh does not guide the people who disbelieve.

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal over. And they are the heedless!

109. No doubt, in the Hereafter they will be the losers.

Allāh’s Wrath against the Apostate, except for the One Who is forced into Disbelief

Allāh tells us that He is angry with them who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief finding peace in that, because they understood the faith yet they still turned away from it. They will suffer severe punishment in the Hereafter, because they preferred this life to the Hereafter, and they left the faith for the sake of this world and Allāh did not guide their hearts and help them to stand firm in the true religion. He put a seal on their hearts so that they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so that they would not benefit from them. Their faculties did not help them at all, so they are unaware of what is going to happen to them.
"No doubt" means, it is inevitable, and no wonder that those who are like this -

«إنهم في الآخرة هم الخسران»

"in the Hereafter, they will be the losers." meaning, they will lose themselves and their families on the Day of Resurrection.

"إلا من أصره وقتله نصرة بإليني"»

"except one who was forced while his heart is at peace with the faith"

This is an exception in the case of one who utters statements of disbelief and verbally agrees with the Mushrikin because he is forced to do so by the beatings and abuse to which he is subjected, but his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allah and His Messenger ﷺ.

The scholars agreed that if a person is forced into disbelief, it is permissible for him to either go along with them in the interests of self-preservation, or to refuse, as Bilal did when they were inflicting all sorts of torture on him, even placing a huge rock on his chest in the intense heat and telling him to admit others as partners with Allah. He refused, saying, "Alone, Alone." And he said, "By Allah, if I knew any word more annoying to you than this, I would say it." May Allah be pleased with him.

Similarly, when the Liar Mūsāylimah asked Ḥabīb bin Zayd Al-Anṣāri, "Do you bear witness that Muḥammad is the Messenger of Allah?" He said, "Yes." Then Mūsāylimah asked, "Do you bear witness that I am the messenger of Allah?" Ḥabīb said, "I do not hear you." Mūsāylimah kept cutting him, piece by piece, but he remained steadfast insisting on his words.[1]

It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Haфиз Ibn 'Asākir in his biography of 'Abdullāh bin Ḥudhāfah Al-Sahmi, one of the Companions. He said that he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in

marriage.” ‘Abdullāh said: “If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muḥammad ᴡ صلى الله عليه وسلم even for an instant, I would not do it.” The king said, “Then I will kill you.” ‘Abdullāh said, “It is up to you.” The king gave orders that he should be crucified, and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up. Then, while ‘Abdullāh was watching, one of the Muslim prisoners was brought out and thrown into it, until all that was left of him was scorched bones. The king ordered him to become a Christian, but he still refused. Then he ordered that ‘Abdullāh be thrown into the vessel, and he was brought back to the pulley to be thrown in. ‘Abdullāh wept, and the king hoped that he would respond to him, so he called him, but ‘Abdullāh said, “I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allāh; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allāh.” According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, “What stopped you from eating?” ‘Abdullāh said, “It is permissible for me [under these circumstances], but I did not want to give you the opportunity to gloat.” The king said to him, “Kiss my head and I will let you go.” ‘Abdullāh said, “And will you release all the Muslim prisoners with me?” The king said, “Yes.” So ‘Abdullāh kissed his head and he released him and all the other Muslim prisoners he was holding. When he came back, ‘Umar bin Al-Khaṭṭāb said, “Every Muslim should kiss the head of ‘Abdullāh bin Ḥūdhāfah, and I will be the first to do so.” And he stood up and kissed his head. May Allāh be pleased with them both.[1]

[1] Al-Ḥāfīz (Ibn Ḥajar) mentioned this story in brief in Al-Iṣābah (4641), and attributed it to Al-Bayhaqi.
110. Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihad, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.

111. (Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly.

The One who is forced to renounce Islam will be forgiven if He does Righteous Deeds afterwards

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allah. They joined the believers and fought with them against the disbelievers, bearing hardship with patience. Allah tells them that after this, meaning after their giving in when put to the test, He will forgive them and show mercy to them when they are resurrected.

(Recall) the Day when every person will come pleading
meaning making a case in his own defense.

(for himself) means, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife.

and every one will be paid in full for what he did, meaning whatever he did, good or evil.

(and they will not be dealt with unjustly) meaning there will be no decrease in the reward for good, and no increase in the punishment for evil. They will not be dealt
Fear, as Allah said:

Whoever entered Makkan, he was safe, and he had no need to
men were driving smugged away from everywhere outside of it.
been secured, peaceful and stable, a secure sanctuary while
This example refers to the people of Makkan, which had

The Example of Makkan

while they were worshippers.

113. There has come to them a Messenger from among
cause of what they did.

(Part 14)

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And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established a secure sanctuary (Makkah) for them, to which are brought fruits of all kinds, a provision from Ourselves. [28:57]

Similarly, Allâh says here:

[And] it came to them in abundance, meaning, with ease and in plenty,

[they] denied the favors of Allâh, meaning, they denied the blessings of Allâh towards them, the greatest of which was Muḥammad being sent to them, as Allâh said:

Have you not seen those who have changed the favors of Allâh into disbelief, and caused their people to dwell in the abode of destruction; Hell, in which they will burn, - and what an evil place to settle in! (14:28-29).

Hence Allâh replaced their former blessings with the opposite, and said:

So Allâh made it taste extreme hunger (famine) and fear, meaning, He inflicted it and made them taste of hunger after fruits of all kinds and provision in abundance from every place had been brought to it. This was when they defied the Messenger of Allâh and insisted on opposing him, so he supplicated against them, asking Allâh to send them seven years like the seven years of Yûsuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed, and they ate ‘Alhaz’, which is the hair of the camel mixed with its blood when it is slaughtered.
<i>and fear</i>. This refers to the fact that their sense of security was replaced with fear of the Messenger of Allah ﷺ and his Companions after they had migrated to Al-Madinah. They feared the power and the attack of his armies, and they started to lose and face the destruction of everything that belonged to them, until Allah made it possible for His Messenger ﷺ to conquer Makkah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger ﷺ that Allah sent to them from among themselves. He reminded them of this blessing in the Ayah:

«أَنَّكَ مِنَ اللَّهِ عَلَى النَّبِيِّينَ إِذْ بَشَّرْتُهُمْ بِمَلَأِ الْجَنَّةِ مِنَ الْأَوْلَادِ وَمَا تَذَکَّرُونَ»

«Indeed, Allah blessed the believers when He sent Messenger from among themselves to them.» [3:164]

and,

«قَانُوْنِ اِلَّهُ بِنَاوَلِ الْأَلْبَدِ الْبِنِيَّةَ مَنْ أَرْضَىٰ ۖ أَرْضَىٰ أَرْضَ أَيْضًا ۖ يَكُونُ مَثَلُهُ الْجَحْدُ وَالْحَاذِرُ»

«So have Taqwā of Allah! O men of understanding who have believed, Allah has indeed revealed to you a reminder (this Qur‘ān). (And has also sent to you) a Messenger.» [65:10-11]

and:

«كَأَنْ أَرْسَلْنَا فِي ضَحْكٍ وَفِي صَمْسَتٍ وَنَبَأْتُا عَلَيْكُمْ أَنْصَارًا وَرَزْقًا مِّنَ الكِتَابِ وَالْحِكْمَةِ»

«Similarly (as a blessing), We have sent a Messenger to you from among you, reciting Our Ayāt to you, and purifying you, and teaching you the Book (the Qur‘ān) and the Hikmah (i.e. Sunnah).» Until

«وَلَا تَذَكَّرُوْنَ»

«and do not be ungrateful.» [2:151-152]

Allah changed the situation of the disbelievers and made it the opposite of what it had been, so they lived in fear after being secure, they were hungry after having plenty of provisions. After the believers lived in fear, Allah granted them security, giving them ample provisions after they lived in poverty, making them rulers, governors and leaders of mankind. This is what we say about the example that was given of the people of Makkah. It was also the opinion of Al-
‘Awfi and Ibn ‘Abbās,[1] Mujāhid, Qatādah, ‘Abdur-Rahmān bin Zayd bin Aslam, and Mālik narrated it from Az-Zuhri as well. May Allāh have mercy on them all.[2]

\[114.\] So eat of the lawful and good food which Allāh has provided for you. And be grateful for Allāh's favor, if it is He Whom you worship.

\[115.\] He has only forbidden dead flesh, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allāh. But if one is forced by necessity, without willful disobedience, nor transgressing, then, Allāh is Pardoning, Most Merciful.

\[116.\] And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allāh. Verily, those who invent lies against Allāh, will never succeed.

\[117.\] A passing brief enjoyment (will be theirs), but they will suffer a painful torment.

The Command to eat Lawful Provisions and to be Thankful, and an Explanation of what is Unlawful

Allāh orders His believing servants to eat the good and lawful things that He has provided, and to give thanks to Him for that, for He is the Giver and Originator of all favors, Who alone deserves to be worshipped, having no partners or associate. Then Allāh mentions what He has forbidden things which harm them in both religious and worldly affairs, i.,e., dead meat, blood and the flesh of pigs.

meaning, it was slaughtered with the mention of a name other than that of Allah.
Nevertheless,


(But if one is forced by necessity.) meaning, if one needs to do it, without deliberately disobeying or transgressing, then,

(Allah is Pardoning, Most Merciful.) We have already discussed a similar Ayah in Surat Al-Baqarah, and there is no need to repeat it here. And to Allah be praise.

Then Allah forbids us to follow the ways of the idolators who declare things to be permitted or forbidden based upon their own whims and whatever names they agree on, such as the Bahirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), the Sairah (a she-camel let loose for free pasture for their false gods, idols, etc., and nothing was allowed to be carried on it), the Wasilah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) and the Ham (a stallion camel freed from work for the sake of their idols, after it had finished a number of acts of copulation assigned for it), and so on. All of these were laws and customs that were invented during Jahiliyyah. Then Allah says:


(And do not describe what your tongues have lied about, saying: “This is lawful and this is forbidden,” to invent lies against Allah.)

This includes everyone who comes up with an innovation (Bid’ah) for which he has no evidence from the Shari’ah, or whoever declares something lawful that Allah has forbidden, or whoever declares something unlawful that Allah has permitted, only because it suits his opinions or whim to do so.
meaning, do not speak lies because of what your tongues put forth. Then Allāh warns against that by saying:

"Verily, those who invent lies against Allāh, will never succeed."

meaning, either in this world or the Hereafter. As for this world, it is transient pleasure, and in the Hereafter, theirs will be a severe punishment, as Allāh says:

"We let them enjoy for a little while, then in the end We will drive them into an unrelenting punishment." (31:24)

and

"Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they disbelieved." (10:69-70)

"And for those who are Jews, We have forbidden such things as We have mentioned to you before. And We did not wrong them, but they wronged themselves." (118)

"Then, your Lord for those who did evil out of ignorance and afterward repent and do righteous deeds - verily, after that, your Lord is Pardoning, Most Merciful." (119)

Some Good Things were Forbidden for the Jews

After mentioning that He has forbidden us to eat dead meat, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh, and after making allowances for cases of necessity - which is part of making things easy for this Ummah, because Allāh desires ease for us, not hardship - Allāh then mentions what He forbade for the Jews in their laws before they were abrogated, and the restrictions, limitations and difficulties involved therein. He tells us:

{زَعَلِ الْأَبْيَتُ هُدَايْنَا حَرَّمْنَا مَا قَضَسْتَنَا عَلَيْكَ مِنْ ذَلِلِّ} {And for those who are Jews, We have forbidden such things as We have mentioned to you before.}

meaning in Sūrat Al-An‘ām, where Allāh says:

{زَعَلِ الْأَبْيَتُ هُدَايْنَا حَرَّمْنَا صَنَّعْتُمْ ذَيَّ لَمْ يَزَلْعَ مِنْ الْبَقَّةِ وَنَفَتْمُ النَّكْرَى حَرَّمْنَا عَلَيْهِمْ} {مَنْ خَلَقَهَا إِلَّا مَنْ كَانَ خَلَقَهَا} {And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs} Until,

{أَمْثَلُونَ} {We are indeed truthful} [6:146] Hence Allāh says here:

{وَمَا تَفْتَنُّهُمْ} {And We did not wrong them,} meaning, in the restrictions that We imposed upon them.

{وَلَكِنَّهُنَّ كَانُوا أَفْسَدُوهُمْ بَلْذَٰلِكَ} {but they wronged themselves.} meaning, they deserved that. This is like the Ayah:

{فَفَطَّرُ مِنْ الْأَبْيَتِ هُدَايْنَا حَرَّمْنَا عَلَيْهِمْ كَبِيرَانِي أَجْبَتْ قَلْبَهُمْ وَبَصَّرَهُمْ عَنْ سَيِّئِ الْأَخَوْ} {كِتَابُ} {Because of the wrong committed of those who were Jews, We prohibited certain good foods which had been lawful for them - and (also) for their hindering many from Allāh’s way.} [4:160]
Then Allah tells us, honoring and reminding believers who have sinned of His blessings, that whoever among them repents, He will accept his repentance, as He says:

«Then, your Lord for those who did evil out of ignorance»

Some of the Salaf said that this means that everyone who disobeys Allah is ignorant.

«And afterward repent and do righteous deeds»

meaning, they give up the sins they used to commit and turn to doing acts of obedience to Allah.

«Verily, after that, your Lord is...» means, after that mistake

«The Most Pardoning, Most Merciful.»

«Verily, Ibrahim was (himself) an Ummah, obedient to
Allāh, a Ḥanīf (monotheist), and he was not one of the idolators.  

\[121.\] (He was) thankful for His favors. He (Allāh) chose him and guided him to a straight path.  

\[122.\] And We gave him good in this world, and in the Hereafter he shall be of the righteous.  

\[123.\] Then, We have sent the revelation to you: “Follow the religion of Ibrāhīm (he was a) Ḥanīf, and he was not one of the idolators.”

**The Khalīl (Close Friend) of Allāh**

Allāh praises His servant, Messenger and close friend Ibrāhīm, the Imām of the Ḥanīfīs the father of the Prophets, and Allāh declares Ibrāhīm’s innocence of the idolators, Jews or Christians. Allāh says:

\[\text{Verily, Ibrāhīm was (himself) an Ummah, obedient to Allāh, a Ḥanīf (monotheist).}\]

Ummah here means the leader who is followed. Qānit (obedient to Allāh) means humble and obedient. Ḥanīf means one who deliberately steers clear of Shirk in favor of Tawḥīd. Hence Allāh says:

\[\text{and he was not one of the idolators.}\]

Mujāhid said: “Ummah [here] means that he was a nation on his own.”

\[\text{(He was) thankful for His favors.}\]

means, he gave thanks for the blessings that Allāh gave him. As Allāh says:

\[\text{And of Ibrāhīm the one who fulfilled.\footnote{(53:37)}}\]

which means that he did everything that Allāh commanded him to do.
\(\text{He (Allāh) chose him}\) means, He selected him, as Allāh says:

\[\text{And before, We indeed gave Ibrāhīm his integrity, and We were indeed most knowledgeable about him} (21:51).\]

Then Allāh says:

\[\text{And guided him to a straight path.}\]

which means to worship Allāh alone, without partners or associate, in the manner that He prescribed and which pleases Him.

\[\text{And We gave him good in this world,}\]

meaning, ‘We granted him all that a believer may require for a good and complete life in this world.’

\[\text{And in the Hereafter he shall be of the righteous.}\]

Concerning the Āyah:

\[\text{And We gave him good in this world.}\]

Mujāhid said: “This means a truthful tongue.”

\[\text{Then, We have sent the revelation to you: “Follow the religion of Ibrāhīm (he was a) Ḥanīf...”}\]

meaning, ‘because of his perfection, greatness, and the soundness of his Tawḥīd and his way, We revealed to you, O Seal of the Messengers and Leader of the Prophets ﷺ,’

\[\text{Follow the religion of Ibrāhīm (he was a) Ḥanīf and he was not of the idolaters.}\]

This is like the Āyah in Sūrat Al-An‘ām:
Then Allāh rebukes the Jews,

«إننا جعلنا السبت على اللّهِ استثناء فيهُ ولن نعّدكم ببنين يوم القيامة نيساً»

124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.

The Prescription of the Sabbath for the Jews

There is no doubt that for every nation, Allāh prescribed one day of the week for people to gather to worship Him. For this *Ummah* He prescribed Friday, because it is the sixth day, on which Allāh completed and perfected His creation. On this day He gathered and completed His blessings for His servants. It was said that Allāh prescribed this day for the Children of Israel through His Prophet Mūsā, but they changed it and chose Saturday because it was the day on which the Creator did not create anything, as He had completed His creation on Friday. Allāh made observance of the Sabbath obligatory for them in the laws of the Tawrāḥ (Torah), telling them to keep the Sabbath. At the same time, He told them to follow Muḥammad when he was sent, and took their promises and covenant to that effect. Hence Allāh says:

«إننا جعلنا السبت على اللّهِ استثناء فيهُ»

The Sabbath was only prescribed for those who differed concerning it.

Mujahid said: “They observed the Sabbath (Saturday) and ignored Friday.”[^1] Then they continued to observe Saturday until Allāh sent Isā bin Maryam. It was said that he told them

to change it to Sunday, and it was also said that he did not forsake the laws of the Tawrāh except for a few rulings which were abrogated, and he continued to observe the Sabbath until he was taken up (into heaven). Afterwards, the Christians at the time of Constantine were the ones who changed it to Sunday in order to be different from the Jews, and they started to pray towards the east instead of facing the Dome (i.e., Jerusalem). And Allāh knows best.

It was reported in the Two Ŝaḥīḥs that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

«We are the last, but we will be the first on the Day of Resurrection, even though they were given the Book before us. This is the day that Allāh obligated upon them, but they differed concerning it. Allāh guided us to this day, and the people observe their days after us, the Jews on the following day and the Christians on the day after that.»[1]

This version was recorded by Al-Bukhārī.

It was reported that Abu Hurayrah and Ḥudhayfah said that the Messenger of Allāh ﷺ said:

«Allāh let the people who came before us stray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allāh brought us and guided us to Friday. So now there are Friday, Saturday and Sunday, thus they will follow us on the Day of Resurrection. We are the last of the people of this world, but will be the first on the Day of Resurrection, and will be the first to be judged, before all of creation.»[2]

It was reported by Muslim.

وَأَذُّ إِلَى سَبِيلِ رَبِّكَ بِالْبِكْرَةِ وَالْخَيْلَةِ الْمُقَوَّضَةِ وَخَيْلَهُمْ يَكُونُ يَأْتِي إِنْ رَبُّكَ هُوَ أَكْبَرُ إنَّكَ لَمْ تَكُنْ مِنَ الْمُتَّقِينَ

(125. Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best. Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.)

The Command to invite people to Alläh with Wisdom and Good Preaching

Alläh commands His Messenger Muḥammad ﷺ to invite the people to Allah with Ḥikmah (wisdom). Ibn Jarîr said: “That is what was revealed to him from the Book and the Sunnah.”

(and fair preaching) meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur‘ān,[1] which he is to tell them about in order to warn them of the punishment of Alläh.

(and argue with them with that which is best.) meaning, if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech, as Alläh says elsewhere:

لاَ جَعَلْنَا أَمْنَاءً الْكَانِبِ إِلَّا بَيْنَ يَأْتِيَ الْمُنتَّصِبَ إِلَّا مَنْ تَفْتَرَى مِنْ أَهْلِ الْقَرْآنِ

(And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.) [29:46]

Alläh commanded him to speak gently, as He commanded Mūsā and Hārūn to do when he sent them to Pharaoh, as He said:

فَنُفِّلُهَا لَمْ نَأْتِي نَكُونَ بَذَكَرٍ أَوْ بِخَيْرٍ

(And speak to him mildly, perhaps he may accept admonition

or fear (Allah)\(20:44\).

\(إِنَّ رَبِّي هُوَ الْأَعْلَمُ بِمَا سَلَّمَ عَنْ سُلَيْمَّانَ\)

\(Truly, your Lord best knows who has strayed from His path,\)

meaning, Allah already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise). This has already been written with Him and the matter is finished, so call them to Allah, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

\(إِلَّا الَّذِينَ لَا يَعْبُدُونَ مِنَ الْأَمْجَاهِدِينَ\)

\(You cannot guide whom you love\)\(28:56\)

\(إِنَّ عَلَيْكَ مُفْتِحُ الْخَيْرِ وَلَعَلَّمُنَّ اللهُ بِهِدَى تَحْكِيمًا\)

\(It is not up to you to guide them, but Allah guides whom He wills.\)\(2:72\)

\(وَإِنِّي عَافِينٌ مِّنَكَ بِمَا عَصِيتَ بِهِ وَلَبِينُ صَبْرٌ لَّهُمْ حَتَّى يَخْلَعَهُمُ الْمَهْلَكُ إِذَا نَزَأَ إِلَّا مَا صَبَرَكَ إِلَّا نَفَسٌ وَلَدَى عَلَيْهِمْ وَلَا تَنْكُنَّ فِي صَنَنِ يَتَعَطَّرُونَ إِذَا أَنَتَ مِنَ الْأَمْجَاهِدِينَ وَاللَّذِينَ هُمْ مُتُطَفِّفَاءَ\)

\(126. And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.\)

\(127. And be patient, and your patience will not be, but by the help of Allah. And do not grieve over them, and do not be distressed by their plots.\)

\(128. Truly, Allah is with those who have Taqwā, and the doers of good.\)\(^{[1]}\)

**The Command for Equality in Punishment**

Allah commands justice in punishment and equity in settling the cases of rights. 'Abdur-Razzāq recorded that, concerning the Ayah,

\(وَقُلْ لِلَّذِينَ يَكْفُرُونَ بِمَآ أَعْيَنُوهُ بِهِ\)

\[^{[1]}\] See the Tafsir of Sūrat At-Tawbah 9:120.
Then punish them with the like of that with which you were afflicted.

Ibn Sirîn said, "If a man among you takes something from you, then you should take something similar from him."[1] This was also the opinion of Mujâhid, Ibrâhim, Al-Hasan Al-Hasrî, and others.[2] Ibn Jarîr also favored this opinion. Ibn Zayd said: "They had been commanded to forgive the idolators, then some men became Muslim who were strong and powerful. They said, 'O Messenger of Allâh, if only Allâh would give us permission, we would sort out these dogs!' Then this 'Ayah was revealed, then it was latter abrogated by the command to engage in Jihâd."[3]

And be patient, and your patience will not be but by the help of Allâh.

This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree and power of Allâh. Then Allâh says:

And do not grieve over them, meaning, those who oppose you, for Allâh has decreed that this should happen.

And do not be distressed means do not be worried or upset.

by their plots meaning; because of the efforts they are putting into opposing you and causing you harm, for Allâh is protecting, helping, and supporting you, and He will cause you to prevail and defeat them.

Truly, Allâh is with those who have Taqwâ, and the doers of good.

meaning; He is with them in the sense of supporting them, helping them and guiding them. This is a special kind of “being with”, as Allâh says elsewhere:

«إذ بِيَوْمِ رَيْبَكُ إِلَىَّ الْمَلَائِكَةَ أَنِّي مَعَكُمْ فَلْيَتَبَreckَ أَلْوَىَ مَاتِرَآ»

«(Remember) when your Lord revealed to the angels, “Verily, I am with you, so support those who believe.” » [8:12]

And Allâh said to Mûsâ and Hârûn:

«لَا تَخَرَّجُوا إِنَّ الْحَقَّ مَعَنِّي »

«Fear not, verily I am with you both, hearing and seeing. » [20:46]

The Prophet ﷺ said to (Abu Bakr) Aṣ-Ṣâdîq when they were in the cave:

«لَا تَخَرَّجُوا إِنَّ الْحَقَّ مَعَنِّي »

«Do not worry, Allâh is with us.” » [1]

The general kind of “being with” some one, or something is by means of seeing, hearing and knowing, as Allâh says:

«وَهُوَ مَعَكُمْ إِنَّما أَنَّكُمْ شَهِيدٌ وَلَا نَصِيرُ »

«And He is with you wherever you may be. And Allâh sees whatever you do. » [57:4]

«وَالْكُفَّارُ لَا يَكُونُ مَا إِلَّا أَنَّهُ مَا تَحْيَى وَمَا يَمْكُرُونَ مَنْ يَمْكُرُونَ إِلَّا هُوَ مَبْلَغُهُ وَلَا مَوْضُوعُ اِلَّا هُوَ مَبْلَغُهُ وَلَا مَيْلٌ إِلَّا هُوَ مَبْلَغُهُ إِنَّا كَانَنَا شَهِيدِينَ »

«Have you not seen that Allâh knows whatever is in the heavens and whatever is on the earth? There is no secret counsel of three but He is their fourth, - nor of five but He is their sixth, - nor of less than that or more, but He is with them wherever they may be. » [58:7]

«وَمَا نَكُونُ فِي ذَلِكَ وَمَا نَتَخُّبُ مِنْ ذَلِكَ وَلَا نَتَمَكَّنُ مِنْ عَمَلِ إِلاَّ مَا قَضَّأَ عَلَيْنَا شَهِيدٌ »

«You will not be in any circumstance, nor recite any portion of the Qur’ân, nor having done any deeds, but We are witnessing you. » [10:61]

those who have Taqwā} means, they keep away from that which is forbidden.

(and the doers of good) meaning they do deeds of obedience to Allāh. These are the ones whom Allāh takes care of, He gives them support, and helps them to prevail over their enemies and opponents.

This is end of the Tafsīr of Sūrat An-Nahl. To Allāh be praise and blessings, and peace and blessings be upon Muḥammad and his family and Companions.
The Tafsir of Sūrat Al-Isrā‘
(Chapter - 17)

Which was revealed in Makkah

The Virtues of Sūrat Al-Isrā‘

Imām Al-Ḥafiz Abu ‘Abdullāh Muḥammad bin Ismā‘īl Al-Bukhārī recorded that Ibn Mas‘ūd ﷺ said concerning Surah Bani Isrā‘îl (i.e., Sūrat Al-Isrā‘), Al-Kahf and Maryam: “They are among the earliest and most beautiful Sūrahs and they are my treasure.”[1]

Imām Aḥmad recorded that ‘Ā‘ishah said: “The Messenger of Allāh ﷺ used to fast until we would say, he does not want to break his fast, then he would not fast until we would say, he does not want to fast, and he used to recite Bani Isrā‘îl and Az-Zumar every night.”[2]

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

1. Glorified be He Who took His servant for a Journey by Night from Al-Masjid Al-Ḥarām to Al-Masjid Al-Aqsā, the neighborhood whereof We have blessed, in order that We might show him of Our Āyāt. Verily, He is the All-Hearer, the All-Seer.

The Isrā‘ (Night Journey)

Allāh glorifies Himself, for His ability to do that which none but He can do, for there is no God but He and no Lord besides Him.

Who took His servant for a journey refers to Muḥammad ﷺ.

by Night means, in the depths of the night.

from Al-Masjid Al-Harām means the Masjid in Makkah.

to Al-Masjid Al-Aqṣā, means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrāhīm Al-Khalil. The Prophets all gathered there, and he (Muḥammad ﷺ) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allāh be upon him and upon them.

the neighborhood whereof We have blessed means, its agricultural produce and fruits are blessed

in order that We might show him, i.e., Muḥammad ﷺ.

of Our Ayāt. i.e., great signs. As Allāh says:
Indeed he did see of the greatest signs, of his Lord (Allāh).

(53:18)

We will mention below what was narrated in the Sunnah concerning this.

Verily, He is the All-Hearer, the All-Seer.

means, He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter.

Hadiths about Al-İsrā’

The Report of Anas bin Mālik

Imām Aḥmad reported from Anas bin Mālik that the Messenger of Allāh ﷺ said:

Qariṣṭan Ṣawāqī Ṭāqī iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqiṣ iṣqqi�
Al-Burāq was brought to me, and it was a white animal bigger than a donkey and smaller than a mule. One stride of this creature covered a distance as far as it could see. I rode on it and it took me to Bayt Al-Maqdis (Jerusalem), where I tethered it at the hitching post of the Prophets. Then I entered and prayed two Rak'ahs there, and came out. Jibrīl brought me a vessel of wine and a vessel of milk, and I chose the milk. Jibrīl said: 'You have chosen the Fitrāh (natural instinct).' Then I was taken up to the first heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Mūḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ādam, who welcomed me and prayed for good for me. Then I was taken up to the second heaven and jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Mūḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Yūsuf, who had been given the beautiful half. He welcomed me and prayed for good for me. Then I was taken up to the third heaven and jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Mūḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Idrīs, who welcomed me and prayed for good for me. - then (the Prophet ﷺ) said: Allāh says:

«(And We raised him to a high station)» (19:57).
Then he resumed his narrative:} "Then I was taken up to the fifth heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his
Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Hārūn, who welcomed me and prayed for good for me. Then I was taken up to the sixth heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Mūsā, who welcomed me and prayed for good for me. Then I was taken up to the seventh heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ibrāhīm, who was leaning back against the Much-Frequented House (Al-Bayt Al-Ma'mūr). Every day seventy thousand angels enter it, then they never come back to it again. Then I was taken to Sidrat Al-Muntahā (the Lote tree beyond which none may pass), and its leaves were like the leaves [ears] of elephants and its fruits were like jugs, and when it was veiled with whatever it was veiled with by the command of Allāh, it changed, and none of the creatures of Allāh can describe it because it is so beautiful.

Then Allāh revealed that which He revealed to me. He enjoined on me fifty prayers every day and night. I came down until I reached Mūsā, and he said, 'What did your Lord enjoin on your Ummah?' I said, 'Fifty prayers everyday and night.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Israel and found out how they were.' So I went back to my Lord and said, 'O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five. I came back down until I met Mūsā and he asked me, 'What did you do?' I said, '(My Lord) reduced (my burden) by five.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah.' I kept going back between my Lord and Mūsā, and (my Lord) reduced it by five each time, until He said, 'O Muḥammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers. Whoever wants to do
something good then does not do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him. Whoever wants to do something evil and does not do it, no evil deed will be recorded for him, and if he does it, one evil deed will be recorded for him.' I came down until I reached Mūsā, and told him about this. He said: 'Go back to your Lord and ask him to reduce (the burden) for your Ummah, for they will never be able to do that.' I had kept going back to my Lord until I felt too shy.

This version was also recorded by Muslim.\(^{[2]}\)

Imām Aḥmad recorded Anas saying that Al-Burāq was brought to the Prophet ﷺ on the Night of the Isrā’ with his saddle and reins ready for riding. The animal shied, and Jibrīl said to him: “Why are you doing this? By Allāh, no one has ever ridden you who is more honored by Allāh than him.” At this, Al-Burāq started to sweat. This was also recorded by At-Tirmidhi, who said it is Gharīb.\(^{[3]}\)

Ahmad also recorded that Anas said: “The Messenger of Allāh ﷺ said:

«When I was taken up to my Lord (during Al-Mi’rāj), I passed by people who had nails of copper with which they were scratching their faces and chests. I asked, ‘Who are these, O Jibrīl?’ He said, ‘These are those who ate the flesh of the people [i.e., backbiting] and slandered their honor.’»\(^{[4]}\)

This was also recorded by Abu Dāwud.\(^{[5]}\) Anas also said that the Messenger of Allāh ﷺ said:

\(^{[1]}\) Aḥmad 3:148.

\(^{[2]}\) Muslim 1:145.

\(^{[3]}\) At-Tirmidhi, no. 3131.

\(^{[4]}\) Aḥmad 3:224.

\(^{[5]}\) Abu Dāwud 4878.
The Report of Anas bin Mālik from Mālik bin Ṣa'ṣa‘ah

Ibīnā Aḥmad recorded that Anas bin Mālik said that Mālik bin Ṣa'ṣa‘ah told him that the Prophet of Allāh ﷺ told them about the night in which he was taken on the Night Journey (Al-Isrā'). He said:

«While I was lying down in Al-Ḥaṭīm (or maybe, Qatādah said, in Al-Hijr) 'someone came to me and said to his companion, 'The one who is in the middle of these three.' He came to me and opened me.'»

I [one of the narrators] heard Qatādah say, 'split me - from here to here.' Qatādah said: "I said to Al-Jārūd, who was beside me, 'What does that mean?' He said, 'From the top of his chest to below his navel', and I heard him say, 'from his throat to below his navel'. The Prophet ﷺ said:

"He took out my heart and brought a golden vessel filled with faith and wisdom. He washed my heart then filled it up and put it back, then a white animal was brought to me that was smaller than a mule and larger than a donkey." Al-Jārūd said, 'Was this Al-Burāq, O Abu Hamzah?' He said, 'Yes, and its stride covered a distance as far as it could see.' The Prophet ﷺ said:

"I was mounted upon it and Jibril brought me to the first heaven, and asked for it to be opened. It was said, 'Who is this?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Adam. (Jibril) said, 'This is your father Adam, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to the fifth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Hārûn. (Jibril) said, 'This is Hārûn, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.'
Then I was taken up to the sixth heaven, and (Jibrîl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrîl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Mûsâ. (Jibrîl) said, 'This is Mûsâ, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' When I passed by him, he wept, and it was said to him, 'Why are you weeping?' He said, 'I am weeping because a young man was sent after me and more people from his Ummah than from mine will enter Paradise.' Then I was taken up to the seventh heaven, and (Jibrîl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrîl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Ibrâhîm. (Jibrîl) said, 'This is Ibrâhîm, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to Sidrat Al-Muntahâ, whose fruits like the clay jugs of Hajar (a region in Arabia) and its leaves were like the ears of elephants. (Jibrîl) said: 'This is Sidrat Al-Muntahâ.' And there were four rivers, two hidden and two visible. I said, 'What is this, O Jibrîl?' He said, 'The two hidden rivers are rivers in Paradise, and the two visible rivers are the Nile and the Euphrates.' Then I was shown Al-Bayt Al-Maʾmûr.

Qatâdah said: Al-Ḥasan told us narrating from Abu Hurayrah that the Prophet ﷺ saw Al-Bayt Al-Maʾmûr. Each day seventy thousand angels enter it, then they never return from it. Then he continued to narrate the Ḥadîth of Anas;
Then I was brought a vessel of wine, a vessel of milk and a vessel of honey. I chose the milk, and he [Jibril] said, 'This is the Fitrāh (natural instinct) on which you and your Ummah will be.' Then the prayer was enjoined upon me, fifty prayers each day. I came down until I reached Mūsā, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'Fifty prayers each day.' He said, 'Your Ummah will not be able to do fifty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your
Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Forty prayers each day.' He said, 'Your Ummah will not be able to do forty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'I was commanded to do thirty prayers each day.' He said, 'Your Ummah will not be able to do thirty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten more. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Ten prayers each day.' He said, 'Your Ummah will not be able to do ten prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and I was commanded to do five prayers every day. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Five prayers each day.' He said, 'Your Ummah will not be able to do five prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' I said, 'I have asked my Lord until I feel too shy. I accept this and submit to Him.' Then a voice called out: 'My order has been decreed and I have reduced the burden on My servants.'

[1] Ahmad 4:208. Similar narrations were recorded in the
The Report of Anas from Abu Dharr

Al-Bukhārī recorded that Anas bin Mālik said: Abu Dharr used to tell us that the Messenger of Allāh ﷺ said:

"Your roof was opened while I was in Makkah, and Jibrīl came down and opened my chest, then he washed it with Zamzam water. Then he brought a vessel of gold filled with wisdom and faith, and poured it into my chest, then he closed it up. Then he took me by the hand and took me up to the lowest heaven. When we came to the lowest heaven, Jibrīl said to its keeper, 'Open up!' He said, 'Who is this?' He said, 'Jibrīl.' He said, 'Is there anyone with you?' He said, 'Yes, Muhammad is with me.' He said, 'Has his Mission started?' He said, 'Yes.' When it was opened, we went up into the first heaven, where I saw a man sitting with a multitude to his right and another to his left. When he looked to his right he smiled, and when he looked to his left, he wept. He said, 'Welcome to the righteous Prophet and the righteous son.' I said to Jibrīl, 'Who is this?' He

[Fath Al-Bāri 6:348, Muslim 1:151.]

[1]
said, 'This is Ádam, and these multitudes to his right and left are the souls of his descendants. The people on his right include the people of Paradise, and the people on his left include the people of Hell, so when he looks to his right he smiles, and when he looks to his left he weeps.' Then he took me up to the second heaven...Then we passed by Ibráhîm, who said, 'Welcome to the righteous Prophet and the righteous son.' I said, 'Who is this?' He said, 'This is Ibráhîm.'

Az-Zuhri said: Ibn Êz'âm told me that Ibn 'Abbâs and Abu Êhabbâh Al-Ansârî used to say: the Prophet ﷺ narrated here -

«Then I was taken up until I reached a level where I could hear the sound of the pens.»

Ibn Hazm and Anas bin Mâlik said: the Messenger of Allâh ﷺ said:

«Fûrûjûzû l-lâhil lâhil mâhmûshûn ûl-lâhil Hâmisûn, Fûrûjûzû yâbûl lâhil Mûsûsû laul-lâhil.»

"Allâh enjoined upon my Ummah fifty prayers. I came back with this (message) until I passed by Mûsâ, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'He enjoined fifty prayers.' Mûsâ said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He reduced it by half. Then I came back to Mûsâ and said, 'It has been reduced by half.' He said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and it was reduced by half. I came back to him, and he said, 'Go back to
your Lord, for your Ummah will not be able to do that.' So I went back, and He said: 'They are five but equal in reward to fifty, for My word does not change.' I came back to Mūsā and he said, 'Go back to your Lord.' I said, 'I feel too shy before my Lord.' Then I was taken up until I reached Sidrat Al-Muntahā, which was veiled in indescribable colors. Then I entered Paradise, in which I saw nets of pearls and its soil of musk.³

This version was recorded by Al-Bukhāri in the Book of Prayer. He also reported in the Book of Tafsīr, under the discussion of Bani Isrā’il (i.e., Sūrat Al-Isrā’), the Book of Ḥajj and the Stories of the Prophets, via different chains of narration from Yūnus. Muslim recorded similar Ḥadiths in his Sahīh in the Book of Faith.[¹]

Imām Ṭāhir recorded that ‘Abdullāh bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, if he saw his Lord?" He said, "I did ask him that, and he said,

"Do you know the Hour, O son of Adam?"

"I saw it as light, how could I see Him?"

This is how it was narrated in the report of Imām Ṭāhir.[²]

Muslim recorded that ‘Abdullāh bin Shaqīq said that Abu Dharr said: "I asked the Messenger of Allāh ﷺ, 'Did you see your Lord?' He said,

"Do you know the Hour, O son of Adam?"

"(I saw) a light, how could I see Him?"[³]

‘Abdullāh bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, 'Did you see your Lord?'”” Abu Dharr said, "I asked him that, and he said,

"Do you know the Hour, O son of Adam?"

[²] Ṭāhir 5:147.
The Report of Jābir bin ‘Abdullāh

Imām Aḥmad recorded that Jābir bin ‘Abdullāh said that he heard the Messenger of Allāh ﷺ say:

«اَلَّذِينَ كَذَّبُونَ فِي النَّاسِ بَيْنَ اِبْنِيّ الْمَقَدِّسِ، فَصَلَّى الْحَمْدُ لِلَّهِ لِي بِيْنَ الْمَقَدِّسِ، مُطَفَّحَتُ أَحْرَّهُمْ عَنْ آيَاتِي وَأَنَّا أَنْظُرُ إِلَيْهِمْ»

“When Quraysh did not believe that I had been taken on the Night Journey to Bayt Al-Maqdis, I stood up in Al-Ḥijr and Allāh displayed Bayt Al-Maqdis before me, so I told them about its features while I was looking at it.”

This was also reported in the Two Ṣahīhs with different chains of narration. According to Al-Bayhaqi, Ibn Shihāb said: Abu Salamah bin ‘Abdur-Raḥmān said: Some people from Quraish went to Abu Bakr and said, “Have you heard what your companion is saying? He is claiming that he went to Bayt Al-Maqdis and came back to Makkah in one night!” Abu Bakr said, “Did he say that?” They said, “Yes.” Abu Bakr said, “Then I bear witness that if he said that, he is speaking the truth.” They said, “You believe that he went to Ash-Shām [Greater Syria] in one night and came back to Makkah before morning?” He said, “Yes, I believe him with regard to something even more than that. I believe him with regard to the revelation that comes to him from heaven.” Abu Salamah said, from then on Abu Bakr was known as Aṣ-Ṣiddīq (the true believer).

The Report of ‘Abdullāh bin ‘Abbās

Imām Aḥmad recorded that Ibn ‘Abbās said:

“On the night when the Messenger of Allāh ﷺ was taken on his Night Journey, he entered Paradise, in some part of which he heard a sound. He said, ‘O Jibrīl, what is this?’ He said,
'This is Bilāl, the Mu'adhdhin.' When the Prophet  came back to the people, he said,

«بُلَيْلَ يَبِلَّان، رَأَيْتُ لَهُ كُلًا رَكَّةً»

'Bilāl has succeeded, I saw that he will have such and such.'

He [the Prophet ] was met by Mūsā, who welcomed him and said, 'Welcome to the Unlettered Prophet.' He was a tall, dark man with lank hair coming down to his ears or above his ears. He said, 'Who is this, O Jibrīl?' He said, 'This is Mūsā.' Then he went on and met a venerable, distinguished old man, who welcomed him and greeted him with Salām, and all of them were greeting him. He said, 'Who is this, O Jibrīl?' He said, 'This is your father Ibrāhīm.' Then he looked into Hell and saw some people eating rotten meat. He said, 'Who are these people, O Jibrīl?' He said, 'They are those who used to eat the flesh of the people [i.e., backbiting].' He saw a man who was very red and dark blue, and said, 'Who is this, O Jibrīl?' He said, 'This is the one who slaughtered the she-camel (of Sālih).'

When the Messenger of Allāh  came to Al-Masjid Al-Aqsa, he stood up to pray, and all the Prophets gathered and prayed with him. When he finished, he was brought two cups, one on his right and one on his left, one containing milk and one containing honey. He took the milk and drank it, and the one who was carrying the cup said, 'You have chosen the Fitrah (natural instinct).'

The chain of narrators is Sahih, although they (Al-Bukhāri and Muslim) did not record it.

Imām Aḥmad reported that Ibn 'Abbās said:

'The Messenger of Allāh  was taken on the Night Journey to Bayt Al-Maqdis, then he came back and told them about his journey and the features of Bayt Al-Maqdis and the caravan (of Quraysh). Some people said, 'We do not believe what Muḥammad is saying,' and they left Islam and became disbelievers. Allāh destroyed them when He destroyed Abu Jahl. Abu Jahl said: 'Muḥammad is trying to scare us with the tree of Zaqqūm; bring some dates and butter and let us have some Zaqqūm!' The Prophet  also saw the Dajjāl in his true form, in real life, not in a dream, and he saw 'Īsā, Mūsā and

Ibrahim. The Prophet said, "I saw him as a tall and huge man, with a whitish complexion. One of his eyes stood out like a shining star. The hair on his head looked like the branches of a tree. And I saw 'Isa, white with curly hair and an intense gaze, of average build. I saw Mūsā, dark-skinned, with a lot of hair and a strong build. I looked at Ibrahim and did not see anything in him that I do not see in myself; it is as if he were your companion [meaning himself]. Jibril said: 'Greet your father with Salām,' so I greeted him with Salām."

This was also recorded by An-Nasāʾī from the Ḥadīth of Abu Zayd Thābit bin Yazīd from Hilāl, who is Ibn Khabbāb, and it is a Sahih chain of narrators.

Al-Bayhaqi recorded that Abu Al-ʿĀliyah said: "The cousin of your Prophet, Ibn 'Abbās narrated to us from the Messenger of Allāh, he said: Allah's Messenger said, "I saw 'Isa bin Maryam, of medium stature, white with a reddish complexion, with straight hair."

And he was shown Mālik, the keeper of Hell, and the Dajjāl, with the signs that Allāh revealed to him.' He said,
"So be not you in doubt of meeting him." [32:33]

Qatādah used to interpret this to mean that the Prophet of Allāh ﷺ met Mūsā.

"And We made it [or him] a guide to the Children of Israel." [32:33]

Qatādah said: "(This means) Allāh made Mūsā a guide for the Children of Israel."[1] Muslim reported this in his Saḥīh, and Al-Bukhārī and Muslim recorded a shorter version from Qatādah.[2]

Imām ʿAbd Allāh bin ʿAbd al-Muṭṭalib reported that Ibn ʿAbbās said: "The Messenger of Allāh ﷺ said:

"On the night when I was taken on the Night Journey, I woke up in Makkah the next morning having anxiety that, I knew that the people would not believe me."

He kept away from people, feeling anxious and sad, then the enemy of Allāh Abu Jahl passed by him and came to sit with him, saying mockingly, 'Is there anything new?' The Messenger of Allāh ﷺ said,

"Yes". He said, 'What is it?' He said,

"I was taken on a Journey last night." He said, 'Where to?' He said,

"To Bayt Al-Maqdis." He said, Then this morning you were among us?' He said,

[1] Dalāʿīl An-Nubuwwah 2:386. [i.e., Qatādah understood the pronoun to refer to Mūsā, not to the Tawrāh].

“Yes”. Abu Jahl did not want to say to his face that he was lying, lest he deny saying it when he called other people to hear him, so he said: ‘Do you think that if I call your people, you will tell them about what happened?’ The Messenger of Allah ﷺ said,

دِبْرَكَ

“Yes.” Abu Jahl said, ‘O people of Bani Ka‘b bin Lu‘ay!’ People got up from where they were sitting and came to join them. Abu Jahl said, ‘Tell your people what you told me.’ The Messenger of Allah ﷺ said:

إِنِّي أُسْأَرِي بِيِّ الْلَّيْلَةِ

“I was taken on a journey last night.” They said, ‘Where to?’ He said,

إِلَى بَيْتِ الْمُقْدِسِ

“To Bayt Al-Maqdis.” They said, ‘Then this morning you were among us?’ He said,

دِبْرَكَ

“Yes.” They began to clap their hands together and put their hands on their heads in astonishment at this “lie” - as they claimed it to be. They said, ‘Can you describe the sanctuary to us?’ Among them were some who had travelled to that land and seen the sanctuary, so the Messenger of Allah ﷺ said,

فَمَا رَآهُ الْمَجْهِدُ حَتَّى الْيَتِينَ عَلَى بَعْضِ الْمَلْدُوعِ: قَالَ - فُجِّي، بِالْمَجْهِدِ، وَأَنْظُرَ إِلَيْهِ حَتَّى وَضَيعَ ذُو دَارِ غَفُولٍ - أَوْ عَقَالَ - فَمَا رَآهُ إِلَّآ إِلَيْهِ - قَالَ - وَكَانَ مَعَ هَذَا نَبْتُ لَنْ أَخْفَفَهُ: فَقَالَ الْقُوْمُ: أَنَا النَّبِيُّ نَوْاهُ لَنَقُّد أَصَابُتُهُ

“I started to describe it, until I reached a point where I was not sure about some of the details, but then the sanctuary was brought close and placed near the house of ’Uqayl - or ’Iqlîl - so I could look at it and describe the details.”

I could not remember those description. The people said, ‘As for the description, by Allah he has got it right.”[1] This was recorded by An-Nasâ‘î and Al-Bayhaqi.[2]

The Report of ‘Abdullāh bin Mas‘ūd

Al-Ḥāfiz Abū Bakr Al-Bayhaqi reported that ‘Abdullāh bin Mas‘ūd said: “When the Messenger of Allāh ﷺ was taken on the Night Journey, he went as far as Sidrat Al-Muntahā, which is in the sixth heaven. Everything that ascends stops there, until it is taken from that point, and everything that comes down stops there, until it is taken from there.

﴾When that covered As-Sidrat Al-Muntahā which did cover it!﴿
[53:16]

Ibn Mas‘ūd said: “It is covered with gold butterflies. The Messenger of Allāh ﷺ was given the five prayers and the final Āyāt of Sūrat Al-Baqarah, and forgiveness was granted for major sins to those who do not associate anything in worship with Allāh.” This was recorded by Muslim in his Ṣaḥīḥ.

The Report of Abu Hurayrah

Al-Bukhāri and Muslim reported in their Ṣaḥīḥs that Abu Hurayrah said: the Messenger of Allāh ﷺ said:

- مَجَين أَشْرِيَ بي، لَقَبِيتُ مُوسَى عَلَيْهِ السَّلَامُ - قَالَ، إِذَا رَجَلٌ خَيْبَةٌ قَالَ - مَضْطَرِبٌ رَجَلٌ الْرَّاسِ كَأَنَّهُ مِنْ رِجَالٍ شَنَوْءٍ، قَالَ، وَلَقَبِيتَ يَسَىٰ - قَالَ، الْبِيْتُ خَيْبَةٌ قَالَ - رَنَعَةٌ أَخْمَرُ كَأَنَّهُ حَرَجٌ مِنْ دِينَاسِ - بَنَيْنَا حَمَامًا، قَالَ - وَلَقَبِيتُ إِبْرَاهِيمَ وَأَنَا أَشْرِي وَلَدِيَهُ بَيْدَ، قَالَ، وَلَقَبِيتُ إِبْنَاءَ أَنَا قَبْلَ أَنْ نَخْرُجَنَّ - فَقَبْلَ لَيْلٍ نَفْقُهُ وَقَبْلَ أَنْ نَخْرُجَنَّ - أَوْ أُصْبِحَ الْبَيْتُ خَيْبَةٌ - أَنَا إِلَّا أَنْ أَخْرُجَ الْحَمَامُ غَوْثُ أَذْنَكَهُ؟

﴿When I was taken on the Night Journey, I met Mūsā.﴿ He described him as a man - I think he said - a curly-haired man, as if he were from the tribe of Shānū’ah. ﴾And I met ‘Īsā.﴿ And the Prophet ﷺ described him as being of average height, with a reddish complexion, as if he had just come out of the bath. ﴾And I met Ibrāhīm, and I am the one who resembles him most among his children. I was brought two vessels, one containing milk and the other containing wine. It was said to me, ‘Take whichever one you want.’ So I took the
milk and drank it, and it was said to me, 'You have been guided to the Fitrah - or - You have chosen the Fitrah. If you had chosen the wine, your Ummah would have gone astray.'"\(^1\)

They also recorded it with another chain of narrators. Muslim recorded that Abu Hurayrah said: "The Messenger of Allah \(\text{ﷺ} \) said:

«I remember being in Al-Hijr, and the Quraysh were asking me about my Night Journey. They asked me things about Bayt Al-Maqdis that I was not sure of, and I felt more anxious and stressed than I have ever felt. Then Allah raised up Bayt Al-Maqdis for me to see, and there was nothing they asked me about but I told them about it. And I remember being in a gathering of the Prophets. Mūsā was standing there praying, and he was a man with curly hair, as if he were one of the men of Shani‘ah. I saw Ḫūsain bin Maryam standing there praying, and the one who most resembles him is ‘Urwah bin Mas‘ūd Ath-Thaqafi. And I saw Ibrāhīm standing there praying, and the one who most resembles him is your companion (meaning himself). Then the time for prayer came, and I led them in prayer. When I finished, a voice said, ‘O Muḥammad, this is Malik, the keeper of Hell,' so I turned to him, and he greeted me first."\(^2\)

\(^{[1]}\) Fath Al-Bāri 6:493, Muslim 1:154.

\(^{[2]}\) Muslim 1:156.
The Time that Isrā’ took place, and the Fact that it included both Body and Soul, when the Prophet ﷺ was awake, not in a Dream

Mūsā bin ‘Uqbah said, narrating from Az-Zuhri: “The Isrā’ happened one year before the Hijrah.”[1] This was also the opinion of ‘Urwha.[2] As-Sudi said: “It happened sixteen months before the Hijrah.”[3]

The truth is that the Prophet ﷺ was taken on the Night Journey when he was awake, not in a dream, and he went from Makkah to Bayt Al-Maqdis riding on Al-Burāq. When he reached the door of the sanctuary, he tied up his animal by the door and entered, where he prayed two Rak‘ahs to ‘greet the Masjid’. Then the Mi‘rāj was brought to him, which is a ladder with steps which one climbs up. So he went up on it to the first heaven, then he went up to the rest of the seven heavens. In each heaven he was welcomed by the most pious of its inhabitants, and he greeted the Prophets who were in the various heavens according to their positions and status. He passed by Mūsā, the one who spoke with Allāh, in the sixth heaven, and Ibrāhīm, the close friend (Khalīl) of Allāh in the seventh heaven. Then he surpassed them and all the Prophets in status and reached a level where he could hear the creaking of the pens, i.e., the pens of destiny which write down what is decreed to happen. He saw Sidrat Al-Muntahā, covered by the command of Allāh, and its greatness, its butterflies of gold and various colours, surrounded by the angels. There he saw Jibril in his real form, with six hundred wings. He saw green cushions blocking the horizon. He saw Al-Bayt Al-Ma‘mūr, and Ibrāhīm Al-Khalil, the builder of the earthly Ka‘bah, leaning back against it, the heavenly Ka‘bah; every day, seventy thousand angels enter and worship therein, then they do not return to it until the Day of Resurrection. He saw Paradise and Hell, and Allāh enjoined upon him fifty prayers, then reduced it to five, as an act of mercy and kindness towards His servants. In this is a strong indication of the greatness and virtue of the prayers.

Then he came back down to Bayt Al-Maqdis, and the Prophets came down with him and he led them in prayer there when the time for prayer came. It may have been the dawn prayer of that day. Some people claim that he led them in prayer in heaven, but the reports seem to say that it was in Bayt Al-Maqdis. In some reports it says that it happened when he first entered (i.e., before ascending into the heavens), but it is more likely that it was after he came back, because when he passed by them in the places in the heavens, he asked Jibril about them, one by one, and Jibril told him about them. This is more appropriate, because he was first required to come before the Divine Presence, so that what Allāh willed could be enjoined upon him and his Ummah. When the matter for which he was required had been dealt with, he and his brother-Prophets gathered, and his virtue and high position in relation to them became apparent when he was asked to come forward to lead them, which was when Jibril indicated to him that he should do so.

Then he came out of Bayt Al-Maqdis and rode on Al-Burāq back to Makkah in the darkness of the night. And Allāh knows best. As for his being presented with the vessels containing milk and honey, or milk and wine, or milk and water, or all of these, some reports say that this happened in Bayt Al-Maqdis, and others say that it happened in the heavens. It is possible that it happened in both places, because it is like offering food or drink to a guest when he arrives, and Allāh knows best.

The Prophet ﷺ was taken on the Night Journey with body and soul, he was awake, not asleep. The evidence for this is the Āyah:

«مَرَّ مَرَّةً مَّنْ أَرْضُهُ وَعَيْنَتُهُ وَقَالَ اللَّهُ تَعَالَىُّ لَلْيَتَّقُونَ إِلَى السَّمَاءِ الْأَخِفَّةِ عِنْدَهُ»

«Glorified (and Exalted) be He (Allāh) Who took His servant for a Journey by Night from Al-Masjid Al-Harām to Al-Masjid Al-Aqṣā, the neighborhood whereof We have blessed.»

The words “Subhān Allāh” (Glorified and exalted be Allāh) are spoken in the case of serious matters. If it had been a dream, it would have been a significant matter and would not have
been so astounding; the disbelievers of the Quraysh would not have hastened to label him a liar and the group of people who had become Muslims would not have deserted the faith. The word ‘Abd (servant) refers to both soul and body. Allāh says:

{And We made not the vision which we showed you but a trial for mankind} [17:60]

Ibn ‘Abbās said: “This is the vision that the Messenger of Allāh saw with his own eyes during the Journey by Night, and the cursed tree is the tree of Zaqqūm.” This was recorded by Al-Bukhārī.[1] Allāh said:

(The sight (of Prophet Muḥammad) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it)) [53:17]

Sight (Al-Baṣr) is a physical faculty, not a spiritual one, and he was carried on Al-Burāq, a shining white animal. This too indicates a physical journey, because the soul does not need a means of transportation of this nature. And Allāh knows best.

An Interesting Story

In his book Dalā’il An-Nubuwwah, Al-Ḥāfidh Abu Nu‘aym Al-Iṣbahānī recorded via Muḥammad bin ʿUmar Al-Wāqīdī who said: Mālik bin Abī Ar-Riijāl told me from ʿAmr bin ʿAbdullāh that Muḥammad bin Kaʿb Al-Quraṣī said: “The Messenger of Allāh sent Dīḥyah bin Khalifah to Caesar.” He mentioned how he came to him, and described an incident that showed how wise Caesar was. He sent for the Arab merchants who were in Syria and Abu Sufyān Sakhr bin Harb and his companions were brought to him. He asked them the well-known questions that were recorded by Al-Bukhārī and Muslim, as we shall discuss below, and Abu Sufyān tried hard to give the impression that this was an insignificant issue. [The

narrator] said that Abu Sufyān [later] said: “By Allāh, nothing stopped me from saying something to Heraclius to make him despise [Muḥāmmad] but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that. Then I told him about the night on which he was taken on the Night Journey. I said: ‘O King, shall I not tell you of something from which you will know that he is lying?’ He said, ‘What is it?’ I said: ‘He claims that he went out of our land, the land of Al-Ḥaram, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came.’ The Patriarch of Jerusalem was there, standing next to Caesar. The Patriarch of Jerusalem said: ‘I know that night.’ Caesar looked at him and said, ‘How do you know about this?’ He said, ‘I never used to sleep at night until I closed the doors of the sanctuary. On that night I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: The lintel and some part of the structure has fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open. The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there. I said to my companions: This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.”’ And he mentioned the rest of the Ḥadīth.

In his book At-Tanwīr fi Mawlid As-Sirāj Al-Munīr, Al-Ḥāfīẓ Abu Al-Khaṭṭāb ‘Umar bin Dīḥyah mentioned the Ḥadīth of the Isrā’ narrated from Anas, and spoke well about it, then he said: “The reports of the Ḥadīth of the Isrā’ reach the level of Mutawwātir. They were narrated from ‘Umar bin Al-Khaṭṭāb, ‘Ali, Ibn Mas‘ūd, Abu Dharr, Mālik bin Sa’sa’ah, Abu Hurayrah, Abu Sa‘īd, Ibn ‘Abbās, Shaddād bin Aws, Ubayy bin Ka‘b, ‘Abdur-Rahmān bin Qaraṭ, Abu Ḥabbah Al-Anṣārī, Abu Laylā Al-Anṣārī, ‘Abdullāh bin ‘Amr, Jābir, Ḥudhayfah, Buraydah, Abu Ayyūb, Abu Umāmah, Samurah bin Jundub, Abu Al-Ḥamrā’, Ṣuhayb Ar-Rūmī, Umm Hāni’, and ‘Ā’ishah and ‘Asmā’, the daughters of Abu Bakr Aṣ-Ṣiddīq, may Allāh be
pleased with them all. Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the Musnad collections. Even though some reports do not fulfill the conditions of Sahih, nevertheless the Muslims agreed unanimously on the fact that the Isrā’ happened, and it was rejected only by the heretics and apostates.

(They intend to put out the Light of Allah with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it).) (61:8).

٢. And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying): “Take none other than Me as (your) Wakīl.”

٣. “O offspring of those whom We carried (in the ship) with Nūh! Verily, he was a grateful servant.”

Mūsā and how He was given the Tawrāh

When Allah mentions how He took His servant Muḥammad, on the Journey by Night, He follows it by mentioning Mūsā, His servant and Messenger who also spoke with Him. Allah often mentions Muḥammad and Mūsā together, may the peace and blessings of Allah be upon them both, and he mentions the Tawrāh and the Qur'ān together. So after mentioning the Isrā’, He says:

(And We gave Musa the Scripture), meaning the Tawrāh.

(And made it), meaning the Scripture,

(a guidance), meaning a guide,
for the Children of Israel (saying): "Take none..."
means, lest they should take,

"... other than Me as (your) Wakil"
means, 'you have no protector, supporter or god besides Me,' because Allah revealed to every Prophet that he should worship Him alone with no partner or associate. Then Allah says:

O offspring of those whom We carried (in the ship) with Nuh
by addressing the descendants of those who were carried in
the ship with Nuh there is a reminder of the blessings, as if
Allah is saying: 'O descendants of those whom We saved and
carried in the ship with Nuh, follow in the footsteps of your
father,

Verily, he was a grateful servant'. 'Remember the blessing I have
granted you by sending Muhammad.'
Imam Ahmad reported that Anas bin Malik said: "The
Messenger of Allah ḥ said:

Allah will be pleased with His servant if, when he eats
something or drinks something, he praises Allah for it."
This was also recorded by Muslim, At-Tirmidhi and An-
Nasā'i.[1]

Malik said about Zayd bin Aslam: "He used to praise Allah
in all circumstances." In this context, Al-Bukhāri mentioned
the Ḥadith of Abu Zar'ah narrating from Abu Hurayrah, who
said that the Prophet Ḥ said:

I will be the leader of the sons of Ādam on the Day of
Resurrection...

4:202.
He quoted the Hadīth at length, and in the Hadīth, the Prophet ﷺ said:

«They will come to Nūh and will say, ‘O Nūh, you were the first of the Messengers sent to the people of earth, and Allāh called you grateful servant, so intercede for us with your Lord.’»

And he quoted the Hadīth in full.

4. And We decreed for the Children of Israel in the Scripture: “Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!”

5. So, when the promise came for the first of the two, We sent against you servants of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the Masjid as they had entered it before, and to destroy with utter destruction all that fell in their hands.

8. It may be that your Lord may show mercy unto you, but if

you return (to sins), We shall return (to Our punishment).
And We have made Hell a prison for the disbelievers.

It was mentioned in the Tawrāḥ that the Jews would spread Mischief twice

Allāh tells us that He made a declaration to the Children of Israel in the Scripture, meaning that He had already told them in the Book which He revealed to them, that they would cause mischief on the earth twice, and would become tyrants and extremely arrogant, meaning they would become shameless oppressors of people, Allāh says:

And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.(15:66), meaning, We already told him about that and informed him of it.

The First Episode of Mischief caused by the Jews, and their Punishment for it

So, when the promise came for the first of the two meaning the first of the two episodes of mischief.

We sent against you servants of Ours given to terrible warfare.

means, 'We unleashed soldiers against you from among Our creatures who were given to terrible warfare,' i.e., they had great strength and weapons and power. They entered the very innermost parts of your homes, meaning they took possession of your land and invaded the very innermost parts of your homes, going between and through your houses, coming and going freely with no fear of anyone. This was the promise (completely) fulfilled.

The earlier and later commentators differed over the identity of these invaders. Many Isrāʾīliyyāt (reports from Jewish sources) were narrated about this, but I did not want to make
this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and others may be true, but we have no need of them, praise be to Allah. What Allah has told us in His Book (the Qur'ān) is sufficient and we have no need of what is in the other books that came before. Neither Allah nor His Messenger required us to refer to them. Allah told His Messenger ﷺ that when (the Jews) committed transgression and aggression, Allah gave their enemies power over them to destroy their country and enter the innermost parts of their homes. Their humiliation and subjugation was a befitting punishment, and your Lord is never unfair or unjust to His servants. They had rebelled and killed many of the Prophets and scholars. Ibn Jarir recorded that Yahyā bin Sa'id said: “I heard Sa'id bin Al-Mūsāyyib saying: Nebuchadnezzar conquered Ash-Shām (Greater Syria, including Palestine), destroying Jerusalem and killing them, then he came to Damascus and found blood boiling in a censer. He asked them: What is this blood? They said: We found our forefathers doing this. Because of that blood, he killed seventy thousand of the believers and others, then the blood stopped boiling.”[1]

This report is Ṣaḥīḥ from Sa'id bin Al-Mūsāyyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the Tawrāh by heart. He took many prisoners from the sons of the Prophets and others, and did many other things that would take too long to mention here. If we had found anything that was correct or close enough, we could have written it and reported it here. And Allah knows best.

Then Allah says:

İ(m And We said): “If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.”

As Allah says elsewhere:

W(hosoever does a righteous good deed, it is for (the benefit of) himself; and whosoever does evil, it is against himself. [45:15]

The Second Episode of Mischief

Then Allāh says:

«(Then, when the second promise came to pass,) meaning, the second episode of mischief, when your enemies came again,

«(We permitted your enemies) to disgrace your faces» meaning, to humiliate you and subdue you,

«(and to enter the Masjid)» meaning, Bayt Al-Maqdis (Jerusalem).

«(as they had entered it before,) when they entered the very innermost parts of your homes.

«(and to destroy)» wrecking and inflicting ruin upon it.

«(all that fell in their hands.)» everything they could get their hands on.

«(with utter destruction. It may be that your Lord may show mercy unto you)» meaning that He may rid you of them.

«(but if you return (to sins), We shall return (to Our punishment).)» meaning, if you return to causing mischief,

«(We shall return)» means, We ‘will once again punish you in this world, along with the punishment and torment We save for you in the Hereafter.’
And We have made Hell a prison [Hašîr] for the disbelievers.»

meaning, a place of permanent detention, a prison which cannot be avoided or escaped.

Ibn ‘Abbâs said, “Hašîr here means a jail.”[1] Mughîjîd said, “They will be detained in it.”[2] Others said likewise. Al-Hasan said, “Hašîr means a bed of Fire.”[3] Qatâdah said: “The Children of Israel returned to aggression, so Allāh sent this group against them, Muḥammad ἢ and his companions, who made them pay the Jîz̧y̧yah,[4] with willing submission, and feeling themselves subdued.”[5]

49. Verily, this Qur’ān guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).»

40. And that those who do not believe in the Hereafter, for

[4] Jîz̧y̧yah: a tax levied from People of the Book (Jews and Christians) who are under the protection of a Muslim government.
them We have prepared a painful torment (Hell).

Praising the Qur'ān

Allāh praises His noble Book, the Qur'ān, which He revealed to His Messenger Muḥammad ﷺ. It directs people to the best and clearest of ways.

«gives good news to those who believe,» in it a

«that they will have a great reward,» i.e., on the Day of Resurrection. And He tells

«those who do not believe in the Hereafter,» that

«for them is a painful torment,» i.e. on the Day of Resurrection. As Allāh says:

«... then announce to them a painful torment.» [84:24]

11. And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty.

Man’s Haste and Prayers against Himself

Allāh tells us about man’s haste and how he sometimes prays against himself or his children or his wealth, praying for something bad to happen for them, or for them to die or be destroyed, invoking curses, etc. If Allāh were to answer his prayer, he would be destroyed because of it, as Allāh says:
And were Allāh to hasten for mankind the evil... [10:11]

This is how it was interpreted by Ibn ‘Abbās, Mujāhid and Qatādah.\(^1\) We have already discussed the Ḥadīth:

لا نذلوا على أنفسكم، ولا على أموالكم أن نوافظوا من الله ساعته إجابه
yanṣība fihiā

Do not pray against yourselves or your wealth, for that might coincide with a time when Allāh answers prayers.\(^2\)

What makes the son of Ādām do that is his anxiety and haste. Allāh says:

And man is ever hasty.\(^3\) Salmān Al-Farisi and Ibn ‘Abbās mentioned the story of Ādām, when he wanted to get up before his soul reached his feet. When his soul was breathed into him, it entered his body from his head downwards. When it reached his brain he sneezed, and said, “Al-Ḥamdu Lillāh” (praise be to Allāh), and Allāh said, “May your Lord have mercy on you, O Ādām.” When it reached his eyes, he opened them, and when it reached his body and limbs he started to stare at them in wonder. He wanted to get up before it reached his feet, but he could not. He said, “O Lord, make it happen before night comes.”\(^4\)

12. And We have appointed the night and the day as two Āyāt (signs). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and to count (periods of time). And We have explained everything (in detail) with full explanation.\(^5\)

\(^1\) At-Ṭabari 17:393, 394.

\(^2\) Muslim 4:2304.

\(^3\) At-Ṭabari 17:394, 395.
The Night and Day are Signs of the Great Power of Allāh

Allāh reminds us of the great signs that He created, including the alternation of the night and day, so that people may rest at night, and go out and earn a living, do their work, and travel during the day, and so that they may know the number of days, weeks, months and years, so they will know the appointed times for paying debts, doing acts of worship, dealing with transactions, paying rents and so on. Allāh says:

«إِنْ كَتَبْنَا فَضْلًا مِّن نُّورِنَا»

«that you may seek bounty from your Lord,» meaning, in your living and travels etc.

«وَلَعَلَّكُمْ تَعْلَمُونَ الْيَوْمَ الْكَبُورِ وَالْيَوْمَ الْبُعْدِ»

«and that you may know the number of the years and to count.»

If time stood still and never changed, we would not know any of these things, as Allāh says:

«فَلَنَّ أَتَّمَنِي إِنْ كَبَّرْتُ الْأَمْرَ وَلَمْ يَكُونَ دَيْنَيْنِي إِنْ لَمْ يَوَاصِئَنِي إِنْ لَمْ يَكُنَّ مِنْ أَزْمَيْنِي لَعَلَّكُمْ تَعْلَمُونَ الْيَوْمَ الْكَبُورِ وَالْيَوْمَ الْبُعْدِ»

«جَعَلَ اللَّهُ دَارَ الْيَوْمِ الْأَخِرِ وَالْيَوْمِ الْأَخِرِ دَارًا نَّحْنُوْنَ وَلَعَلَّكُمْ تَعْلَمُونَ الْيَوْمَ الْكَبُورِ وَالْيَوْمِ الْبُعْدِ»

«Say: "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which god besides Allāh could bring you light? Will you not then hear?" Say: "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which god besides Allāh could bring you night wherein you rest? Will you not then see?" It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.» (28:71-73)

«بَرَاءُ اللَّهِ الَّذِي جَعَلَ فِي الْخَلْقِ مِنْ مَا كَبَّرْتَ وَلَمْ يَكُنَّ مِنْ أَزْمَيْنِي إِنْ لَمْ يَوَاصِئَنِي وَلَعَلَّكُمْ تَعْلَمُونَ الْيَوْمَ الْكَبُورِ»

«Blessed be He Who has placed the big stars in the heaven, and has placed therein a great lamp (sun), and a moon giving light.»
Allah has made the night a sign having distinguishing features by which it is known. These features include the darkness and the appearance of the shining sun. He made a distinction between the height and the light of the moon and the height of the sun, so that they may be distinguished from one another. As Allah says:

And a sign for them is the night. We withhold it herefrom the day, and behold, they are in darkness. And the sun raises on its horizon. And a sign for them is the sunrise. We withdraw it herefrom the night. And the sun raises on its horizon. And a sign for them is the appearance of the shining moon. Such is the measuring of the All-Mighty, the All-Knowing. He is the Clearer of the dawning. He has appointed the night for resting, and the sun and the moon for reckoning. He makes the night to go in the day and makes the day to go in the night. and His is the alternation of night and day. And He is Who has put the night and the day in succession.

Qalb Ibn Kathir

8th, 6:61-62
light and measured out for it stages that you might know the number of years and to count (periods of time). Allâh did not create this but in truth.» [10:5] until,

«Âyât for those people who keep their duty to Allâh, and fear Him much.» [10:6]

«يَسْتَنْفِكُ عَنِ الْأَهْلِ الْمَهَامِ رَبِّي مَوْقِفَتَ الْيَتَابِيْنَ وَالْمَعْلُومِ»

«They ask you about the crescent moons. Say: “These are signs to mark fixed periods of time for mankind and for the pilgrimage.”» [2:189]

«فَمَا ظُنُّوْنَيْنَآ إِلَّا أَنَّهُمْ يَقْدَرُونَ نَيْدَتَيْنِهِ مَمْهُورَةً»

«Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating.»

Ibn Jurayj reported that ‘Abdullâh bin Kathîr commented on this Âyâh: “[It means] the darkness of the night and the twilight of the day.”[1] Ibn Jurayj reported that Mujâhid said: “The sun is the sign of the day and the moon is the sign of the night.

«فَمَا ظُنُّوْنَآ إِلَّا أَنَّهُمْ يَقْدَرُونَ نَيْدَتَيْنِهِ مَمْهُورَةً»

«We have obliterated the sign of the night»

this refers to the moon’s blackness, which is how Allâh has created it.”[2]

«وَمَا ظُنُّوْنَآ إِلَّا أَنَّهُمْ يَقْدَرُونَ نَيْدَتَيْنِهِ مَمْهُورَةً»

«And We have appointed the night and the day as two Âyât.»

Ibn Abî Najîh reported that Ibn ‘Abbâs said: “By night and day, this is how Allâh created them, may He be glorified.”[3]

13. And We have fastened every man's Ṭā'irah (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

14. (It will be said to him): “Read your Book. You yourself are sufficient as a reckoner against you this Day.”

Every Person will have the Book of his Deeds with Him

After mentioning time, and the deeds of the son of Ādam that take place therein, Allāh says:

ﷲ ﷳ ﷻﷵ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ

(And We have fastened every man's Ṭā'irah (deeds) to his neck.)

The word Ṭā'irah (lit. something that flies) refers to man's deeds which fly from him, as Ibn 'Abbās, Mujāhid and others said. It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly.\[1\]

ﷲ ﷳ ﷻﷵ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ

(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 a speck of dust shall see it.) (99:7-8).

Allāh says:

ﷲ ﷳ ﷻﷵ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ

(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it). (50:17-18)

ﷲ ﷳ ﷻﷵ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ

(But verily, over you (are appointed angels in charge of mankind) to watch you, Kirāman (Honorable) Kātibīn - writing down (your deeds), they know all that you do.) (82:10-12)

You are only being requited for what you used to do. [52:16]

whosoever works evil, will have the recompense thereof. [4:123]

The meaning is that the deeds of the sons of Ādam are preserved, whether they are great or small, and they are recorded night and day, morning and evening.

and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

meaning, 'We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

wide open means, it will be open for him and others to read all of his deeds, from the beginning of his life until the end.

On that Day man will be informed of what (deeds) he sent forward, and what (deeds) he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses. [75:13-15]

Allāh says:

(It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."

meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did. Everyone will be able to read his Book, whether he is literate or illiterate.
And We have fastened every man's Tā'irah (deeds) to his neck.

The neck is mentioned because it is a part of the body that has no counterpart, and when one is restrained by it, he has no escape. Ma'mar narrated from Qatādah, “His deeds,

\[\text{وَنَحُّهُ لَمْ تُرَىً بَيْنَ الْجِنَّاتِ}\]

and on the Day of Resurrection, We shall bring out for him We shall bring forth those deeds.”

\[\text{حَسْبَنَا لَدَيْنَاهُ مُسَأَرًا}\]

a Book which he will find wide open. Ma'mar said: Al-Ḥasan recited,

\[\text{مَعَ الْجَبَّانِ تَحْكُّمُ الْجَبَّانُ فِي مَهْدِهِ}\]

one sitting on the right and one on the left. [50:17]

[And he said:] “O son of Ādam, your Book has been opened for you, and two noble angels have been entrusted to accompany you, one on your right and one on your left. The one who is on your right records your good deeds, and the one who is on your left records your bad deeds. ‘So do whatever you want, a lot or a little, until you die, then I will fold up your Book and tie it to your neck with you in your grave. Then when you come out on the Day of Resurrection, you will find the Book wide open, so read your Book.’ By Allāh, the One Who makes you accountable for your own deeds is being perfectly just.” [1]

These are some of the best words Al-Ḥasan ever spoke, may Allāh have mercy on him.

\[\text{كَأَنَّا مُدِينِينَ حَتَّى نَبَتَّسَ رِسُولًا}\]

15. Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).

No One will have to bear the Sins of Another

Allāh tells us that whoever is guided and follows the truth, walking in the footsteps of the Prophet ﷺ, he will gain the good consequences of that for himself.

{وَوَمَنْ ضَلَّ}

{And whoever goes astray,} meaning from the truth, deviating from the way of guidance, he is wronging himself and will have to bear the consequences. Then Allāh says:

{وَلَا يُزَادُ كَاذِبًا وَلَا ذُنُعًا}

{No one laden with burdens can bear another’s burden.}

no one will have to bear the sins of another, and he does not wrong anyone besides himself, as Allāh says:

{وَإِنَّمَا تَمْلََكُ مَنْ غَيْبُهُ إِنَّ جَعَلَهَا لَا يُصِلُّ بَيْناً ثَغْرًا}

{and if one heavily laden calls another to (bear) his load, nothing of it will be lifted} [35:15]

There is no contradiction between this and other Āyāt:

{وَزِيَّنَاهُمْ أَقْفَاكُمْ وَأَنْفَقَلَا عَمَّا أَفْتَقَهُمْ}

{And verily, they shall bear their own loads, and other loads besides their own.} [29:13] and:

{وَإِنَّ أُنزِلَ الْبَيِّنَةَ بِبِشْرَىٰ بِعِيْنَةٍ}

{and also of the burdens of those whom they misled without knowledge.} [16:25]

For those who called others to do evil will bear the sin of their own deviation as well as the sin of those whom they led astray, without detracting the least amount from the burden of those people, and none of this burden shall be removed from them. This is the justice and mercy of Allāh towards His servants. As Allāh says:

{وَمَا كَانَ مَلَأِيْنِ مَحَّٰلٌ لِّيُجَادَلُنَّهُمْ}

{And We never punish until We have sent a Messenger (to give warning).}
No Punishment until a Messenger has been sent

Allāh tells us that out of His justice, He does not punish anyone until He has established proof against him by sending a Messenger to him, as He says:

"If We had sent down revelations to them in their towns, they would have said: 'Our Lord! Send down to us a Messenger like unto him who is among us.'" (50:29)

"Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we believed him and said: 'Allāh never sent down anything (of revelation); you are only in great error.'" (67:8-9)

And, "And those who disbelieved will be driven to Hell in groups, till, 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 verses 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)

"Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper." (35:37)

There are other Āyāt which indicate that Allāh will not make anyone enter Hell except after sending a Messenger to them.
The Issue of Small Children who die

Here there arises an issue over which the scholars in earlier and modern times have disagreed, may Allâh have mercy on them. This is the issue of children who die when they are little, and their parents are disbelievers: what happens to them? By the same token, what happens to the insane, the deaf, the senile and those who die during the circumstances of Fatrah, when no Message reached them? Several Hadîths have been narrated on this topic, which I will quote here by the help and support of Allâh.

The First Hadîth from Al-Aswad bin Sari’

Imâm Ahmad reported from Al-Aswad bin Sari’ that the Messenger of Allâh ﷺ said,

أَرْزَعْنَا يُحَجِّنُونَ بَيُومَ الْيَمِينِ: ۖ رَجُلٌ أَصْمُمْ لاَ يَسْمَعُ مَهَاتاً، وَرَجُلٌ أَهْمَمْ، وَرَجُلٌ حَمِيمُ، وَرَجُلٌ مَاتٌ فِي ٱلْقُرْءَةَ، فَأَلَا ٱلأَصْمَمُ قَبْلُهُ: رَبّ ۖ لَدَيّ يَوْمِ ٱلْيَمِينِ، وَمَا أَصْمُمْ مَهَاتاً، وَأَلَا ٱلأَهْمَمْ قَبْلُهُ: رَبّ ۖ لَدَيّ ٱلْيَوْمِ، وَمَا أَهْمَمْ مَهَاتاً، وَأَلَا ٱلْحَمِيمْ قَبْلُهُ: رَبّ ۖ لَدَيّ ٱلْيَوْمِ، وَمَا حَمِيمْ مَهَاتاً، وَأَلَا ٱلْمَاتِ مَاتٌ فِي ٱلْقُرْءَةِ قَبْلُهُ: رَبّ ۖ لَدَيّ يَوْمِ ٱلْيَمِينِ، وَمَا مَاتَ مَهَاتاً، فِي أَخْرَجُ مَوَاوِيَّةً لِيُظْهِرُهُ، وَفِي أَخْرُجُ إِلَيْهِمُ أَنَّ أَخْرُجُوا إِلَيْهِمُ اَلْيَوْمَ ۖ فَأَلَّهُمُ ۖ نُفْسُ مَعَهُ يَبِيدُهُ، وَأَلَّهُمْ لَكَانَا عَلَيْهِمُ بِرَذَا وَسَلَاماً.

There are four who will present their case on the Day of Resurrection: a deaf man who never heard anything, an insane man, a very old and senile man, and a man who died during the Fatrah. As for the deaf man, he will say, “O Lord, Islâm came but I never heard anything.” As for the insane man, he will say, “O Lord, Islâm came and the young boys were throwing camel dung at me.” As for the senile man, he will say, “O Lord, Islâm came and I did not understand anything.” As for the one who died during the Fatrah, he will say, “O Lord, no Messenger from You came to me.” Allâh will accept their pledge of obedience to Him, then He will send word to them that they should enter the Fire. By the One in Whose Hand is the soul of Muhammad, if they enter it, it will be cool and safe for them.

There is a similar report with a chain from Qatâdah from Al-Hasan from Abu Râfî‘ from Abu Hurayrah, but at the end it
Tafsir Ibn Kathir

says:

"Whoever enters it will find it cool and safe, and whoever does not enter it will be dragged into it."[1]

This was also recorded by Ishāq bin Rāhwayh from Mu‘adh bin Hishām,[2] and by Al-Bayhaqi in Al-‘I’tiqād. He said: “This is a Ṣaḥīh chain.”

It was reported by Ibn Jarir from the Ḥadīth of Ma‘mar from Hammām from Abu Hurayrah, who attributed it to the Prophet ﷺ. Then Abu Hurayrah said: “Recite, if you wish:

(وَإِنَّنَا كَانَنَا مُنبِئِينَ حَتَّى نَصْبَ رَسُولَ اللَّهِ ﷺ)

(And We never punish until We have sent a Messenger (to give warning)).”[3]

This was also narrated by Ma‘mar from ‘Abdullāh bin Tāwūs from his father, from Abu Hurayrah, but it is Maqūf (it was not attributed directly to the Prophet ﷺ).[4]

The Second Ḥadīth from Abu Hurayrah

He said that the Messenger of Allāh ﷺ said:

"كُلُّ مَوْلُودٍ عَلَى الْفِطْرَةِ، فَأَسْأَلُكُمْ أَنْ تَبْعِثُوا مَعَهُمْ أَوْ يُذْصَرِنَّهُمْ أَوْ يُحْسَسَنَّهُمْ، كَمَا كَنَّا نَشَيَّثُ النَّبِيَّةَ بِهِمْ جَمِيعًا، حَلَّ نُجُوسُهُمْ فِيهَا مِنْ جَذَاعَةٍ؟"

"Every newborn is born in a state of Fitrah (the natural state of man), then his parents make him into a Jew or Christian or Zoroastrian, as animals produce whole animals - do you see any that is born mutilated (with something missing)?"

According to one report they said: “O Messenger of Allāh, what about those who die when they are little?” He said,

"اَللَّهُ أَعْلَمُ مَا كَانُوا غَابَلِينَ"

"Allāh knows best what they would have done."[5]

Imām Aḥmad reported from Abu Hurayrah that the Prophet ﷺ as far as I know - the narrator was not sure if it was attributed to Mūsā - said:

"The children of the Muslims are in Paradise, being taken care of by Ibrāhim."[1]

In Ṣaḥīḥ Muslim it is reported from Ṭyyād bin Ḥammād that the Messenger of Allāh ﷺ said that Allāh said:

"إِنِّي خَلَقْتُ بِبَيْدِي حَنْفَاءٍ"

"I have created My servants as Ḥunafā."[2][3] According to another version, the wording is "as Muslims."

The Third Ḥadīth from Samurah

In his book Al-Mustakhraj ‘Ala Al-Bukhārī, Al-Ḥaḍīẓ Abu Bakr Al-Barqānī recorded the Ḥadīth of ‘Awf Al-‘rābī, from Abu Rajā’ Al-‘Uṭārdī from Samurah that the Prophet ﷺ said:

"كُلُّ مَوْلَودٍ يُولَدُ عَلَى الْفِطْرَةِ"

"Every newborn is born in a state of Fitrah."

The people called out to him: “O Messenger of Allāh! What about the children of the idolators” He said,

"وَأَوْلَادُ الْمُشْرِكِينَ"

"And the children of the idolators too."[4]

Aṭ-Ṭabarānī reported that Samurah said: “We asked the Messenger of Allāh ﷺ about the children of the idolators, and he said,

"هُمُّ خَلْقُ أُمِّيِّ الْجَبَّةِ"

"They are the servants of the people of Paradise."[5]

The Fourth Ḥadīth from the Paternal Uncle of Ḥasnā'

Aḥmad reported that Ḥasnā’ bint Mu‘awiyah, from Bani Ṣūraym, said that his paternal uncle said to him: “I said, ‘O Messenger of Allāh, who is in Paradise’ He said,

النبي في الجنة، والشهداء في الجنة، والمولود في الجنة، والولد في الجنة

‘Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and baby girls who were buried alive are in Paradise.’[1]

It is Makrūḥ to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of Shari‘ah may try to speak about it. For this reason some of the scholars did not like to discuss it. This view has been narrated from Ibn ‘Abbās, Al-Qāsim bin Mūhammad bin Abi Bakr Aṣ-Ṣiddīq, Mūḥammad bin Al-Ḥanafīyyah and others.[2]

Ibn Ḥibbān recorded in his Ṣahīh that Jarīr bin Ḥāzim said: I heard Abu Rajā‘ Al-‘Uṭārdī saying that he heard Ibn ‘Abbās (may Allāh be pleased with them both) saying, “While he was on the Minbar, the Messenger of Allāh ﷺ said:

لا يزال أمر هذه الأمية الموتية أو مقاربًا - ما لم يكلُّموا في الأولاد والقُدُر

‘This Ummah will be fine so long as they do not talk about children and the divine decree.’”

Ibn Ḥibbān said: “This means talking about the children of the idolators.”[3] Abu Bakr Al-Bazzār also recorded it via Jarīr bin Ḥāzim, then he said, “A group narrated it from Abu Rajā‘ from Ibn ‘Abbās, but it is Mauqūf”.[4]

٤١٦. And when We decide to destroy a town (population), Amarnā those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.”

Meanings of Amarnā

The commentators differed over the meaning of this word. It was said that the phrase translated here as “Amarnā those who live luxuriously. Then, they transgress therein” means, “We send Our decree upon them” as Allāh says elsewhere:

«أَنَّمَا بِهِمْ نُصِبْ أَمْرُكُمْ ۚ وَهُمْ بِهِمْ ضَلُّوا»

«Our decree reaches it by night or by day»

For [Amarnā cannot mean “Our command”] because Allāh does not command or enjoin immorality.

Or, they said it means that Allāh subjugated them to commit immoral deeds, so they deserved the punishment. Or it was said that it means: “We commanded them to obey Us, but they committed immoral sins, so they deserved punishment.” This was reported from Ibn Jurayj from Ibn ‘Abbās,[1] and it is also the view of Sa‘īd bin Jubayr.[2]

«أَمْرًا مُّرْضِيًا فَتَسَلَّبْنَا بِهِ»

«Amarnā those who live luxuriously. Then, they transgress therein,»

‘Ali bin Abī Ṭalḥah reported that Ibn ‘Abbās said: [this means] “We gave power to the evil people, so they committed sin therein (in the town), and because they did that, Allāh destroyed them with the punishment.” This is similar to the Ayah:

«وَقَدْ جَعَلْنَا فِي كُلِّ قَرْطَبا أَسْتَيْرٌ مُّصِرِّبٌ»

«And thus We have set up in every town great ones of its wicked people»[3] [6:133]

This was also the view of Abu Al-‘Āliyah, Mujāhid and Ar-Rabī' bin Anas.[4]

«وَعَيْنَ أَرَأَيْنَآ أَنْ يَتَأَقَّبُوا أَمْرًا مُّرْضِيًا فَتَسَلَّبْنَا بِهِ»

«And when We decide to destroy a town (population), Amarnā

those who live luxuriously. Then, they transgress therein,

Al-‘Awni reported that Ibn ‘Abbás said, (it means) “We increase their numbers.”[1] This was also the view of Ikrimah, Al-Hasan, Aq-Da’āhik and Qatādah,[2] and it was reported from Mālik and Az-Zuhri.

\[\text{17. And how many generations have We destroyed after Nūh! And sufficient is your Lord as All-Knower and Seer of the sins of His servants.} \]

**A Threat to Quraysh**

Warning the disbelievers of the Quraysh for rejecting His Messenger Muḥammad ﷺ, Allāh says that He destroyed other nations who rejected the Messengers after Nūh. This indicates that during the centuries between Ādam and Nūh, humans were following Islam, as Ibn ‘Abbás said: “Between Ādam and Nūh there were ten generations, during all of which humans were following Islam.”[3] The meaning (of the Ayah) is: “You disbelievers are not more dear to Allāh than they were, and you have rejected the most noble of the Messengers and the best of creation, so you are more deserving of punishment.”

\[\text{And sufficient is your Lord as All-Knower and Seer of the sins of His servants.} \]

means, He knows everything they do, good and evil, and nothing at all is hidden from Him, may He be glorified and exalted.

\[\text{18. Whoever desires the quick-passing (transitory enjoyment of} \]

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The Reward of Those who desire this World and Those who desire the Hereafter

Allâh tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allâh wants to have it, and they get what He wills that they should get. This Ayah narrows down the general statements made in other Ayât. Allâh says:

"We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected."

(19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated, (rewarded by Allâh).)

"The Reward of Those who desire this World and Those who desire the Hereafter"

"he will burn therein" means, he will enter it until it covers him on all sides.

"disgraced" means, blamed for his bad behaviour and evil deeds, because he chose the transient over the eternal,

"rejected." means, far away (from Allâh's mercy), humiliated and put to shame.

"And whoever desires the Hereafter" wanting the Hereafter and its blessings and delights,

"(and strives for it, with the necessary effort due for it)"
20. On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden.

21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.

Allah says:

On each meaning, on each of the two groups, those who desire this world and those who desire the Hereafter, We bestow what they want
means, He is the One Who is in control of all things, and He is never unjust. He gives to each what he deserves, whether it is eternal happiness or doom. His decree is unstoppable, no one can withhold what He gives or change what He wants. Allāh says:

"And the bounties of your Lord can never be forbidden."

meaning, no one can withhold or prevent them. Qatādah said,

"And the bounties of your Lord can never be forbidden."

"(It means) they can never decrease".\[1\]

Al-Hasan and others said, "(It means) they can never be prevented."

Then Allāh says:

"See how We prefer one above another,"

meaning in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between.

"and verily, the Hereafter will be greater in degrees and greater in preferment."

means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights. The people of Hell will vary in their positions and levels, just as the people of Paradise will. In

\[1\] Aṭ-Ṭabari 17:410.
Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth. It is recorded in the Two Șaḥīḥs that the Prophet ﷺ said:

«إِنَّ أُمَلِيَّ الْدُّرُوجَابِ، الْمُلَّىِّ نَبِيُّوهُ أُمَلِيَّ عَلَيْنِ، كَمَا نَبِيُّ الْكَوْكَبِ الْفَاتِرِ فِي أَفِنِّ الْشَّمَاءِ»

«The people of the highest levels (of Paradise) will see the people of ‘Illiyīn[1] as if they are looking at distant stars on the horizon.»[2]

Allāh says:

«وَلِلْيَوْمِ الْآخِرِ أَكْبَرُ دِينَانِي وَأَكْبَرُ دِينُ يَوْمِ الْحَيَوَانِ»

«(and verily, the Hereafter will be greater in degrees and greater in preferment.)»

«لا تَمْعَلْ مَعَ اللَّهِ إِلَّا مَنْ هُوَ مَعَهُ، فَيَلْتُمْ مَدْنَوْنَا غَدِيرًا.»

«22. Set not up with Allāh any other ʿilāh (god), or you will sit down reproved, forsaken (in the Hellfire).»

Do not associate Anything in Worship with Allāh

Addressing those who are responsible among this Ummah, Allāh says, “Do not admit any partner into your worship of your Lord.”

«ثَنَٰكُم مَّدْنَوْنَا»

«(or you will sit down reproved,)» meaning, because of associating others with Him.

«مُنْكَرًا»

«forsaken.» means, because the Lord, may He be exalted, will not help you; He will leave you to the one whom you worshipped, and he has no power either to benefit or to harm, because the Only One Who has the power to benefit or to harm is Allāh alone, with no partner or associate. Imām ʿAḥmad reported that ‘Abdullāh bin Masʿūd said: “The Messenger of

Allāh said:

"Whosoever is afflicted with poverty and goes and asks people for help, will never get rid of his poverty, but if he asks Allāh for help, then Allāh will grant him the means of independence sooner or later." \[1\]

This was also recorded by Abu Dāwūd and At-Tirmidhi, who said, "Hasan Ṣaḥīḥ Gharib".\[2\]

\[23\]. And your Lord has Qādā [decreed] that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.

\[24\]. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."

The Command to Worship Allāh Alone and to be Dutiful to One’s Parents

Allāh commands us to worship Him alone, with no partner or associate. The word Qādā [normally having the meaning of decree] here means “commanded”. Mujāhid said that

\[1\] Ahmad 1:407.
\[3\] At-Ṭabari 17:414.
“And your Lord has Waṣṣa [enjoined] that you worship none but Him."[1]

The idea of worshipping Allāh is connected to the idea of honoring one's parents. Allāh says:

⟨And that you be dutiful to your parents.⟩ Here He commands good treatment of parents, as He says elsewhere:

⟨grieve to Me and to your parents. Unto Me is the final destination⟩ [31:14]

⟨If one of them or both of them attain old age in your life, say not to them a word of disrespect,⟩

means, do not let them hear anything offensive from you, not even say “Uff!" which is the mildest word of disrespect,

⟨and do not reprimand them⟩

means, do not do anything horrible to them.

⟨and do not reprimand them⟩

‘Aṭā' bin Rabāh said that it meant, "Do not raise your hand against them."[2] When Allāh forbids speaking and behaving in an obnoxious manner, He commands speaking and behaving in a good manner, so He says:

⟨but address them in terms of honor.⟩ meaning gently, kindly, politely, and with respect and appreciation.


And lower unto them the wing of submission and humility through mercy, means, be humble towards them in your actions.

(And say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young.")

means, say this when they grow old and when they die. Ibn 'Abbās said: "But then Allāh revealed:

It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators...

There are many Ḥadīths which speak about honoring one’s parents, such as the Ḥadīth narrated through a number of chains of narration from Anas and others, which states that the Prophet ﷺ climbed up on the Minbar, and then said, ((Āmīn, Āmīn, Āmīn.)) It was said, “O Messenger of Allāh, why did you say Āmīn?” He said:

Jibrīl came to me and said, "O Muḥammad, he is doomed who hears you mentioned and does not say Ṣallā upon you." He said, "Say Āmīn," so I said Āmīn. Then he said, "He is doomed who sees the month of Ramadān come and go, and he has not been forgiven." He said, "Say Āmīn," so I said Āmīn. Then he said, "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter Paradise." He said, "Say Āmīn," so I said Āmīn.

Another Ḥadīth

Imām ʿAḥmad reported from Abu Hurayrah that the Prophet ﷺ said:

He is doomed, he is doomed, he is doomed, the man whose parents, one or both of them, reach old age while he is alive and he does not enter Paradise.¹¹

This version is Sahih although no one recorded it other than Muslim.²

Another Ḥadīth

Imām Aḥmad recorded Muʿāwiyyah bin Jāhimah Aṣ-Ṣalami saying that Jāhimah came to the Prophet ﷺ and said: “O Messenger of Allāh, I want to go out to fight and I have come to seek your advice.” He said,

فَقَلَ لَكَ مِنِّي أَمَّمُ<br>

"Do you have a mother?" He said, “Yes.” The Prophet ﷺ said,

فَأَلْزَمَهَا فَإِنَّ الْجَهَّةَ عَنْدِي بِجَلَانِي<br>

"Then stay with her, for Paradise is at her feet."³

Similar incidents were also recorded by others.⁴ This was recorded by An-Nasāʾī and Ibn Mājah.⁴

Another Ḥadīth

Imām Aḥmad recorded that Al-Miqdām bin Maʿdikarib said that the Prophet ﷺ said:

إِنَّ اللَّهَ يُوصِيكُم بِأَمَهَاتِكُم إِنَّ اللَّهَ يُوصِيكُم بِأَمَهَاتِكُم إِنَّ اللَّهَ يُوصِيكُم بِأَمَهَاتِكُم إِنَّ اللَّهَ يُوصِيكُم بِأَمَهَاتِكُم إِنَّ اللَّهَ يُوصِيكُم بِأَمَهَاتِكُم<br>

"Allāh enjoins you concerning your fathers, Allāh enjoins you concerning your mothers, Allāh enjoins you concerning your mothers, Allāh enjoins you concerning your mothers, Allāh

enjoins you concerning your close relatives then the next in closeness.\(^\text{[1]}\)

This was recorded by Ibn Mājah from the Ḥadīth of ‘Abdullāh bin ‘Ayyāsh.\(^\text{[2]}\)

**Another Ḥadīth**

Ahmad recorded that a man from Banu Yarbū‘ said: “I came to the Prophet ﷺ while he was talking to the people, and I heard him saying,

\[
\text{فَدَىُّكَ الْفَطَّامِكُ الْمُعَطِّيَّةَ، أُمُّكَ، وَأَبَاكَ، وَأَخَادُكُ، وَأَخَادُكُ، نَمَّ أَنَاَّكَ أَنَاَّكَ.}
\]

*The hand of the one who gives is superior. (Give to) your mother and your father, your sister and your brother, then the closest and next closest.*\(^\text{[3]}\)

\(25.\) Your Lord knows best what is in your souls. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him in repentance.\(^\text{[4]}\)

**Omissions committed against Parents are pardoned with Good Relations and Repentance**

Sa‘īd bin Jubayr said: “This refers to a man who said something that he did not think would be offensive to his parents.” According to another report: “He did not mean anything bad by that.”\(^\text{[4]}\) So Allāh said:

\(\text{٥٥٩} \text{٥٧٨} \text{٥٥٩} \text{٥٧٨}
\)

*Your Lord knows best what is in your souls. If you are righteous,*

*He is Ever Most Forgiving to those who turn to Him in repentance.*

\[1\] Āḥmad 4:132.

\[2\] Ibn Mājah 2:1207.

\[3\] Āḥmad 4:64.

\[4\] Aṭ-Ṭabari 17:422.
Qatādah said: “To the obedient who pray.”[^1]

*He is Ever Most Forgiving to those who turn to Him in repentance.*

Shu‘bah narrated from Yahyā bin Sa‘īd from Sa‘īd bin Al-Mūsāyyib; “This refers to those who commit sin then repent, and commit sin then repent.”[^2]

‘Atā’ bin Yasār, Sa‘īd bin Jubayr and Mujāhid said: “They are the ones who return to goodness.”[^3] Mujāhid narrated from ‘Ubayd bin ‘Umayr, concerning this Āyah: “This is the one who, when he remembers his sin when he is alone, he seeks the forgiveness of Allāh.” Mujāhid agreed with him on that.[^4]

Ibn Jarīr said: “The best view on this matter is of those who said that it refers to the one who repents after committing sin, who comes back from disobedience to obedience and who leaves that which Allāh hates for that which He loves and is pleased with.”[^5] What he said is correct, for Allāh says,

*Verily, to Us will be their return* (88:25).

And according to a Ṣahīh Ḥadīth, the Messenger of Allāh would say when he returned from a journey,

*We have returned repenting, worshipping and praising our Lord.*[^6]

[^1]: Aṭ-Ṭabari 17:422.
[^3]: Aṭ-Ṭabari 17:424, 425.
[^4]: Aṭ-Ṭabari 17:424.
[^5]: Aṭ-Ṭabari 17:425.
26. And give to the kinsman his due, and to the Miskīn (poor), and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

27. Verily, the spendthrifts are brothers of the Shayāṭīn (devils), and the Shayṭān is ever ungrateful to his Lord.

28. And if you turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word.

The Command to maintain the Ties of Kinship and the Prohibition of Extravagance

When Allāh mentions honoring one’s parents, He follows this with the command to treat one’s relatives well and to maintain the ties of kinship. According to the Hadīth:

أُنْتُمْ وَأَبَاكُمْ وَأَمْمَ أَنَاذِكَهُمْ وَفِي رَوَايَةٍ أُنْتُمْ الأَطْرَابُ فَالْأَئِذَّبُ

«Your mother and your father, then your closest relatives and the next closest.»[1]

According to another Hadīth:

فَمَنْ أَحْبَبَ أَنْ يَبْسُطَ لَهُ فَبِزِيِّهِ وَبَنِيَّةً لَهُ فِي أَجْلِهِ فَلْيُصَلِّ فَرَحًا

«Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship.»[2]

But spend not wastefully (your wealth) in the manner of a spendthrift.

When Allāh commands spending, He forbids extravagance. Spending should be moderate, as stated in another Āyah:

وَأَلْبَيْكُ إِنَّا أَنْفَعْنَاؤُ لَمْ نَسْرِيْنَوَلْمَا نَضْرَأْنَا

«And those who, when they spend, are neither extravagant nor stingy». [25:67]

Then He says, to discourage extravagance:

Verily, the spendthrifts are brothers of the Shayāṭīn.

They have this trait in common. Ibn Mas‘ūd said: “This refers spending extravagantly when it is not appropriate.”[1] Ibn ‘Abbās said likewise.[2] Mujāhid said: “If a man spends all his wealth on appropriate things, then he is not a spendthrift, but if he spends a little inappropriately, then he is a spendthrift.”[3] Qatādah said: “Extravagance means spending money on sin in disobeying Allāh, and on wrongful and corrupt things.”[4]

Imām Aḥmad recorded that Anas bin Mālik said: “A man came from Banu Tamīm to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, I have a lot of wealth, I have a family, children, and the refinements of city life, so tell me how I should spend and what I should do.’ The Messenger of Allāh ﷺ said:

‘تاَخِرِّجُ الزُّكَاةَ مِنَ مَالِكَ إِنَّكَ إِمَّا طُهِّرْتُ وَقَدْ أَفْرَنَاكَ وَنَعَفْتُ حَيْثُ’

‘شَيَاتِي وَالْجَارِيَاتِ وَالْمُسِكِينَ’

‘Pay the Zakāh on your wealth if any is due, for it is purification that will make you pure, maintain your ties of kinship, pay attention to the rights of beggars, neighbors and the poor.’

He said: ‘O Messenger of Allāh, make it less for me.’ He [recited]:

‘وَإِذَا أَقْرَىَ فَقَدْ بَرِئَتْ مِنْهَا وَلَكَ أَجْرًا وَإِنْ شَاءَ رَبُّكَ ﷺ’

‘And give to the kinsman his due, and to the Miskīn (poor) and to the wayfarer. But spend not wastefully in the manner of a spendthrift.’

The man said, ‘That is enough for me, O Messenger of Allāh. If I pay Zakāh to your messenger, will I be absolved of that duty before Allāh and His Messenger?’ The Messenger of Allāh ﷺ said:

‘فَإِذَا أَقْرَىَ إِلَيْ رَسُولِ اللهِ ﷺ فَقَدْ بَرِئَتْ مِنْهَا وَلَكَ أَجْرًا وَإِنْ شَاءَ رَبُّكَ ﷺ’

"Yes, if you give it to my messenger, you will have fulfilled it, and you will have the reward for it, and the sin is on the one who changes it."

meaning, they are their brothers in extravagance, foolishness, failing to obey Allāh and committing sin. Allāh said:

meaning, he is an ingrate, because he denied the blessings of Allāh and did not obey Him, turning instead to disobedience and rebellion.

meaning, with a promise. This was the opinion of Mujāhid, Ikrimah, Sa‘īd bin Jubayr, Al-Hasan, Qatādah and others.

"29. And let not your hand be tied (like a miser) to your neck, nor overextend it (like a spendthrift), so that you become blameworthy and in severe poverty."

[1] Ḩāmād 3:136. Some scholars consider this Ḥadīth authentic, although it is not confirmed that its narrator, Sa‘īd bin Abi Hilāl, actually heard from Anas bin Mālik.

30. Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His servants.

Moderation in Spending

Allāh enjoins moderation in living. He condemns miserliness and forbids extravagance.

«And let not your hand be tied (like a miser) to your neck.»

this means, do not be miserly and stingy, never giving anything to anyone, as the Jews - may the curses of Allāh be upon them - said, “Allāh’s Hand is tied up (i.e., He does not give and spend of His bounty)”. They attributed miserliness to Him, Exalted and Sanctified be the Most Generous Bestower!

«nor overextend it (like a spendthrift)»

means, nor be extravagant in spending and giving more than you can afford, or paying more than you earn, lest you become blameworthy and find yourself in severe poverty. If you are a miser, people will blame you and condemn you, and no longer rely on you. When you spend more than you can afford, you will find yourself without anything to spend, so you will be worn out, like an animal that cannot walk, so it becomes weak and incapable. It is described as worn out, which is similar in meaning to exhausted. As Allāh says:

«Then look again: “Can you see any rifts?” Then look again and yet again, your sight will return to you in a state of humiliation and worn out.» (67:3-4)

meaning, unable to see any faults. Similarly, Ibn ‘Abbās, Al-Hasan, Qatādah, Ibn Jurayj, Ibn Zayd and others understood this Āyah as miserliness and extravagance.\(^1\) It was reported

\(^1\) At-Ṭabari 17:434, 435.
in the Two *Ṣaḥīḥs* from the Ḥadīth of Abu Az-Zinād from Al-A'raj that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

وَمَلَكَ الْبِجَلِّ وَالْمَطْلُّ فَكَمَّلَ رَجُلٌ عَلَيْهِمَا جِبَالًا مِّنْ خَيْبَةٍ مِّنْهَا فَكَأَنَّ خَيْبَةً مِّنْهَا تُثْبِتَ إِلَى

The parable of the miser and the almsgiver is that of two persons wearing iron cloaks from their chests to their collar-bones. When the almsgiver gives in charity, the cloak becomes spacious until it covers his whole body to such an extent that it hides his fingertips and covers his tracks (obliterates his tracks - or, his sins will be forgiven). And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, and he tries to widen it, but it does not become wide. [1]

This version was recorded by Al-Bukhārī in the Book of Zakāh.

In the Two *Ṣaḥīḥs* it is recorded that Mu'āwiyah bin Abi Muzarrid narrated from Sa'd bin Yasār that Abu Hurayrah said: “The Messenger of Allāh ﷺ said:

وَمَا مِنْ بُزُومٍ يَضَعُّبُ الْجِبَالَ فِيهِ إِلَّا وَمَلَكَانِ فُطُولًا مِّنْ السُّماَءِ يَقُولُ أَخْدَعُهُمَا: اللَّهُمَّ أَعْطِ مُنَبَّهَ مُنَبَّهً، وَأَعْطِ أَخْدَعُهُمَا: اللَّهُمَّ أَعْطِ مُنَبَّهَ مُنَبَّهً

‘There is no day when a person wakes up but two angels come down from heaven. One of them says, ‘O Allāh, compensate the one who gives (in charity),’ and the other one says, ‘O Allāh, destroy the one who withholds.’”

Muslim recorded from Abu Hurayrah that the Prophet ﷺ said:

وَمَا نَقُصُ مَالٍ مِّنْ صَدَقَةٍ، وَمَا زَادَ الَّذِي عَدُّهُ افْتَقَ إِلَّا عِبَارًا، وَمَنْ تَوَاضَعَ فَرَفَعَهُ اللَّهُ

Wealth never decreases because of Ṣadaqah (charity). Allāh never increases a servant who gives in charity except in honor, and whoever is humble for the sake of Allāh, Allāh will raise

him in status.\textsuperscript{1}

According to a Hadīth narrated by Abu Kathīr from 'Abdu'llāh bin 'Amr, who attributed it to the Prophet ﷺ:

\begin{center}هَيْأَمُّ وَالْقَحُّ فإِنَّهُ أُهْلُكَ مِنْ كَانَ قَبْلَكُمْ، أُمْرَهُمْ بِالْبَخْلٍ قَطَعُوا، وَأُمْرَهُمْ بِالْفَجْرُ فَفَجَرُوا.\end{center}

*Beware of stinginess for it destroyed the people who came before you. It commanded them to be miserly, so they were miserly; and it commanded them to cut the ties of kinship, so they cut them; and it commanded them to commit immoral actions, so they did so.*\textsuperscript{2}

\begin{center}إِنَّ رَبِّي يَبِينُ الْأَرْزُقَ لَنَّ يَبِينْهُ وَيَفْقُرُونَ.\end{center}

*Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).*

This Āyāh is telling us that Allāh is the One Who provides or withholds, the Bestower Who is running the affairs of His creation as He wills. He makes rich whomever He wills, and He makes poor whomever He wills, by the wisdom that is His. He said:

\begin{center}إِنَّمَا كَانَ يَبِينُ الْأَرْزُقَ وَيَفْقُرُونَ.\end{center}

*Verily, He is Ever All-Knower, All-Seer of His servants.*

meaning, He knows and sees who deserves to be rich and who deserves to be poor.

In some cases, richness may be decreed so that a person gets carried away, leading to his own doom. In other cases, poverty may be a punishment. We seek refuge with Allāh from both.

\begin{center}وَلاَ تَقْتُلُوا أَوَلَدَّكُمْ خَيْرًا إِنْ كَانَ مِنْ دُرَّةٍ وَإِبْنَكُمْ إِنْ كَانَ تَقْتُلُهُ سَكَانُ خَيْبَةٍ كَبِيرًا.\end{center}

*31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.*

\textsuperscript{1} Muslim 4:2001.

\textsuperscript{2} Ahmad 2:159.
Prohibition of killing Children

This Āyah indicates that Allāh is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance. The people of Jāhiliyyah would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them more poor. Allāh forbade that and said:

(And kill not your children for fear of poverty.)

meaning, lest they may make you poor in the future. This is why Allāh mentions the children’s provision first:

(We shall provide for them as well as for you.)

In Sūrat Al-An‘ām, Allāh says:

(kill not your children because of poverty.) [6:151]

(We provide sustenance for you and for them) [6:151]

and,

(Surely, the killing of them is a great sin.)

means, a major sin. In Two Šaḥīḥs it is recorded that ‘Abdullāh bin Mas‘ūd said: “I said, ‘O Messenger of Allāh, which sin is the worst?’ He said,

To appoint rivals of Allāh when He has created you." I asked, Then what?" He said, ‘To kill your child lest he should eat with you.’ I asked, ‘Then what?’ He said, ‘To commit adultery with your neighbor’s wife.’”[1]

32. And come not near to unlawful sex. Verily, it is Fāhishah (immoral sin) and an evil way.

The Command to avoid Zinā (Unlawful Sex) and Everything that leads to it

Allāh says, forbidding His servants to commit Zinā or to approach it or to do anything that may lead to it:

«And come not near to unlawful sex. Verily, it is a Fāhishah (immoral sin)» meaning a major sin,

«and an evil way.» meaning, a terrible way to behave.

Imām Aḥmad recorded Abu Umāmah saying that a young man came to the Prophet ﷺ and said, "O Messenger of Allāh! Give me permission to commit Zinā (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet ﷺ said,

«Come close» The young man came to him, and he said,

«Sit down» so he sat down. The Prophet ﷺ said,

«Would you like it (unlawful sex) for your mother?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«Neither do the people like it for their mothers.» The Prophet ﷺ said,

«Would you like it for your daughter?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,
Neither do the people like it for their daughters. The Prophet said,

Would you like it for your sister? He said, “No, by Allah, may I be ransomed for you.” The Prophet said,

Neither do the people like it for their sisters. The Prophet said,

Would you like it for your paternal aunt? He said, “No, by Allah, O Allah’s Messenger! may I be ransomed for you.” The Prophet said,

Neither do the people like it for their paternal aunts. The Prophet said,

Would you like it for your maternal aunt? He said, “No, by Allah, O Allah’s Messenger! may I be ransomed for you.” The Prophet said,

Neither do the people like it for their maternal aunts. Then the Prophet put his hand on him and said,

O Allah, forgive his sin, purify his heart and guard his chastity. After that the young man never paid attention to anything of that nature. [1]

33. And do not kill anyone whose killing Allah has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.

Prohibition of Unlawful Killing

Allah forbids killing with no legitimate reason. It was reported in the Two Sahih that the Messenger of Allah ﷺ said:

«لا يجعل ذم أمري مسلم يشهد أن لا إله إلا الله وأن محمدا رسول الله، إلا بإحدى ثلاث: النمر باللثني، والزاني المخصّص، والفاخر لبعده المقارن»

«The blood of a Muslim who bears witness to La ilaha illallah and that Muhammed is the Messenger of Allah, is not permissible (to be shed) except in three cases: a soul for a soul (i.e., in the case of murder), an adulterer who is married, and a person who leaves his religion and deserts the Jamah.»[1]

The following is recorded in the books of the Sunan:

آزوال الذي عنده الله أهون من ثلي مسلم

«If the world were to be destroyed, it would be of less importance to Allah than the killing of a Muslim.»[2]

ومن قيل مظلوما فقد جماعة له ظلما

«And whoever is killed wrongfully, We have given his heir the authority.»

The authority is over the killer. The heir has the choice; if he wishes, he may have him killed in retaliation, or he may forgive him in return for the payment of the Diyah (blood money), or he may forgive him with no payment, as is reported in the Sunnah. The great scholar and Imam Ibn ‘Abbas understood from the general meaning of this Ayah that Mu’awiyah should take power, because he was the heir of ‘Uthman, who had been killed wrongfully, may Allah be

pleased with him, and Mu‘awiyah did eventually take power, as Ibn `Abbás said on the basis of this Āyah. This is one of the stranger of matters.

But let him not exceed limits in the matter of taking life."

They said: this means the heir should not go to extremes in killing the killer, such as mutilating the body or taking revenge on persons other than the killer.

Verily, he is helped."

means, the heir is helped against the killer by the Shari‘ah and by divine decree.

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant will be questioned about.

35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.
The Command to handle the Orphan’s Wealth properly and to be Honest in Weights and Measures

«And come not near to the orphan’s property except to improve it, until he attains the age of full strength.»

meaning, do not dispose of the orphan’s wealth except in a proper manner.

«ولا تأكلوا مال الطير إلا بالتيمر حتّى يبلغ سنأتمد و»

«بالتيمير»

«but consume it [the orphan’s property] not wastefully and hastily fearing that they should grow up, and whoever (among guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labor).» [4:6]

In Sahih Muslim it is recorded that the Messenger of Allah ﷺ said to Abu Dharr:

«ابئ أرأي أزأ أزأ، فإنّي أجب لك ما أجب للفتى، ولا تأكل مال الطير»

«O Abu Dharr, I see that you are weak (in administering), and I like for you that which I like for myself. Do not let yourself be appointed as Amir over two people, and do not let yourself be appointed as guardian of an orphan’s property.»

«أودأوا بالتهب»

«And fulfill (every) covenant.» meaning, everything that you promise people, and the covenants that you agree to, because the person who makes a covenant or a promise will be asked about it:

«إدأمهد كاتب تنوك»

«Verily, the covenant will be questioned about.»

«وأودأوا بالتهب إذا كالفتم»

And give full measure when you measure.

(and weigh with a balance) meaning scales,

that is straight. meaning that which is not distorted nor that which will cause confusion.

that is good for you, in your daily life and in your Hereafter. So Allah says:

and better in the end. meaning, with regard to your ultimate end in the Hereafter.

That is good (advantageous) and better in the end.

Sa'd narrated that Qatadah said that this means “Better in reward and a better end.”[1] Ibn ‘Abbas used to say: “O people, you are entrusted with two things for which the people who came before you were destroyed - these weights and measures.”[2]

36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allah).

Do not speak without Knowledge

‘Ali bin Abi Talhah reported that Ibn ‘Abbas said: “This means) do not say (anything of which you have no knowledge).”[3] Al-‘Awni said: “Do not accuse anyone of that of

which you have no knowledge."\(^{[1]}\) Muḥammad bin Al-Ḥanafiyyah said: "It means bearing false witness."\(^{[2]}\) Qatādah said: "Do not say, 'I have seen', when you did not see anything, or 'I have heard', when you did not hear anything, or 'I know', when you do not know, for Allāh will ask you about all of that."\(^{[3]}\) In conclusion, what they said means that Allāh forbids speaking without knowledge and only on the basis of suspicion, which is mere imagination and illusions. As Allāh says:

\[\text{Avoid much suspicion; indeed some suspicions are sins.}\]

\[49:12\]

According to a Ḥadīth:

\[\text{Beware of suspicion, for suspicion is the falsest of speech.}\]

\[49:12\]

The following Ḥadīth is found in Sunan Abu Dāwūd:

\[\text{What an evil habit it is for a man to say, 'They claimed...'}\]

\[5\]

According to another Ḥadīth:

\[\text{The worst of lies is for a man to claim to have seen something that he has not seen.}\]

\[6\]

In the Ṣaḥīḥ it says:

\[\text{Whoever claims to have seen a dream (when he has not seen) will be told on the Day of Resurrection to make a knot between}

\[1\] At-Ṭabari 17:447.
\[2\] At-Ṭabari 17:447.
\[3\] At-Ṭabari 17:446.
\[4\] Fath Al-Bāri 9:106.
\[5\] Abu Dāwūd 5:254.
\[6\] Fath Al-Bāri 12:446.
two barley grains, and he will not be able to do it.\[1\]

\( \text{كلُّ أرأيكُ} \)

\( \text{each of those ones} \) means these faculties, hearing, sight and the heart,

\( \text{كان عنده سننلأ} \)

\( \text{will be questioned.} \) means, the person will be asked about them on the Day of Resurrection, and they will be asked about him and what he did with them.

\( \text{فلا تسيب في الأرضين رضي أكذب الأرضين وربت تبلغ ليبلاء طويل} \)

\( \text{سيتم عبد ربك مكرهها} \)

\( \text{37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.} \)

\( \text{38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.} \)

\section*{Condemnation of strutting}

Allāh forbids His servants to strut and walk in a boastful manner:

\( \text{ولا تسيب في الأرضين} \)

\( \text{And walk not on the earth with conceit and arrogance.} \) meaning, walking in boastful manner and acting proud, like those who are arrogant oppressors.

\( \\
\text{إِنَّك لَم تَفَسَّرُ الأَرْضَ} \\
\text{Verily, you can neither rend nor penetrate the earth} \)

means, you cannot penetrate the earth with your walking. This was the opinion of Ibn Jarīr.

\( \\
\text{وَرَكَّب تَبْلَعُ لِبَلَاءَ طَولَاء} \\
\text{nor can you attain a stature like the mountains in height.} \)

means, with your arrogance, pride and self-admiration. Indeed,

\[1\] Fath Al-Bāri 12:446.
such behavior may bring about the opposite of what one pretends to be, as was reported in the Șahîh:

«While a man from the people before you was walking arrogantly in his garments, the earth swallowed him and he is still sinking down into it, until the Day of Resurrection.»

Allâh also tells us about Qârûn, who went to his people wearing his finery, then Allâh caused the earth to swallow him and his house.

«All the bad aspects of these (the above mentioned things) are Sayi’uahu [hateful] to your Lord.»

Some scholars recite this as Sayi’atan, meaning evil deeds, i.e., everything mentioned is forbidden, from the Ayah,

«And kill not your children for fear of poverty» [17:31]

up to this [38] Ayah. So everything that is mentioned here is a Sayi’ah (evil deed) for which a person is to be blamed before Allâh, Who does not like or accept these deeds. As for the recitation Sayi’uahu, it is a genitive construction, meaning the bad aspects of these i.e., everything mentioned from the Ayah,

«And your Lord has decreed that you worship none but Him» [17:23]

up to this Ayah, [17:38] meaning that the worst of these mentioned are disliked by Allâh. This was the view of Ibn Jarîr, may Allâh have mercy on him.

[This is the end of Volume Five. Volume Six begins with Ayah number 39 of Sûrat Al-Isrâ’.]