

The Tafsīr of Sūrat Al-Isrā'

(Chapter - 17)

Which was revealed in Makkah

The Virtues of Sūrat Al-Isrā'

Imām Al-Ḥāfiẓ Abu 'Abdullāh Muḥammad bin Ismā'īl Al-Bukhārī recorded that Ibn Mas'ūd رضي الله عنه said concerning *Surah Bani Isrā'īl* (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 صلى الله عليه وسلم 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'īl* and *Az-Zumar* every night."^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ. لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا
حَوْلَهُ لِنُرِيَهُ مِنَ الْآيَاتِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿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.

[1] *Fath Al-Bāri* 8 :655.

[2] Aḥmad 6 :189.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٨٢
سُورَةُ الْاِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحْنَالَّذِيْ اَسْرَيْنِيْ بِعَبْدِهِۦٓ لِيَاۤتِيَنَّكَ مِنَ الْمَسْجِدِ الْحَرَامِ
اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَنٰرَكَمَّا حَوْلَهُۥ لِتُرِيَهُۥ مِنْۢ مَّآبِنِنَاۤ اِنَّهُۥ
هُوَ السَّمِيعُ الْبَصِيْرُ ﴿١﴾ وَاَتَيْنَا مُوسٰى الْكِتٰبَ وَجَعَلْنٰهُ
هُدًى لِّبَنِيْۤ اِسْرٰءِيْلَ بَلْ اَلَّا تَسْجُدُوْا مِنْ دُوْنِيْ وَكِيْلًا ﴿٢﴾
ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ اِنَّهُۥ كَانَ عَبْدًا شَكُوْرًا ﴿٣﴾
وَفَضَّلْنَا اِلٰىۤ اِبْنِيْۤ اِسْرٰءِيْلَ بَلْ فِي الْكِتٰبِ لِنَفْسِدَنَّ فِي الْاَرْضِ
مَرْتَبَتِيْنَ وَلِنَعْلُنَّ عُلُوًّا كَبِيْرًا ﴿٤﴾ فَاِذَا جَاۤءَ وَعَدَاۤءٌ لَّهُمَا بَعَثْنَا
عَلَيْكُمْ عِبَادًا لَّنَاۤ اٰوَّلِيْۤ اَبْسَ شَدِيْدِيْنَ فَجَاسُوا۟ خَلَلِ الدِّيَارِ
وَكَانَ وَعْدًا مَّفْعُوْلًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْوَكْرَةَ عَلٰٓيْهِمْ
وَاَمَدَدْنٰكُمْ بِاَمْوَالٍ وَّيٰتِيْمٍ وَجَعَلْنٰكُمْ اَكْثَرَ نَفْسِيْرًا ﴿٦﴾
اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لَآنْفُسِكُمْ وَاِنْ اَسَاۤءْتُمْ فَلَهَاۤ اِذَا جَاۤءَ
وَعَدَاۤءُ الْاٰخِرَةِ لِيَسْتَوُوْا وُجُوْهَكُمْ وَلِيَدْخُلُوْا الْمَسْجِدَ
كَمَا دَخَلُوْهُ اَوَّلَ مَرَّةٍ وَّلِيَسْتَبْرُوْا مَا عَلُوْا تَنْبِيْرًا ﴿٧﴾

﴿الَّذِيْ اَسْرٰى بِعَبْدِهِۦ﴾

﴿Who took His servant for a Journey﴾ refers to Muḥammad ﷺ

﴿لِيَاۤتِيَنَّ﴾

﴿by Night﴾ means, in the depths of the night.

﴿مِّنَ الْمَسْجِدِ الْحَرَامِ﴾

﴿from Al-Masjid Al-Ḥarām﴾ means the Masjid in Makkah.

﴿اِلَى الْمَسْجِدِ الْاَقْصَا﴾

﴿to Al-Masjid Al-Aqsā﴾ means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrāhīm Al-Khalīl. 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.

﴿الَّذِي بَنٰرَكَمَّا حَوْلَهُۥ﴾

﴿the neighborhood whereof We have blessed﴾ means, its agricultural produce and fruits are blessed

﴿لِتُرِيَهُۥ﴾

﴿in order that We might show him﴾, i.e., Muḥammad ﷺ

﴿مِّنْ مَّآبِنِنَاۤ﴾

﴿of Our Āyāt.﴾ i.e., great signs. As Allāh says:

﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾

﴿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.

﴿إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿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-Isrā'

The Report of Anas bin Mālik

Imām Aḥmad reported from Anas bin Mālik that the Messenger of Allāh ﷺ said:

«أُنْتُ بِالْبِرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ فَوْقَ الْجَمَارِ وَدُونَ الْبُعْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُتَهَيِّ طَرَفِهِ، فَرَكِبْتُهُ فَسَارَ بِي حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ، فَرَبَطْتُ الدَّابَّةَ بِالْحَلَقَةِ الَّتِي يَرْبِطُ فِيهَا الْأَنْبِيَاءَ، ثُمَّ دَخَلْتُ فَصَلَّيْتُ فِيهِ رَكَعَتَيْنِ ثُمَّ خَرَجْتُ فَأَنَابِي جِبْرِيلُ بِإِنَاءٍ مِنْ خَمْرِ وَإِنَاءٍ مِنْ لَبَنٍ، فَأَخْرَجْتِ اللَّيْنَ فَقَالَ جِبْرِيلُ: أَصَبْتَ الْفِطْرَةَ. قَالَ: ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جِبْرِيلُ فِقِيلَ لَهْ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِأَدَمَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ فِقِيلَ لَهْ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِابْنِي الْخَالَةَ بَخِي وَعَيْسَى فَرَحَّبَا بِي وَدَعَوَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّالِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ فِقِيلَ لَهْ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ قَدْ أَغْطَى شَطْرَ الْحُسَيْنِ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ. ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فِقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ قَالَ:

يَقُولُ اللَّهُ تَعَالَى :

'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 Fiṭrah (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, 'Muḥammad.' 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, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw the two maternal cousins, Yahyā and 'Isā, who 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, 'Muḥammad.' 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 fourth 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, 'Muḥammad.' 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:

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾﴾

﴿And We raised him to a high station﴾ (19:57).

ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِهَارُونَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِمُوسَى عَلَيْهِ السَّلَامُ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ مُسْتَبِدٌّ إِلَى النَّيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ ثُمَّ لَا يُعُودُونَ إِلَيْهِ، ثُمَّ ذَهَبَ بِي إِلَى سِدْرَةِ الْمُنتَهَى فَإِذَا وَرَافُهَا كَأَذَانِ الْفَيْلَةِ، وَإِذَا تَمَرُهَا كَالْفِلالِ، فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَهَا تَغَيَّرَتْ فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ تَعَالَى يَسْتَطِيعُ أَنْ يَصِفَهَا مِنْ حُسْنِهَا.

قَالَ: فَأَوْحَى اللَّهُ إِلَيَّ مَا أَوْحَى، وَقَدْ فَرَضَ عَلَيَّ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْسِينَ صَلَاةً فَتَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى، قَالَ: مَا فَرَضَ رَبُّكَ عَلَيَّ أَمِيكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، قَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمِّيكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ وَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَّرْتُهُمْ، قَالَ: فَارْجِعْ إِلَى رَبِّي فَقُلْتُ أَيُّ رَبِّ خَفَّفَ عَنِّ أُمَّتِي فَحَطَّ عَنِّي خَمْسًا، فَتَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَقَالَ: مَا فَعَلْتَ؟ قُلْتُ: قَدْ حَطَّ عَنِّي خَمْسًا فَقَالَ: إِنْ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمِّيكَ، قَالَ: فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي وَبَيْنَ مُوسَى وَيَحْطُ عَنِّي خَمْسًا خَمْسًا حَتَّى قَالَ: يَا مُحَمَّدُ هُنَّ خَمْسُ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ بِكُلِّ صَلَاةٍ عَشْرٌ، فَبَلَغَتْ خَمْسُونَ صَلَاةً وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ، فَإِنْ عَمِلَهَا كُتِبَتْ عَشْرًا، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ يُكْتَبْ شَيْئًا، فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةٌ وَاحِدَةٌ، فَتَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمِّيكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ»

[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 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, '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 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, '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.»^[1] 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]

Aḥmad also recorded that Anas said: "The Messenger of Allāh ﷺ said:

«لَمَّا عَرَجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَزْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِسُونَ بِهَا
وُجُوهُهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيْلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ
لُحُومَ النَّاسِ وَيَقَعُونَ فِي أَعْرَاضِهِمْ»

«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.

«مَرَزْتُ لَيْلَةَ أُسْرِي بِي عَلَى مُوسَى عَلَيْهِ السَّلَامُ قَائِمًا يُصَلِّي فِي قَبْرِهِ»

«On the night when I was taken on my Night Journey (Al-Isrā'), I passed by Mūsā, who was standing, praying in his grave.»^[1] This was also recorded by Muslim.^[2]

The Report of Anas bin Mālik from Mālik bin Şa'sa'ah

Imām Aḥmad recorded that Anas bin Mālik said that Mālik bin Şa'sa'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:

«يَتِمَّ أَنَا فِي الْحَاطِمِ - وَرُبَّمَا قَالَ قَتَادَةُ: فِي الْحَجْرِ - مُضْطَجِعًا إِذْ أَتَانِي آتٍ، فَجَعَلَ يَقُولُ لِصَاحِبِهِ الْأَوْسَطِ بَيْنَ الثَّلَاثَةِ - قَالَ - فَأَتَانِي فَقَدَّ - سَمِعْتُ قَتَادَةَ يَقُولُ: فَسَقَّ - مَا بَيْنَ هَذِهِ إِلَى هَذِهِ»

«While I was lying down in Al-Ḥaḥīm (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:

«فَأَسْتُخْرِجُ قَلْبِي - قَالَ - فَأَتَيْتُ بِطَنْبٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيْمَانًا وَحِكْمَةً فَنُفِيسَ قَلْبِي ثُمَّ حُشِيَتْ ثُمَّ أُعِيدَتْ ثُمَّ أَتَيْتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ أَيْضًا»

«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:

[1] Aḥmad 3:120.

[2] Muslim 2375.

Then I was taken up to the sixth heaven, and (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' 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 Mūsā. (Jibrīl) said, 'This is Mūsā, 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 (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' 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 Ibrāhīm. (Jibrīl) said, 'This is Ibrāhīm, 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-Muntahā, whose fruits like the clay jugs of Hajar (a region in Arabia) and its leaves were like the ears of elephants. (Jibrīl) said: 'This is Sidrat Al-Muntahā.' And there were four rivers, two hidden and two visible. I said, 'What is this, O Jibrīl?' 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-Ma'mūr.»

Qatādah said: Al-Ḥasan told us narrating from Abu Hurayrah that the Prophet ﷺ saw Al-Bayt Al-Ma'mūr. Each day seventy thousand angels enter it, then they never return from it. Then he continued to narrate the Ḥadīth of Anas;

«ثُمَّ أُتِيَ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ . - قَالَ - فَأَخَذْتُ اللَّبْنَ قَالَ: هَذِهِ الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأُمَّتُكَ - قَالَ - ثُمَّ فَرَضْتُ عَلَيَّ الصَّلَاةَ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ - قَالَ - فَتَزَلْتُ حَتَّى أَتَيْتُ مُوسَى، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَيَّ أُتَيْتُ؟ قَالَ: فَقُلْتُ: خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنْ أُمَّتُكَ لَا تَسْتَطِيعُ خَمْسِينَ صَلَاةً وَإِنِّي قَدْ خَيْرْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمَعَالَجَةِ، فَارْجِعْ

إِلَى رَبِّكَ فَاسْأَلُهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا - قَالَ -
 فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمْرْت؟ قُلْتُ: بِأَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ
 أُمَّتَكَ لَا تَسْتَطِيعُ أَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي
 إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلُهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ
 فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمْرْت؟ قُلْتُ: بِثَلَاثِينَ
 صَلَاةً، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ ثَلَاثِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ
 قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلُهُ التَّخْفِيفَ
 لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ
 أَمْرْت؟ قُلْتُ: أَمْرْتُ بِعَشْرِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ عَشْرِينَ
 صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ،
 فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلُهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ،
 فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمْرْت؟ قُلْتُ: أَمْرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَقَالَ:
 إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ لِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ
 بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلُهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ -
 فَرَجَعْتُ فَأَمْرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمْرْت؟
 قُلْتُ: أَمْرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَقَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ لِحَمْسِ
 صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ
 الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلُهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - قُلْتُ: قَدْ سَأَلْتُ
 رَبِّي حَتَّى اسْتَحْسِنْتُ، وَلَكِنْ أَرْضَى وَأَسْلَمُ، فَتَقَدَّتْ فَنَادَى مُنَادٍ: قَدْ أَمْضَيْتُ
 فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي

«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 Fitrah (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. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Twenty prayers each day.' He said, 'Your Ummah will not be able to do twenty 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.'¹¹ Similar narrations were recorded in the

[1] Ahmad 4:208.

Two Ṣaḥīḥs.^[1]**The Report of Anas from Abu Dharr**

Al-Bukhāri recorded that Anas bin Mālik said: Abu Dharr used to tell us that the Messenger of Allāh ﷺ said:

«فُرِحَ عَنِ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِيَةٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَعَهُ فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ قَالَ جِبْرِيلُ لِحَازِنِ السَّمَاءِ: افْتَحْ قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِيَ مُحَمَّدٌ ﷺ، فَقَالَ: أُرْسِلْ إِلَيْهِ؟ قَالَ: نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوَدَةٌ وَعَلَى يَسَارِهِ أَسْوَدَةٌ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَبْنِ الصَّالِحِ - قَالَ - قُلْتُ لِحِبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ عَنْ شِمَالِهِ بَكَى، ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ، فَذَكَرَ الْحَدِيثَ قَالَ: «ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَبْنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ»

«The roof of my house was opened while I was in Makkah, and Jibril 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, Jibril said to its keeper, 'Open up!' He said, 'Who is this?' He said, 'Jibril.' 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 Jibril, 'Who is this?' He

[1] *Fath Al-Bari* 6 :348, *Muslim* 1 :151 .

said, 'This is Ādam, 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 Ibrāhīm, who said, 'Welcome to the righteous Prophet and the righteous son.' I said, 'Who is this?' He said, 'This is Ibrāhīm.'

Az-Zuhri said: Ibn Ḥazm told me that Ibn 'Abbās and Abu Ḥabbah Al-Anṣārī used to say: the Prophet ﷺ narrated here -

«ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيفَ الْأَقْلَامِ»

«Then I was taken up until I reached a level where I could hear the sound of the pens.»

Ibn Hazm and Anas bin Mālik said: the Messenger of Allāh ﷺ said:

«فَقَرَّضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَزْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ: مَا فَرَّضَ اللَّهُ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَّضَ خَمْسِينَ صَلَاةً، قَالَ مُوسَى: فَارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَاغَعْتُهُ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدِّلُ الْقَوْلُ لَدَيْ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، قُلْتُ: قَدْ اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى إِلَى سِدْرَةِ الْمُتَهَيِّ فَعَيْبَهَا أَلْوَانَ لَا أُدْرِي مَا هِيَ، ثُمَّ أَدْخَلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللَّوْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

«Allāh enjoined upon my Ummah fifty prayers. I came back with this (message) until I passed by Mūsā, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'He enjoined fifty prayers.' Mūsā 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 Mūsā 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.»

This version was recorded by Al-Bukhārī in the Book of Prayer. He also reported in the Book of *Tafsīr*, under the discussion of *Bani Isrā'īl* (i.e., *Sūrat Al-Isrā'*), the Book of *Hajj* and the Stories of the Prophets, via different chains of narration from Yūnus. Muslim recorded similar *Hādiths* in his *Ṣaḥīḥ* in the Book of Faith.^[1]

Imām Aḥmad 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,

«فَدَرَأَيْتُهُ نُورًا، أَنَّى أَرَاهُ»

«I saw it as light, how could I see Him?»

This is how it was narrated in the report of Imām Aḥmad.^[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,

«نُورٌ أَنَّى أَرَاهُ»

«(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,

«رَأَيْتُ نُورًا»

[1] *Faḥḥ Al-Bāri* 1:547, 3:576, 6:431, Muslim 1:148.

[2] Aḥmad 5:147.

[3] Muslim 1:161.

«I saw light.»^[1]

The Report of Jābir bin 'Abdullāh

Imām Aḥmad recorded that Jābir bin 'Abdullāh said that he heard the Messenger of Allāh ﷺ say:

«لَمَّا كَذَّبْتَنِي قُرَيْشٌ جِئْتُ أُسْرِي بِي إِلَى بَيْتِ الْمَقْدِسِ، فَمَتُّ فِي الْحِجْرِ فَجَلَى اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِئْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ»

«When Quraysh did not believe that I had been taken on the Night Journey to Bayt Al-Maqdis, I stood up in Al-Hijr and Allāh displayed Bayt Al-Maqdis before me, so I told them about its features while I was looking at it.»^[2]

This was also reported in the Two *Ṣaḥīḥs* with different chains of narration.^[3] 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).^[4]

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,

[1] Muslim 1:161.

[2] Aḥmad 3:377.

[3] Al-Bukhāri no. 4710, Muslim no. 170

[4] *Dalā'il An-Nubuwwah* 2:359

This is Bilāl, the *Mu'adhdhin*.' When the Prophet ﷺ came back to the people, he said,

«مَنْ أَفْلَحَ بِبِلَالٍ، رَأَيْتُ لَهُ كَذَا وَكَذَا»

«*Bilāl has succeeded, I saw that he will have such and such.*»

He [the Prophet ﷺ] 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 ﷺ came to Al-Masjid Al-Aqsā, 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 *Fiṭrah* (natural instinct).'^[1]

The chain of narrators is *Ṣaḥīh*, although they (Al-Bukhāri and Muslim) did not record it.

Imām Aḥmad reported that Ibn 'Abbās said:

"The Messenger of Allāh ﷺ 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 ﷺ also saw the Dajjāl in his true form, in real life, not in a dream, and he saw 'Īsā, Mūsā and

[1] Aḥmad 1 :257.

Ibrāhīm. The Prophet ﷺ was asked about the Dajjāl, and he said:

«رَأَيْتُهُ فَيَلَمَاتِنَا أَفَمَرَّ هَجَانَا، إِحْدَى عَيْنَيْهِ قَائِمَةٌ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ، كَأَنَّ شَعْرَ رَأْسِهِ
أَغْصَانُ شَجَرَةٍ، وَرَأَيْتُ عَيْسَى عَلَيْهِ السَّلَامُ [شَابًا] أَيْضًا، جَعَدَ الرَّأْسِ حَدِيدَ
الْبَصْرِ، وَمُبْطَنَ الْخَلْقِي، وَرَأَيْتُ مُوسَى عَلَيْهِ السَّلَامُ أَسْحَمَ آدَمَ، كَثِيرَ الشَّعْرِ، شَدِيدَ
الْخَلْقِي، وَنَظَرْتُ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَلَمْ أَنْظُرْ إِلَى إِزْبٍ مِنْهُ إِلَّا نَظَرْتُ إِلَيْهِ مِنِّي
حَتَّى كَأَنَّهُ صَاحِبِكُمْ، قَالَ جِبْرِيلُ: سَلِّمْ عَلَيَّ أَيْكَ، فَسَلِّمْتُ عَلَيْهِ»

«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 'Isā, 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 Ibrāhīm and did not see anything in him that I do not see in myself; it is as if he were your companion [meaning himself]. Jibrīl said: 'Greet your father with Salām,' so I greeted him with Salām.»

This was also recorded by An-Nasā'i from the Ḥadīth of Abu Zayd Thābit bin Yazīd from Hilāl, who is Ibn Khabbāb,^[1] and it is a Ṣaḥīḥ chain of narrators.

Al-Bayhaqī recorded that Abu Al-Āliyah said: "The cousin of your Prophet ﷺ, Ibn 'Abbās narrated to us from the Messenger of Allāh ﷺ, he said: Allah's Messenger ﷺ said,

«رَأَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى بْنَ عِمْرَانَ رَجُلًا طَوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَوْءَةَ،
وَرَأَيْتُ عَيْسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ مَرْبُوعَ الْخَلْقِي إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبْطَ
الرَّأْسِ»

«On the night when I was taken on the Night Journey, I saw Mūsā bin 'Imrān, a tall, curly-haired man, as if he was from the tribe of Shanū'ah. And I saw 'Isā 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,

«فَلَا تَكُنْ فِي مَرْيَمَ بَيْنَ لِقَائِي.»

[1] Aḥmad 1 :384, An-Nasā'i in Al-Kubrā 11484.

﴿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.

﴿وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ﴾

﴿And We made it [for 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 *Ṣaḥīḥ*, and Al-Bukhāri and Muslim recorded a shorter version from Qatādah.^[2]

Imām Aḥmad also recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ said:

«لَمَّا كَانَ لَيْلَةَ أُسْرِي بِي، فَأَصْبَحْتُ بِمَكَّةَ فَظَعْتُ وَعَرَفْتُ أَنَّ النَّاسَ مُكَذِّبِينَ»

«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,

«نَعَمْ»

«Yes». He said, 'What is it?' He said,

«إِنِّي أُسْرِي بِي اللَّيْلَةَ»

«I was taken on a Journey last night.» He said, 'Where to?' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

«To Bayt Al-Maqdis.» He said, 'Then this morning you were among us?' He said,

«نَعَمْ»

[1] *Dalā'il An-Nubuwwah* 2:386. [i.e., Qatādah understood the pronoun to refer to Mūsā, not to the Tawrah].

[2] Al-Bukhāri 3239, Muslim 165.

«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 Allāh ﷺ said,

«نَعَمْ»

«Yes.» Abu Jahl said, 'O people of Bani Ka'b bin Lu'ayl' 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 Allāh ﷺ said:

«إِنِّي أُسْرِي بِي اللَّيْلَةَ»

«I was taken on a Journey last night.» They said, 'Where to?' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

«To Bayt Al-Maqdis.» They said, 'Then this morning you were among us?' He said,

«نَعَمْ»

«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 Allāh ﷺ said,

«فَمَا زِلْتُ أَنْعْتُ حَتَّى التَّبَسَ عَلَيَّ بَعْضُ النَّعْتِ - قَالَ - فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ
إِلَيْهِ حَتَّى وُضِعَ دُونَ دَارِ عَقِيلٍ - أَوْ عِقَالٍ - فَتَعَتُّهُ وَأَنَا أَنْظُرُ إِلَيْهِ - قَالَ - وَكَانَ مَعَ
مَدَا نَعْتُ لَمْ أَحْفَظْهُ - قَالَ - فَقَالَ الْقَوْمُ: أَمَا النَّعْتُ فَوَاللَّهِ لَقَدْ أَصَابَ فِيهِ»

«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 'Iqāl - so I could look at it and describe the details.»

I could not remember those description. The people said, 'As for the description, by Allāh he has got it right.'^[1] This was recorded by An-Nasā'ī and Al-Bayhaqī.^[2]

[1] Aḥmad 1 :309.

[2] An-Nasā'ī in Al-Kubrā : 11285, Dalā'ul An-Nubuwwah 2:363.

The Report of 'Abdullāh bin Mas'ūd

Al-Hāfiẓ Abu Bakr Al-Bayhaqī 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.

﴿إِذْ يَفْشَى الْبَيْدَةَ مَا يَفْشَى﴾

﴿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 *Ṣaḥīh*.

The Report of Abu Hurayrah

Al-Bukhāri and Muslim reported in their *Ṣaḥīḥs* that Abu Hurayrah said: the Messenger of Allāh ﷺ said:

«جِئْتُ أُسْرِي بِى، لَقِيتُ مُوسَى عَلَيْهِ السَّلَامُ - فَتَعْتُهُ، فَإِذَا رَجُلٌ حَبِيبُهُ قَالَ - مُضْطَرِبٌ رَجُلٌ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ، قَالَ: وَلَقِيتُ عِيسَى - فَتَعْتُهُ النَّبِيُّ ﷺ قَالَ - رَبْعَةٌ أَحْمَرٌ كَأَنَّهَا خَرَجَ مِنْ دِيمَاسٍ - يَغْنِي حَمَامًا، قَالَ - وَلَقِيتُ إِبْرَاهِيمَ وَأَنَا أَشْبُهُ وَلَدِهِ بِهِ، قَالَ: وَأَتَيْتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْأُخْرَى خَمْرٌ، قِيلَ لِي: خُذْ أُيْهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُ، فَقِيلَ لِي: هُدَيْتَ الْفِطْرَةَ - أَوْ أَصَبْتَ الْفِطْرَةَ - أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ»

«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 Shanū'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 Allāh ﷺ said:

«لَقَدْ رَأَيْتِي فِي الْحَجْرِ وَقُرَيْشٌ تَسْأَلُنِي عَنِ مَسْرَايَ، فَسَأَلُونِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أَتَيْتَهَا، فَكُرْبْتُ [كُرْبَةً] مَا كُرْبْتُ مِثْلَهُ قَطُّ، فَرَفَعَهُ اللَّهُ إِلَيَّ أَنْظُرَ إِلَيْهِ مَا سَأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ، وَقَدْ رَأَيْتِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ، وَإِذَا مُوسَى قَائِمٌ يُصَلِّي، وَإِذَا هُوَ رَجُلٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ، وَإِذَا عِيسَى ابْنُ مَرْيَمَ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهِ عَرُورَةُ بِنْتُ مَسْعُودِ الثَّقَفِيِّ، وَإِذَا إِبْرَاهِيمَ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهِ صَاحِبِكُمْ - يَغْنِي نَفْسَهُ - فَحَانَتْ الصَّلَاةُ فَأَمَمْتُهُمْ، فَلَمَّا فَرَعْتُ قَالَ قَائِلٌ: يَا مُحَمَّدُ هَذَا مَالِكُ خَازِنُ جَهَنَّمَ، [فَسَلَّمْتُ عَلَيْهِ] فَالْتَفَتُّ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ»

'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 then than I have ever felt. Then Allāh 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 Shanū'ah. I saw 'Isā 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 Mālik, 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 'Urwah.^[2] As-Suddi 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 Jibrīl 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-Khalīl, 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 prophets.

[1] *Dalā'il An-Nubuwwah* 2:355.

[2] *Dalā'il An-Nubuwwah* 2:354.

[3] *Al-Qurṭubi*, 10:210.

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 Jibrīl about them, one by one, and Jibrīl 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 Jibrīl 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*:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ. لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ﴾

﴿Glorified (and Exalted) be He (Allāh) Who took His servant for a Journey by Night from Al-Masjid Al-Harām to Al-Masjid Al-Aqsā, 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:

﴿أَمْرًا يُبَيِّنُ لِنَا﴾

﴿took His servant for a Journey by Night﴾ and:

﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾

﴿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 ﷺ saw with his own eyes during the Journey by Night, and the cursed tree is the tree of *Zaqqūm*." This was recorded by Al-Bukhāri.^[1] Allāh said:

﴿مَا نَافَعُ البَصَرُ وَمَا طُنُؤُهَا﴾

﴿The sight (of Prophet Muḥammad ﷺ) 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-Ḥāfiẓ Abu Nu'aym Al-Iṣbahāni recorded via Muḥammad bin 'Umar Al-Wāqidi who said: Mālik bin Abi Ar-Rijjāl told me from 'Amr bin 'Abdullāh that Muḥammad bin Ka'b Al-Quraẓi said: "The Messenger of Allāh ﷺ sent Diḥyah 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-Bukhāri and Muslim, as we shall discuss below, and Abu Sufyān tried hard to give the impression that this was an insignificant issue. [The

[1] *Faṭḥ Al-Bāri* 8 :250.

narrator] said that Abu Sufyān [later] said: "By Allāh, nothing stopped me from saying something to Heraclius to make him despise [Muḥammad] 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 fī Mawlid As-Sirāj Al-Munīr*, Al-Ḥāfiẓ Abu Al-Khaṭṭāb 'Umar bin Diḥyah 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 *Mutawātir*. They were narrated from 'Umar bin Al-Khaṭṭāb, 'Alī, 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-Raḥmān bin Qaraṭ, Abu Ḥabbah Al-Anṣāri, Abu Laylā Al-Anṣāri, 'Abdullāh bin 'Amr, Jābir, Ḥudhayfah, Buraydah, Abu Ayyūb, Abu Umāmah, Samurah bin Jundub, Abu Al-Ḥamrā', Ṣuhayb Ar-Rūmi, 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.

﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ، وَلَوْ كَرِهَ الْكَافِرُونَ﴾

﴿They intend to put out the Light of Allāh with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it).﴾ (61:8).

﴿وَمَا آتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا نَنخِذُوا مِنْ دُونِ وَكِيلٍ﴾

﴿ذُرِّيَّةً مِّنْ كَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

﴿2. And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakīl."﴾

﴿3. "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 Tawrah

When Allāh mentions how He took His servant Muḥammad ﷺ, on the Journey by Night, He follows it by mentioning Mūsā, His servant and Messenger who also spoke with Him. Allāh often mentions Muḥammad and Mūsā together, may the peace and blessings of Allāh be upon them both, and he mentions the Tawrah and the Qur'ān together. So after mentioning the *Isrā'*, He says:

﴿وَمَا آتَيْنَا مُوسَىٰ الْكِتَابَ﴾

﴿And We gave Mūsā the Scripture﴾, meaning the Tawrah.

﴿وَجَعَلْنَاهُ﴾

﴿and made it﴾, meaning the Scripture,

﴿هُدًى﴾

﴿a guidance﴾, meaning a guide,

﴿لِّبَنِي إِسْرَائِيلَ إِلَّا نَنخِذُوا﴾

﴿for the Children of Israel (saying): "Take none..."﴾

means, lest they should take,

﴿مِنْ دُونِ وَكِيلٍ﴾

﴿"... other than Me as (your) Wakīl"﴾

means, 'you have no protector, supporter or god besides Me,' because Allāh revealed to every Prophet that he should worship Him alone with no partner or associate. Then Allāh says:

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ﴾

﴿O offspring of those whom We carried (in the ship) with Nūḥ﴾

by addressing the descendants of those who were carried in the ship with Nūḥ there is a reminder of the blessings, as if Allāh is saying: 'O descendants of those whom We saved and carried in the ship with Nūḥ, follow in the footsteps of your father,

﴿إِنَّهُ كَانَتْ عَبْدًا شَاكِرًا﴾

﴿Verily, he was a grateful servant﴾. 'Remember the blessing I have granted you by sending Muḥammad.'

Imām Aḥmad reported that Anas bin Mālik said: "The Messenger of Allāh ﷺ said:

﴿إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيُحَمِّدَ اللَّهَ عَلَيْهَا﴾

«Allāh will be pleased with His servant if, when he eats something or drinks something, he praises Allāh for it.»

This was also recorded by Muslim, At-Tirmidhi and An-Nasā'ī.^[1]

Mālik said about Zayd bin Aslam: "He used to praise Allāh in all circumstances." In this context, Al-Bukhāri mentioned the Ḥadīth of Abu Zar'ah narrating from Abu Hurayrah, who said that the Prophet ﷺ said:

﴿أَنَا سَيِّدُ وَوَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ﴾

«I will be the leader of the sons of Ādam on the Day of Resurrection...»

[1] Muslim 4:2095, Tuḥfat Al-Aḥwadhī 5:536, An-Nasā'ī in Al-Kubrā 4:202.

He quoted the *Hadith* at length, and in the *Hadith*, the Prophet ﷺ said:

«يَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، فَاشْفَعْ لَنَا إِلَى رَبِّكَ»

«They will come to Nūḥ and will say, 'O Nūḥ, 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.'»^[1]

And he quoted the *Hadith* in full.

﴿وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿١﴾
فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا ﴿٢﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَنْدَدْنَاهُمْ بِأَمْوَالِهِمْ وَبَنِيكُمْ وَجَعَلْنَاهُمْ أَكْثَرَ نَفِيرًا ﴿٣﴾ إِنَّ أَحْسَنَهُ أَحْسَنَهُ لِيَأْتِيَنَّكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٤﴾ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَلَنْ عُدَّتْ عِدَّتُنَا وَحَمَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٥﴾﴾

﴿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

[1] *Faḥ Al-Bārī* 6:431.

*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 Tawrah 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:

﴿وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَذِهِ مَقْطُوعٌ مُّصِحِّينَ ﴿٦٦﴾﴾

﴿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

﴿فَإِذَا جَاءَ وَعْدُ أُولَئِهِمَا﴾

﴿So, when the promise came for the first of the two﴾ meaning the first of the two episodes of mischief.

﴿بِمَنَّا عَلَيْهِمْ غَارِثَاتٌ لِّأُولِي بَأْسٍ شَدِيدَةٍ﴾

﴿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 *Isrā'īliyyāt* (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 Allāh. What Allāh 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 Allāh nor His Messenger required us to refer to them. Allāh told His Messenger ﷺ that when (the Jews) committed transgression and aggression, Allāh 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'īd said: "I heard Sa'īd bin Al-Mūsāyib 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'īd bin Al-Mūsāyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the Tawrah 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 Allāh knows best.

Then Allāh says:

﴿إِن كُنْتُمْ أَحْسَنُ لِنَفْسِكُمْ إِذْ أَنْتُمْ قَاتِلُهَا﴾

﴿(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 Allāh says elsewhere:

﴿مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ. وَمَنْ أَسَاءَ فَعَلَيْهَا﴾

﴿Whosoever does a righteous good deed, it is for (the benefit of) himself; and whosoever does evil, it is against himself.﴾ [45:15]

[1] At-Ṭabari 17:369.

The Second Episode of Mischief

Then Allāh says:

﴿وَإِذَا جَاءَ وَعْدُ الْآخِرَةِ﴾

◀Then, when the second promise came to pass,▶ meaning, the second episode of mischief, when your enemies came again,

﴿لِيَسْخَرُوا وَيُؤْمِعَكُمْ﴾

◀(We permitted your enemies) to disgrace your faces▶ meaning, to humiliate you and subdue you,

﴿وَلِيَدْخُلُوا الْمَسْجِدَ﴾

◀and to enter the Masjid▶ meaning, Bayt Al-Maqdis (Jerusalem).

﴿كَمَا دَخَلُوا أَوَّلَ مَرَّةٍ﴾

◀as they had entered it before,▶ when they entered the very innermost parts of your homes.

﴿وَلِيَسْخَرُوا﴾

◀and to destroy▶ wrecking and inflicting ruin upon it.

﴿مَا عَلَوْا﴾

◀all that fell in their hands.▶ everything they could get their hands on.

﴿تَنْصِيرًا ﴿٥﴾ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ﴾

◀with utter destruction. It may be that your Lord may show mercy unto you▶ meaning that He may rid you of them.

﴿وَلَئِن عُدْتُمْ عَلَيْنَا﴾

◀but if you return (to sins), We shall return (to Our punishment).▶ meaning, if you return to causing mischief,

﴿عَدْنَا﴾

◀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.'

﴿وَرَحِمْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا﴾

٢٨٣

عَسَىٰ رَبُّكُمْ أَن يُزَكِّمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٩﴾ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هُوَ أَقْوَمُ وَيُنَبِّئُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٠﴾ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١١﴾ وَيَدْعُ الْإِنْسَانَ بِالْشُرَدِّ عَاقِبَهُ، بِالْحَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١٢﴾ وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ لِلَّذِينَ لَا يَعْلَمُونَ آيَةً وَالنَّهَارَ مُبْصِرَةً لِّتَسْتَعْتَبُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ عَفْصَانُهُ نَقْصِيلًا ﴿١٣﴾ وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ، فِي عُنُقِهِ، وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مِنْشُورًا ﴿١٤﴾ أَقْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَبِيبًا ﴿١٥﴾ مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ، وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نُزِرْ وَازِرَةٌ وَزِرَةٌ آخَرَىٰ وَمَا كُنَّا مُعْذِبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٦﴾ وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٧﴾ وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ، وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٨﴾

﴿And We have made Hell a prison [Ḥaṣīr] for the disbelievers.﴾

meaning, a place of permanent detention, a prison which cannot be avoided or escaped. Ibn 'Abbās said, "Ḥaṣīr here means a jail."^[1] Mujāhid said, "They will be detained in it."^[2] Others said likewise. Al-Ḥasan said, "Ḥaṣīr means a bed of Fire."^[3] Qatādah said: "The Children of Israel returned to aggression, so Allāh sent this group against them, Muḥammad ﷺ and his companions, who made them pay the *Jizyah*,^[4] with willing submission, and feeling themselves subdued."^[5]

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هُوَ أَقْوَمُ وَيُنَبِّئُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾﴾

﴿9. 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).﴾

﴿10. And that those who do not believe in the Hereafter, for

[1] Aṭ-Ṭabari 17:390.

[2] Aṭ-Ṭabari 17:390.

[3] Aṭ-Ṭabari 17:390.

[4] *Jizyah*: a tax levied from People of the Book (Jews and Christians) who are under the protection of a Muslim government.

[5] Aṭ-Ṭabari 17:389.

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.

﴿رَبِّئِشْرُ الْمُؤْمِنِينَ﴾

﴿gives good news to those who believe,﴾ in it a

﴿الَّذِينَ يَمْعَلُونَ الصَّالِحَاتِ﴾

﴿those who do righteous deeds,﴾ in accordance with it, telling them

﴿أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾

﴿that they will have a great reward,﴾ i.e., on the Day of Resurrection. And He tells

﴿وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ﴾

﴿those who do not believe in the Hereafter,﴾ that

﴿لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿for them is a painful torment,﴾ i.e. on the Day of Resurrection. As Allāh says:

﴿فَنَبِّئْهُمْ بِعَذَابِ أَلِيمٍ ﴿١١﴾﴾

﴿... then announce to them a painful torment.﴾ [84:24]

﴿وَيَسِعُ الْإِنْسَانُ الْإِسْرَ دُعَاءَهُ بِالْقُرْآنِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾﴾

﴿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:

﴿وَلَوْ يَمَعِدُ اللَّهُ لِلنَّاسِ أَلْسِنَةً﴾

﴿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:

«لَا تَدْعُوا عَلَىٰ أَنْفُسِكُمْ، وَلَا عَلَىٰ أَمْوَالِكُمْ أَنْ تُوَافِقُوا مِنْ اللَّهِ سَاعَةً إِبَاطِيَةً
يَسْتَجِيبُ فِيهَا»

«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 Ādam do that is his anxiety and haste. Allāh says:

﴿رَكَانَ الْإِنْسَانُ عَجُولًا﴾

﴿And man is ever hasty.﴾ Salmān Al-Farisi and Ibn ‘Abbās mentioned the story of Ādam, 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 Ādam.” 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.”^[3]

﴿وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ فَحَوِّنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبِينَةً لِّبَتِّغُوا فَضْلًا مِنْ رَبِّكُمْ وَاتَّقُوا عِدَّةَ السِّنِينَ وَالْحِسَابُ وَكُلُّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾﴾

﴿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.﴾

[1] Aṭ-Ṭabari 17:393, 394.

[2] Muslim 4:2304.

[3] Aṭ-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:

﴿لَتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

﴿that you may seek bounty from your Lord,﴾ meaning, in your living and travels etc.

﴿وَلَتَعْلَمُوا عَدَدَ السِّنِّينَ وَاللَّيَالِي﴾

﴿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:

﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ بِآيَاتِكُمْ
بُضِيًّا أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ
الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ بِآيَاتِكُمْ لَيَالٍ تَكُونُ فِيهَا أَفْلا تُبْصِرُونَ ﴿٧٢﴾ وَمَنْ رَعَيْنِهِ
جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُرُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِمَّا كُنْتُمْ تَكْفُرُونَ ﴿٧٣﴾﴾

﴿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)

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿١٦﴾ وَهُوَ الَّذِي جَعَلَ
الَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَنْكُرَ أَوْ أَرَادَ شُكُورًا ﴿١٧﴾﴾

﴿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.

And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his graathude. ﴿25:61-62﴾

﴿وَمَا يَشَاءُ أَلْفُ نَفْسٍ﴾

﴿and His is the alternation of night and day. ﴿23:80﴾

﴿وَمَا يَشَاءُ أَلْفُ نَفْسٍ﴾

﴿He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Forgiving. ﴿39:5﴾

﴿وَمَا يَشَاءُ أَلْفُ نَفْسٍ﴾

﴿(He is the) Clearer of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. ﴿6:96﴾

﴿وَمَا يَشَاءُ أَلْفُ نَفْسٍ﴾

﴿And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing. ﴿36:37-38﴾

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 moon. The day also has distinguishing features by which it is known; the light and the appearance of the shining sun. He made a distinction between the light of the moon and the light of the sun, so that they may be distinguished from one another, as Allah says:

﴿وَمَا يَشَاءُ أَلْفُ نَفْسٍ﴾

﴿وَمَا يَشَاءُ أَلْفُ نَفْسٍ﴾

﴿It is He Who made the sun a shining thing and the moon a

light and measured out for it stages that you might know the number of years and to count (periods of time). Allāh did not create this but in truth. ﴿ [10:5] until,

﴿لَا يَسْأَلُكَ لِقَوْمٍ يَسْتَأْذِنُ﴾

﴿Āyāt for those people who keep their duty to Allāh, and fear Him much.﴾ [10:6]

﴿يَسْتَأْذِنُكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَاجِّ﴾

﴿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]

﴿فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبِينَةً﴾

﴿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 'Abdullāh bin Kathīr commented on this Āyah: "[It means] the darkness of the night and the twilight of the day."^[1] Ibn Jurayj reported that Mujāhid said: "The sun is the sign of the day and the moon is the sign of the night.

﴿فَمَحَوْنَا آيَةَ اللَّيْلِ﴾

﴿We have obliterated the sign of the night﴾

this refers to the moon's blackness, which is how Allāh has created it."^[2]

﴿وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ﴾

﴿And We have appointed the night and the day as two Āyāt.﴾

Ibn Abi Najīh reported that Ibn 'Abbās said: "By night and day, this is how Allāh created them, may He be glorified."^[3]

﴿وَكُلَّ إِنْسَانٍ أَلْمَنَّا عَلَيْهِ فِي عُتُوِّهِ وَخَرَجُ لَمْ يَوْمَ الْقِيَامَةِ كَسْتَنَا بَلْفَنَّهُ مَشْرُورًا ﴿١٧﴾ أَقْرَأَ

﴿كَتَبَكَ كَفَنَ يَنْفَسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٨﴾﴾

[1] Aṭ-Ṭabari 17:396.

[2] Aṭ-Ṭabari 17:396.

[3] Aṭ-Ṭabari 17:397.

﴿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:

﴿وَكُلَّ إِنسَانٍ أَلزَمْنَاهُ طَلْعَهُ فِي عُرْوِهِ﴾

﴿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]

﴿فَمَنْ يَمَلَّ مِنْكَ ذَرَّةً خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَمَلَّ مِنْكَ ذَرَّةً شَرًّا يَرَهُ ﴿٨﴾﴾

﴿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:

﴿عَنِ الَّتِي يَمِينٍ وَعَنِ الشَّمَائِلِ يُعَدِّ ۚ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَاتِدٌ ﴿١٨﴾﴾

﴿(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)

﴿وَأَنَّ عَلَيْكُمْ لَمُحَاطِبِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَعْمَلُونَ ﴿١٢﴾﴾

﴿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)

﴿إِنَّمَا تُحْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٠﴾﴾

[1] Aṭ-Ṭabari 17:398, 400.

﴿You are only being requited for what you used to do.﴾ [52:16]

﴿مَنْ يَمَلَّ سَوْماً يُجْزَ بِهِ﴾

﴿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.

﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا﴾

﴿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.'

﴿مَنشُورًا﴾

﴿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.

﴿يَوْمَئِذٍ الْإِنْسَانُ رَوِيحُهُ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ كَبِيرَةٌ ﴿١٤﴾ ذُو أَلْسِنٍ مَّكِيدٍ ﴿١٥﴾﴾

﴿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:

﴿أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

﴿(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.

﴿الزَّمَنَةُ طَلَبُهُ فِي عُنُقِهِ﴾

﴿And We have fastened every man's Ṭā'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,

﴿وَنُفِخَ لَهُ يَوْمَ الْقِيَامَةِ﴾

﴿and on the Day of Resurrection, We shall bring out for him﴾ We shall bring forth those deeds."

﴿كِتَابًا يَلْفَنُهُ مَشْرُورًا﴾

﴿a Book which he will find wide open.﴾ Ma'mar said: Al-Ḥasan recited,

﴿عَنِ الْبَیِّنِ وَعَنِ الْغَالِ قِیْدٌ﴾

﴿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.

﴿مَنْ أَهْتَدَىٰ فَأَنَا مَتَّبِعُهُ مِن تَعْدَىٰ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ وَلَا نُزْرَ وَلَا زُرَّةٌ وَرَزَّ أُخْرَىٰ وَمَا

كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿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).﴾

[1] At-Ṭabari 17:400.

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.

﴿وَمَنْ 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 تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

﴿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:

﴿وَلَنْ تَنفَعُ مَنَّةٌ إِنْ جِئْتَهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ﴾

﴿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*:

﴿وَلِيَحْمِلَ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ﴾

﴿And verily, they shall bear their own loads, and other loads besides their own.﴾ [29:13] and:

﴿وَمِنَ الَّذِينَ دَبَّحُوا بُيُوتَهُمْ بِتِغْرٍ عَلَيْهِمْ﴾

﴿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 كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿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:

﴿كَلَّمْنَا آلِيْنَ فِيهَا فَوْجٌ مَّا لَمْ حَزَنَتْهَا اَنْذَرْتُمْ نَذِيْرًا ﴿٨﴾ قَالُوْا بَلَىٰ قَدْ جَاءَنَا نَذِيْرٌ فَكَلَّمْنَا وَقَلْنَا مَا نَزَّلَ اللّٰهُ مِنْ سَمُوْعٍ اِنْ اَنْشَرْنَا اِلَّا فِي ضَلٰلٍ كَبِيْرٍ ﴿٩﴾﴾

﴿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 belied him and said: 'Allāh never sent down anything (of revelation); you are only in great error.'" (67:8-9) And,

﴿وَسِيْقَ اَلَّذِيْنَ كَفَرُوْا اِلَىٰ جَهَنَّمَ زُرًا حَتّٰى اِذَا جَاءُوْهَا فُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا اَلَمْ يَاۤئِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُوْنَ عَلَيْكُمْ اٰيٰتِ رَبِّكُمْ وَيُنذِرُوْكُمْ لِقَاءِ يَوْمِكُمْ هٰذَا قَالُوْا بَلٰى وَلٰكِنْ حَسَبْنَا كَلِمَةَ الْمَنَابِغِ عَلٰى الْكٰفِرِيْنَ ﴿٣٩﴾﴾

﴿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) And,

﴿وَهُمْ يَصْطَرِحُوْنَ فِيهَا رَمًا اٰخِرًا نَّعْمَلْ صٰلِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ اَوَّلًا نُّعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَوَعَاظَكُمْ اَلَّذِيْذُرُّ فَذُرُوْا فَمَا لِلظٰلِمِيْنَ مِنْ نٰصِيْرٍ ﴿٣٧﴾﴾

﴿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 Allāh 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 *Ḥadīths* have been narrated on this topic, which I will quote here by the help and support of Allāh.

The First *Ḥadīth* from Al-Aswad bin Sarī'

Imām Aḥmad reported from Al-Aswad bin Sarī' that the Messenger of Allāh ﷺ said,

«أَرْبَعَةٌ يَخْتَجُونَ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَصَمٌ لَا يَسْمَعُ شَيْئًا، وَرَجُلٌ أحمَقُ، وَرَجُلٌ هَرِمٌ، وَرَجُلٌ مَاتَ فِي فَتْرَةٍ، فَأَمَّا الْأَصَمُّ فَيَقُولُ: رَبِّ قَدْ جَاءَ الْإِسْلَامُ وَمَا أَسْمَعُ شَيْئًا، وَأَمَّا الْأَحْمَقُ فَيَقُولُ: رَبِّ قَدْ جَاءَ الْإِسْلَامُ وَالصَّبِيَّانَ يَخْدِفُونِي بِالْبَغْرِ، وَأَمَّا الْهَرِيمُ فَيَقُولُ: رَبِّ لَقَدْ جَاءَ الْإِسْلَامُ وَمَا أَعْقَلُ شَيْئًا، وَأَمَّا الَّذِي مَاتَ فِي الْفِتْرَةِ فَيَقُولُ: رَبِّ مَا أَنَا فِي لَكَ رَسُولٌ. فَيَأْخُذُ مَوَائِمَهُمْ لِيُطِيعَتَهُ، فَيُرْسِلُ إِلَيْهِمْ أَنْ ادْخُلُوا النَّارَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ دَخَلُوهَا لَكَانَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا»

«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, Islām came but I never heard anything." As for the insane man, he will say, "O Lord, Islām came and the young boys were throwing camel dung at me." As for the senile man, he will say, "O Lord, Islām 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." Allāh 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 Muḥammad, if they enter it, it will be cool and safe for them.»

There is a similar report with a chain from Qatādah from Al-Ḥasan from Abu Rāfi' from Abu Hurayrah, but at the end it

says:

«مَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ لَمْ يَدْخُلْهَا يُسْحَبُ إِلَيْهَا»

«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 Rāḥwayh from Mu'ād bin Hishām,^[2] and by Al-Bayhaqi in *Al-I'tiqād*. He said: "This is a *Ṣaḥīḥ* chain."

It was reported by Ibn Jarīr 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:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

«And We never punish until We have sent a Messenger (to give warning)».^[3]

This was also narrated by Ma'mar from 'Abdullāh bin Ṭawūs from his father, from Abu Hurayrah, but it is *Mauquf* (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 يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَايَهُ أَوْ نَصْرَانِيَهُ أَوْ يُمَجْسَانِيَهُ، كَمَا تُنْتِجُ الْبَيْهَمَةَ بَيْهَمَةً جَمْعَاءَ، هَلْ تُحْسِنُونَ فِيهَا مِنْ جُدَعَاءَ؟»

«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,

«اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ»

«Allāh knows best what they would have done.»^[5]

[1] Aḥmad 4:24.

[2] Aṭ-Ṭabarāni, 1:287.

[3] Aṭ-Ṭabari 17:403.

[4] Al-Qurṭubi 10:232.

[5] Al-Bukhāri 1385, Muslim 2658.

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:

«دَرَارِيُّ الْمُسْلِمِينَ فِي الْجَنَّةِ يَكْفُلُهُمْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ»

«The children of the Muslims are in Paradise, being taken care of by Ibrāhīm.»^[1]

In *Ṣaḥīḥ Muslim* it is reported from 'Iyyād bin Ḥammād that the Messenger of Allāh (ﷺ) said that Allāh said:

«إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ»

«I have created My servants as *Hunafā*.^[2]»^[3] According to another version, the wording is "as Muslims."

The Third Ḥadīth from Samurah

In his book *Al-Mustakhraj 'Ala Al-Bukhāri*, Al-Ḥāfiẓ Abu Bakr Al-Barqāni recorded the Ḥadīth of 'Awf Al-A'rābi, from Abu Rajā' Al-Uṭārdi from Samurah that the Prophet (ﷺ) said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ»

«Every newborn is born in a state of *Fiṭrah*.»

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-Ṭabarāni reported that Samurah said: "We asked the Messenger of Allāh (ﷺ) about the children of the idolators, and he said,

«هُمْ خَدَمُ أَهْلِ الْجَنَّةِ»

«They are the servants of the people of Paradise.»^[5]

[1] Aḥmad 2:326, *Al-Majma'* 7:219.

[2] Naturally inclined towards pure monotheism or *Tawḥīd*.

[3] Muslim 2865.

[4] Al-Bukhāri 7047.

[5] *Al-Mu'jam Al-Kabīr*, 7:244, *Al-Majma'* 7:219.

The Fourth Ḥadīth from the Paternal Uncle of Ḥasnā'

Aḥmad reported that Ḥasnā' bint Mu'āwiyah, from Bani Ṣuraym, said that his paternal uncle said to him: "I said, 'O Messenger of Allāh, who is in Paradise' He said,

«النَّبِيُّ فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي الْجَنَّةِ، وَالرَّيْدُ فِي الْجَنَّةِ»

«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 Makrūh to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of *Sharī'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 Muḥammad bin Abi Bakr Aṣ-Ṣiddīq, Muḥammad bin Al-Ḥanafīyyah and others.^[2]

Ibn Hibbān recorded in his *Ṣaḥīh* that Jarīr bin Hāzim said: I heard Abu Rajā' Al-'Uṭārdi 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:

«لَا يَزَالُ أَمْرُ هَذِهِ الْأُمَّةِ مُوَاتَا - أَوْ مُقَارِبَا - مَا لَمْ يَتَكَلَّمُوا فِي الْوَلَدَانِ وَالْقَدَرِ»

«This Ummah will be fine so long as they do not talk about children and the divine decree.»

Ibn Hibbān said: "This means talking about the children of the idolators."^[3] Abu Bakr Al-Bazzār also recorded it via Jarīr bin Hāzim, then he said, "A group narrated it from Abu Rajā' from Ibn 'Abbās, but it is *Mauqūf*."^[4]

﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَبِيهَا فَفَسَدُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا﴾

﴿16. 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.﴾

[1] Aḥmad 5:58, Al-Majma' 7:219.

[2] Aḥmad 5:73.

[3] Ibn Hibbān 8:256.

[4] *Kashf Al-Astār* 3:35.

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:

﴿أَتَيْنَا أَمْرًا لَيْلًا أَوْ نَهَارًا﴾

﴿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 مُتْرَفِيًا فَفَسَقُوا فِيهَا﴾

﴿Amarnā those who live luxuriously. Then, they transgress therein,﴾

'Ali bin Abi 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*:

﴿وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِينَ﴾

﴿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-Rabi' bin Anas.^[4]

﴿وَلَقَدْ آرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمْرًا مُتْرَفِيًا فَفَسَقُوا فِيهَا﴾

﴿And when We decide to destroy a town (populaton), Amarnā

[1] Aṭ-Ṭabari 17:403.

[2] Aṭ-Ṭabari 17:403.

[3] Aṭ-Ṭabari 17:404.

[4] Aṭ-Ṭabari 17:404.

those who live luxuriously. Then, they transgress therein,﴾

Al-'Awfi reported that Ibn 'Abbās said, (it means) "We increase their numbers.^[1] This was also the view of 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and Qatādah,^[2] and it was reported from Mālik and Az-Zuhri.

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ لِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا﴾

﴿17. And how many generations have We destroyed after Nūḥ! 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 Nūḥ. This indicates that during the centuries between Ādam and Nūḥ, humans were following Islam, as Ibn 'Abbās said: "Between Ādam and Nūḥ 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."

﴿وَكَفَىٰ لِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا﴾

﴿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.

﴿مَنْ كَانَ يُرِيدِ الْمَالَةَ عَجَلًا لَمْ يِفْهَآ مَا نَشَأُ لِمَنْ تُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾

﴿18. Whoever desires the quick-passing (transitory enjoyment of

[1] Aṭ-Ṭabari 17:404.

[2] Aṭ-Ṭabari 17:404, 405.

[3] Al-Majma' 6:318.

this world), 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 Allāh).﴾

The Reward of Those who desire this World and Those who desire the Hereafter

Allāh tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allāh wants to have it, and they get what He wills that they should get. This *Āyah* narrows down the general statements made in other *Āyāt*. Allāh says:

﴿عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ﴾

﴿We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell﴾
meaning, in the Hereafter,

﴿يَسْلُبُهَا﴾

﴿he will burn therein﴾ means, he will enter it until it covers him on all sides,

﴿مَذْمُومًا﴾

﴿disgraced﴾ means, blamed for his bad behaviour and evil deeds, because he chose the transient over the eternal,

﴿مَذْخُورًا﴾

﴿rejected.﴾ means, far away (from Allāh's mercy), humiliated and put to shame.

﴿وَمَنْ أَرَادَ الْآخِرَةَ﴾

﴿And whoever desires the Hereafter﴾ wanting the Hereafter and its blessings and delights,

﴿وَسَعَىٰ لَهَا سَعْيَهَا﴾

﴿and strives for it, with the necessary effort due for it﴾

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٢٨٤

اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَىٰ رَسُوْلِكَ الْبَرِّ الْبَرِّ الْبَرِّ

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ
 جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿٢٠﴾ وَمَنْ أَرَادَ
 الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ
 سَعْيُهُمْ مَشْكُورًا ﴿٢١﴾ كَلَّا نُنَادِي هُنَّ أَوْلَاءٌ وَهُنَّ أَوْلَاءٌ مِنْ عَطَاةِ
 رَبِّكَ وَمَا كَانَ عَطَاةُ رَبِّكَ مَحْظُورًا ﴿٢٢﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا
 بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا
 ﴿٢٣﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَدْحُورًا ﴿٢٤﴾
 ﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا
 يَبْتَغِيَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
 أَوْفٍ وَلَا نَهْرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٥﴾ وَأَخْفِضْ
 لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
 صَغِيرًا ﴿٢٦﴾ رَبُّكُمْ أَظْلَمُ لِمَا فِي نَفْسِكُمْ إِنْ تَكُونُوا صَادِقِينَ
 فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ﴿٢٧﴾ وَمَاتِذَا قُرُنَ حَقَّهُ
 وَالْمُسْكِينِ وَابْنِ السَّبِيلِ وَلَا يُبْدِرِ بَدِيرًا ﴿٢٨﴾ إِنْ الْعَبِيدِ
 كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٩﴾

seeking it in the right way, which is following the Messenger ﷺ.

﴿وَهُوَ مُؤْمِنٌ﴾

﴿while he is a believer,﴾ means, his heart has faith, i.e., he believes in the reward and punishment,

﴿فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾

﴿then such are the ones whose striving shall be appreciated, (rewarded by Allāh).﴾

﴿كَلَّا نُنَادِي هُنَّ أَوْلَاءٌ وَهُنَّ أَوْلَاءٌ مِنْ عَطَاةِ رَبِّكَ وَمَا كَانَ عَطَاةُ رَبِّكَ مَحْظُورًا ﴿٢٢﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢٣﴾﴾

﴿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.﴾

Allāh says:

﴿كَلَّا﴾

﴿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

﴿مِنْ عَطَاةِ رَبِّكَ﴾

﴿from the bounties of your Lord.﴾

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:

﴿وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا﴾

﴿And the bounties of your Lord can never be forbidden.﴾

meaning, no one can withhold or prevent them. Qatādah said,

﴿وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا﴾

﴿And the bounties of your Lord can never be forbidden.﴾

“(It means) they can never decrease”.^[1]

﴿وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا﴾

﴿And the Bounties of your Lord can never be forbidden﴾

Al-Ḥasan and others said, “(It means) they can never be prevented.”

Then Allāh says:

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾

﴿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.

﴿وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾

﴿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 *Ṣaḥīḥs* that the Prophet ﷺ said:

«إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَوْنَ أَهْلَ عَلَيَّنَ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَائِبَ فِي أَفْقِ السَّمَاءِ»

«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:

﴿وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾

«and verily, the Hereafter will be greater in degrees and greater in preferment.»

﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا مَآخَرَ فَتَقْعُدَ مَذْمُومًا مَحْدُولًا ﴿٢٢﴾﴾

«22. Set not up with Allāh any other ilāh (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.”

﴿فَتَقْعُدَ مَذْمُومًا﴾

«or you will sit down reproved,» meaning, because of associating others with Him.

﴿مَحْدُولًا﴾

«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 Aḥmad reported that ‘Abdullāh bin Mas‘ūd said: “The Messenger of

[1] See *Sūrat Al-Muṭaffifīn* 83:18-21.

[2] *Faṭḥ Al-Bāri* 6:368, *Muslim* 4:2177.

Allāh ﷻ said:

مَنْ أَصَابَتْهُ قَاتَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدِّ قَاتَتَهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ أَرْسَلَ اللَّهُ لَهُ بِالْعَيْتِ
إِمَّا أَجَلًا وَإِمَّا غِنًى عَاجِلًا؛

«Whoever 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, “*Ḥasan Ṣaḥīḥ Gharīb*”.^[2]

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۗ وَأَنْخِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

﴿23. And your Lord has Qaḍā [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 *Qaḍā* [normally having the meaning of decree] here means “commanded”. Mujāhid said that

﴿وَقَضَىٰ﴾

﴿And He has Qaḍā﴾ means enjoined.^[3] This is also how Ubayy bin Ka’b, Ibn Mas’ūd and Aḍ-Ḍaḥḥāk bin Muzāhim recited the *Āyah* as:

[1] Aḥmad 1 :407.

[2] Abu Dāwud 2 :296, *Tuḥfat al-Aḥwadhī* 6 :617.

[3] Aṭ-Ṭabari 17 :414.

«وَوَصَّىٰ رَبُّكَ ٱلْأَ تَنبُدُوا إِلَّا ٱيَّاهُ»

“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:

«وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا»

«And that you be dutiful to your parents.» Here He commands good treatment of parents, as He says elsewhere:

«أَن أَشْكُرَ لِي وَوَالِدَيْكَ إِلَى ٱلْعَصِيرِ»

«give thanks to Me and to your parents. Unto Me is the final destination» [31:14]

«إِنَّمَا يَبْلُغَنَّ عِنْدَكَ ٱلْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا ٱوِيًّا»

«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,

«وَلَا تَنْهَرُهُمَا»

«and do not reprimand them»

means, do not do anything horrible to them.

«وَلَا تَنْهَرُهُمَا»

«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:

«رَدُّهُنَّ لَهُمَا قَوْلًا كَرِيمًا»

«but address them in terms of honor.» meaning gently, kindly, politely, and with respect and appreciation.

«وَأَنْفِضْ لَهُمَا جَنَاحَ ٱلنَّوَىٰ مِنَ ٱلرَّحْمَةِ»

[1] Aṭ-Ṭabari 17:413, 414.

[2] Aṭ-Ṭabari 17:417.

﴿And lower unto them the wing of submission and humility through mercy,﴾ means, be humble towards them in your actions.

﴿وَقُلْ رَبِّ ارْحَمْنَاهُمَا كَمَا رَحِمْتَنِي صَغِيرًا﴾

﴿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:

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلشُّرَكِيَّةِ﴾

﴿It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators...﴾^[1] [9:13]

There are many *Hadīths* which speak about honoring one's parents, such as the *Hadīth* 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:

«أَتَانِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ رَغِمَ أَنْفُ رَجُلٍ دُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ خَرَجَ فَلَمْ يُغْفَرْ لَهُ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ وَالِدَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ»

«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 *Ramaḍān* 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*."^[2]

Another *Hadīth*

Imām Aḥmad reported from Abu Hurayrah that the Prophet ﷺ said:

[1] Aṭ-Ṭabari 17:421.

[2] *Tuḥfat Al-Aḥwadhī* 5:550.

enjoins you concerning your close relatives then the next in closeness.»^[1]

This was recorded by Ibn Mājah from the Ḥadīth of 'Abdullāh bin 'Ayyāsh.^[2]

Another Ḥadīth

Aḥmad 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,

«يَدُ الْمُعْطِي الْعُلْيَا، أُمَّكَ وَأَبَاكَ، وَأَخْتِكَ وَأَخَاكَ، ثُمَّ أَذْنَاكَ أَذْنَاكَ»

«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.»^[3]

﴿رَبُّكَ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِ غَفُورًا﴾

«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.»

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."^[4] So Allāh said:

﴿رَبُّكَ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ﴾

«Your Lord knows best what is in your souls. If you are righteous,»

﴿فَإِنَّهُ كَانَ لِلْأَوَّابِ غَفُورًا﴾

«He is Ever Most Forgiving to those who turn to Him in repentance.»

[1] Aḥmad 4:132.

[2] Ibn Mājah 2:1207.

[3] Aḥmad 4:64.

[4] Aṭ-Ṭabari 17:422.

Qatādah said: "To the obedient who pray."^[1]

﴿فَأَنَّهُ كَانَ لِزَوَايِبِ عَفُورًا﴾

«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-Mūsayyib; "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,

﴿إِنَّ إِلَيْنَا إِيَابَهُمْ﴾

«Verily, to Us will be their return» (88:25).

And according to a *Ṣaḥīḥ Ḥadīth*, the Messenger of Allāh would say when he ﷺ returned from a journey,

«أَيُّونَ تَأْتِيُونَ، عَابِدُونَ رَبَّنَا حَامِدُونَ»

«We have returned repenting, worshipping and praising our Lord.»^[6]

﴿وَمَا تَذَكَّرِ السَّيِّئِينَ وَلَا يُبَدِّرُ تَبِيرًا﴾ إِنَّ الَّذِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِمْ كَنُورًا ﴿١٧﴾ وَإِنَّا تُرِضُونَ عَنْهُمْ آيَةً رَحْمَةً مِن رَّبِّكَ تَرْجِعُهُمْ فَعْلَهُمْ قَوْلًا نَسُورًا ﴿١٨﴾

[1] Aṭ-Ṭabari 17:422.

[2] Aṭ-Ṭabari 17:423.

[3] Aṭ-Ṭabari 17:424, 425.

[4] Aṭ-Ṭabari 17:424.

[5] Aṭ-Ṭabari 17:425.

[6] *Faṭḥ Al-Bāri* 3:724.

﴿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 Shayātīn (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 Ḥadīth:

«أُمَّكَ وَأَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ» وفي رواية «ثُمَّ الْأَقْرَبَ فَلِأَقْرَبَ»

«Your mother and your father, then your closest relatives and the next closest.»^[1]

According to another Ḥadīth:

«مَنْ أَحَبَّ أَنْ يُسَاطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَجَلِهِ، فَلْيَصِلْ رَحِمَهُ»

«Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship.»^[2]

﴿وَلَا تُبْذِرْ بِنَيْرٍ﴾

﴿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:

﴿وَالَّذِينَ إِنَّا أَنْفَقْنَا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا﴾

﴿And those who, when they spend, are neither extravagant nor stingy﴾. [25:67]

Then He says, to discourage extravagance:

﴿إِنَّ الْمُبْتَدِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ﴾

[1] Aḥmad 2:226.

[2] Muslim 4:1982.

﴿Verily, the spendthrifts are brothers of the Shayāḥīn,﴾

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:

«تُخْرِجُ الزَّكَاةَ مِنْ مَالِكَ إِنْ كَانَ، فَإِنَّهَا طَهْرَةٌ تُطَهِّرُكَ، وَتَصِلُ أَقْرِبَاءَكَ، وَتُعْرِفُ حَقَّ السَّائِلِ وَالْجَارِ وَالْمِسْكِينَ»

«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]:

﴿وَمَا تَذَا الْقُرْبَانَ حَقَّهُ وَالْمِسْكِينَ وَإِنَّ السَّبِيلَ وَلَا يُؤْذِرُ بِيَدِيهَا﴾

﴿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:

«نَعَمْ، إِذَا أَدَيْتَهَا إِلَى رَسُولِي فَقَدْ بَرَّتَ مِنْهَا وَلَكَ أَجْرُهَا، وَإِنَّهَا عَلَى مَنْ بَدَّلَهَا»

[1] Aṭ-Ṭabari 17:428.

[2] Aṭ-Ṭabari 17:429.

[3] Aṭ-Ṭabari 17:429.

[4] Aṭ-Ṭabari 17:429.

«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.»^[1]

﴿إِنَّ الْبَدْرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ﴾

«Verily, the spendthrifts are brothers of the Shayāṭīn.»

meaning, they are their brothers in extravagance, foolishness, failing to obey Allāh and committing sin. Allāh said:

﴿وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا﴾

«and the Shayṭān is ever ungrateful to his Lord.»

meaning, he is an ingrate, because he denied the blessings of Allāh and did not obey Him, turning instead to disobedience and rebellion.

﴿وَأِمَّا تَرَضَيْتُمْ عَنْهُمْ آيَةً رَحْمَةً مِن رَّبِّكُمْ﴾

«And if you turn away from them and you are awaiting a mercy from your Lord»

If your relatives and those to whom We have commanded you to give, ask you for something, and you do not have anything, and you turn away from them because you have nothing to give,

﴿فَقُلْ لَهُمْ قَوْلًا مِّنْسُورًا﴾

«then, speak unto them a soft, kind word.»

meaning, with a promise. This was the opinion of Mujāhid, Ṭkrimah, Saʿīd bin Jubayr, Al-Ḥasan, Qatādah and others.^[2]

﴿وَلَا تَجْمَلْ يَدَكَ مَنَاقِلَهُ إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۗ إِنَّ رَبَّكَ

يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُمْ كَانُوا بِعِبَادِهِ خَبِيرًا بَصِيرًا﴾

«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] Aḥmad 3:136. Some scholars consider this Ḥadīth authentic, although it is not confirmed that its narrator, Saʿīd bin Abi Hilāl, actually heard from Anas bin Mālik.

[2] Aṭ-Ṭabari 17:431, 432

﴿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.

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾

﴿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!

﴿وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ﴾

﴿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:

﴿فَاتَّجِعِ الْبَصَرَ هَلْ رَأَىٰ مِنْ نَضُورٍ ﴿٣١﴾ ثُمَّ اتَّجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِبًا ﴿٣٢﴾ وَهُوَ حَسِيرٌ ﴿٣٣﴾﴾

﴿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-Ḥasan, Qatādah, Ibn Jurayj, Ibn Zayd and others understood this *Āyah* as miserliness and extravagance.^[1] It was reported

[1] Aṭ-Ṭabari 17:434, 435.

in the Two Ṣaḥīḥs from the Ḥadīth of Abu Az-Zinād from Al-ʿAraj that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

«مَثَلُ الْبَخِيلِ وَالْمُنْتَفِعِ كَمَثَلِ رَجُلَيْنِ رَجَلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ مِنْ تَدْبِيهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُنْتَفِعُ فَلَا يُنْفِقُ إِلَّا سَبَعَتْ - أَوْ وَفَرَتْ - عَلَى جِلْدِهِ حَتَّى تُخْفِي بَنَانَهُ وَتَغْفُرَ آثَرَهُ، وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَرَفَتْ كُلُّ حَلَقَةٍ مِنْهَا مَكَانَهَا، فَهُوَ يَوْسَعُهَا فَلَا تَسْيعُ»

«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-Bukhāri in the Book of Zakāh.

In the Two Ṣaḥīḥs it is recorded that Muʿāwiyah bin Abi Muzarrid narrated from Saʿīd bin Yasār that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«مَا مِنْ يَوْمٍ يُضِيحُ الْعِبَادَ فِيهِ إِلَّا وَمَلَكَانِ يَنْزِلَانِ مِنَ السَّمَاءِ يَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا»

«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:

«مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللَّهُ عَبْدًا أَنْفَقَ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ 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

[1] Faṭḥ Al-Bāri 3:358, Muslim 2:708.

him in status.»^[1]

According to a *Ḥadīth* narrated by Abu Kathīr from ‘Abdullāh bin ‘Amr, who attributed it to the Prophet ﷺ:

«إِيَّاكُمْ وَالشَّحَّ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمَرَهُمْ بِالْبُخْلِ فَبِخَلُوا، وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا، وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا»

«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.»^[2]

﴿إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ﴾

«Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).»

This *Āyah* 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:

﴿إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا﴾

«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.

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ مِّنْ رِّزْقِهِمْ وَإِن كُنْتُمْ مِّنْ حَاطِّئِينَ﴾

«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.»

[1] Muslim 4:2001.

[2] Aḥmad 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:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ﴾

﴿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:

﴿عَنَّا نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

﴿We shall provide for them as well as for you.﴾

In Sūrat Al-An'ām, Allāh says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ﴾

﴿kill not your children because of poverty.﴾ [6:151]

﴿عَنَّا نَرْزُقُهُمْ وَإِيَّاكُمْ﴾

﴿We provide sustenance for you and for them﴾ [6:151]

and,

﴿إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾

﴿Surely, the killing of them is a great sin.﴾

means, a major sin. In Two *Ṣaḥīḥs* it is recorded that 'Abdullāh bin Mas'ūd said: "I said, 'O Messenger of Allāh, which sin is the worst?' He said,

«أَنْ تَجْعَلَ لِلَّهِ بَدَأًا وَهُوَ خَلَقَكَ . قُلْتُ : ثُمَّ أَيُّ؟ قَالَ : أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ . قُلْتُ : ثُمَّ أَيُّ؟ قَالَ : أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ»

«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]

[1] *Fath Al-Bāri* 8:13.

﴿وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّكُمْ كَأَنْ تَحِشُّوهُ وَسَاءَ سَبِيلًا﴾

﴿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:

﴿وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّكُمْ كَأَنْ تَحِشُّوهُ﴾

﴿And come not near to unlawful sex. Verily, it is a Fāhishah (immoral sin)﴾ meaning a major sin,

﴿وَسَاءَ سَبِيلًا﴾

﴿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,

«أَذْنُهُ»

«Come close» The young man came to him, and he said,

«اجلس»

«Sit down» so he sat down. The Prophet ﷺ said,

«أَتَجِبُهُ لِأُمِّكَ»

«Would you like it (unlawful sex) for your mother?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُجِبُونَهُ لِأُمَّهَاتِهِمْ»

«Neither do the people like it for their mothers.» The Prophet ﷺ said,

«أَفَتَجِبُهُ لِابْنَتِكَ؟»

«Would you like it for your daughter?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُجِبُونَ لِبَنَاتِهِمْ»

«Neither do the people like it for their daughters.» The Prophet ﷺ said,

«أَفْتَجِبُ لِأَخِيكَ؟»

«Would you like it for your sister?» He said, “No, by Allāh, may I be ransomed for you.” The Prophet ﷺ said,

«وَلَا النَّاسُ يُجِبُونَ لِأَخَوَاتِهِمْ»

«Neither do the people like it for their sisters.» The Prophet ﷺ said,

«أَفْتَجِبُ لِعَمَّتِكَ؟»

«Would you like it for your paternal aunt?» He said, “No, by Allāh, O Allāh’s Messenger! may I be ransomed for you.” The Prophet ﷺ said,

«وَلَا النَّاسُ يُجِبُونَ لِعَمَّاتِهِمْ»

«Neither do the people like it for their paternal aunts.» The Prophet ﷺ said,

«أَفْتَجِبُ لِخَالَتِكَ؟»

«Would you like it for your maternal aunt?» He said, “No, by Allāh, O Allāh’s Messenger! may I be ransomed for you.” The Prophet ﷺ said,

«وَلَا النَّاسُ يُجِبُونَ لِخَالَاتِهِمْ»

«Neither do the people like it for their maternal aunts.» Then the Prophet ﷺ put his hand on him and said,

«اللَّهُمَّ اغْفِرْ ذَنْبِي، وَطَهِّرْ قَلْبِي، وَأَخْصِنْ فَرْجِي»

«O Allāh, forgive his sin, purify his heart and guard his chastity.» After that the young man never paid attention to anything of that nature.^[1]

«وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا فَلَا

يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾»

[1] Aḥmad 5:256.

﴿33. And do not kill anyone whose killing Allāh 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

Allāh forbids killing with no legitimate reason. It was reported in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«لَا يَجْلُ دَمٌ امْرِيءٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، إِلَّا بِإِخْدَى ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالزَّانِي الْمُخْضَنُ، وَالتَّارِكُ لِدِينِهِ الْمَفَارِقُ لِلْجَمَاعَةِ»

«The blood of a Muslim who bears witness to *Lā ilāha illallāh* and that *Muḥammad* is the Messenger of Allāh, 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 *Jamā'ah*.»^[1]

The following is recorded in the books of the *Sunan*:

«كَرَّوَالُ الدُّنْيَا عِنْدَ اللَّهِ أَهْوَنُ مِنْ قَتْلِ مُسْلِمٍ»

«If the world were to be destroyed, it would be of less importance to Allāh than the killing of a Muslim.»^[2]

«وَمَنْ قُتِلَ مَظْلُومًا فَتَدَّ جَمَانًا لِوَلِيِّهِ سُلْطَانًا»

«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 'Abbās understood from the general meaning of this *Āyah* that *Mu'āwiyah* should take power, because he was the heir of 'Uthmān, who had been killed wrongfully, may Allāh be

[1] *Faḥ Al-Bāri* 12:209, *Muslim* 3:1302.

[2] *Tuḥfat Al-Aḥwadhī* 4:256, *An-Nasa'i*, 7:82, *Ibn Mājah* 2:874.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٢٨٥

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَمَا تَعْرَضْنَ عَنْهُمْ أَيْبَاءَهُ رَحْمَةٌ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا
 مَيَسُورًا ﴿٣٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
 كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا ﴿٣٩﴾ إِنَّ رَبَّكَ بَسِطَ الرِّزْقَ
 لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٤٠﴾ وَلَا تَقْتُلُوا
 أَوْلَادَكُمْ خَشْيَةً إِمَّا تَحْنُ تُرْزَقُهُمْ وَإِنَّا كَرِهْنَا لَأَن تَقْتُلُوهُمْ كَانَ
 خَطَايَا كَبِيرًا ﴿٤١﴾ وَلَا تَقْرَبُوا الرِّزْقَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ
 سَبِيلًا ﴿٤٢﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ
 قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي
 الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٤٣﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي
 هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتِبٌ
 مُّسْتَوْفٍ ﴿٤٤﴾ وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطِ اسِ السُّنْبَعِ
 ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٤٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ
 إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٤٦﴾
 وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ
 الْجِبَالَ طُولًا ﴿٤٧﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٤٨﴾

pleased with him, and Mu'āwiyah did eventually take power, as Ibn 'Abbās said on the basis of this Āyah. This is one of the stranger of matters.

﴿فَلَا يَسْرِفُ فِي الْقَتْلِ﴾

﴿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.

﴿إِنَّهُ كَانَ مَنْصُورًا﴾

﴿Verily, he is helped.﴾ means, the heir is helped against the

killer by the *Shari'ah* and by divine decree.

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتِبٌ مُّسْتَوْفٍ﴾
 ﴿٤٤﴾ وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطِ اسِ السُّنْبَعِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٤٥﴾

﴿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

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ مِنْ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ﴾

﴿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.

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

﴿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 *Ṣaḥīḥ Muslim* it is recorded that the Messenger of Allāh ﷺ said to Abu Dharr:

«يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي: لَا تَأْمُرَنَّ عَلَىٰ اثْنَيْنِ، وَلَا تَوَلَّيْنِ مَالَ الْيَتِيمِ»

«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 Amīr over two people, and do not let yourself be appointed as guardian of an orphan's property.»^[1]

﴿وَأَوْفُوا بِالْعَهْدِ﴾

﴿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:

﴿إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

﴿Verily, the covenant will be questioned about.﴾

﴿وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ﴾

^[1] Muslim 3:1458.

﴿And give full measure when you measure.﴾ meaning, do not try to make it weigh less nor wrong people with their belongings.

﴿وَرَبُّنَا بِالْقِسْطِ﴾

﴿and weigh with a balance﴾ meaning scales,

﴿الَّتِي﴾

﴿that is straight.﴾ meaning that which is not distorted nor that which will cause confusion.

﴿ذَلِكَ خَيْرٌ﴾

﴿that is good﴾ for you, in your daily life and in your Hereafter. So Allāh says:

﴿وَأَحْسَنُ نَأْيًا﴾

﴿and better in the end.﴾ meaning, with regard to your ultimate end in the Hereafter.

﴿ذَلِكَ خَيْرٌ وَأَحْسَنُ نَأْيًا﴾

﴿That is good (advantageous) and better in the end.﴾

Sa'īd narrated that Qatādah said that this means "Better in reward and a better end."^[1] Ibn 'Abbās 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]

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عِنْدَ

﴿مَسْئُولًا﴾

﴿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 Allāh).﴾

Do not speak without Knowledge

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: "This means) do not say (anything of which you have no knowledge)."^[3] Al-'Awfī said: "Do not accuse anyone of that of

[1] Aṭ-Ṭabari 17:446.

[2] Aṭ-Ṭabari 17:446.

[3] Aṭ-Ṭabari 17:446.

which you have no knowledge.”^[1] Muḥammad bin Al-Hanafiyyah said: “It means bearing false witness.”^[2] Qatadah 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:

﴿اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾

﴿Avoid much suspicion; indeed some suspicions are sins.﴾
[49:12]

According to a Ḥadīth:

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

«Beware of suspicion, for suspicion is the falsest of speech.»^[4]

The following Ḥadīth is found in *Sunan Abu Dāwud*:

«بِئْسَ مَطِيئَةُ الرَّجُلِ: زَعْمُوا»

«What an evil habit it is for a man to say, ‘They claimed...’^[5]»

According to another Ḥadīth:

«إِنَّ أَفْرَى الْفِرَى أَنْ يُرَى الرَّجُلُ غَيْبَهُ مَا لَمْ تَرَى»

«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:

«مَنْ تَحَلَّمَ حُلْمًا كُلَّفَ يَوْمَ الْقِيَامَةِ أَنْ يَغْقِدَ بَيْنَ شِعِيرَتَيْنِ وَلَيْسَ بِغَائِلٍ»

«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] Aṭ-Ṭabari 17:447.

[2] Aṭ-Ṭabari 17:447.

[3] Aṭ-Ṭabari 17:446.

[4] *Faḥ Al-Bāri* 9:106.

[5] Abu Dāwud 5:254.

[6] *Faḥ Al-Bāri* 12:446.

two barley grains, and he will not be able to do it.»^[1]

﴿كُلُّ أُولَئِكَ﴾

﴿each of those ones﴾ means these faculties, hearing, sight and the heart,

﴿كَانَ عِنْدَهُ مَسْئُولًا﴾

﴿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.

﴿وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَمًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَكُن تَبْلُغُ لِيَالًا طُولًا ﴿٣٧﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾﴾

﴿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.﴾

﴿38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.﴾

Condemnation of strutting

Allāh forbids His servants to strut and walk in a boastful manner:

﴿وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَمًا﴾

﴿And walk not on the earth with conceit and arrogance.﴾

meaning, walking in boastful manner and acting proud, like those who are arrogant oppressors.

﴿إِنَّكَ لَن تَخْرِقَ الْأَرْضَ﴾

﴿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.

﴿وَكُن تَبْلُغُ لِيَالًا طُولًا﴾

﴿nor can you attain a stature like the mountains in height.﴾

means, with your arrogance, pride and self-admiration. Indeed,

[1] Faṭḥ Al-Bārī 12:446.

such behavior may bring about the opposite of what one pretends to be, as was reported in the *Ṣaḥīḥ*:

«بَيْنَمَا رَجُلٌ يَمْشِي فِيمَنْ كَانَ قَبْلَكُمْ وَعَلَيْهِ بُرْدَانٌ يَتَّبَعْتُهُ فِيهِمَا، إِذْ خُفِيَ بِهِ الْأَرْضُ فَهُوَ يَتَجَلَّجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

«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.»^[1]

Allāh also tells us about Qārūn, who went to his people wearing his finery, then Allāh caused the earth to swallow him and his house.

﴿كُلُّ ذَلِكَ كَانَ سَيِّئُهُمْ عِنْدَ رَبِّكَ مَكْرُوهًا﴾

«All the bad aspects of these (the above mentioned things) are *Sayi'uhu* [hateful] to your Lord.»

Some scholars recite this as *Sayi'atan*, meaning evil deeds, i.e., everything mentioned is forbidden, from the *Ayah*,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ﴾

«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 Allāh, Who does not like or accept these deeds. As for the recitation *Sayi'uhu*, it is a genitive construction, meaning the bad aspects of these i.e., everything mentioned from the *Āyah*,

﴿وَفَضَّلَ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

«And your Lord has decreed that you worship none but Him» [17:23]

up to this *Āyah*, [17:38] meaning that the worst of these mentioned are disliked by Allāh. This was the view of Ibn Jarīr, may Allāh have mercy on him.

[This is the end of Volume Five. Volume Six begins with *Āyah* number 39 of *Sūrat Al-Isrā'*.]

[1] Muslim 3:1654.

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

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

Everything previously mentioned is Revelation and Wisdom

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

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

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

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

﴿مَدْحُورًا﴾

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

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

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

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

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

[1] Aṭ-Ṭabari 17:452.

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

﴿أَفَأَسْفَكَرْتُمْ بِالَّذِينَ﴾

﴿Has then your Lord preferred for you sons,﴾

meaning, has He given only you sons?

﴿وَأَخَذَ مِنَ الْمَلَائِكَةِ إِنْتَابًا﴾

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

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

﴿إِن كُنتُمْ لِقَوْلِي فَوَلَا عَظِيمًا﴾

﴿Verily, you indeed utter an awful saying.﴾

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

﴿وَقَالُوا أَخَذَ الرَّحْمَنُ وَلَدًا ۗ لَقَدْ جِئْتُمْ شَيْئًا إِفًّا ۝١٨ نَكَادُ السَّمَوَاتِ يَنْقَطِرُنَّ مِنْهُ ۗ وَنَشْأُ الْأَرْضِ وَيَجْعَلُ لِبِئَالٍ مِّثْلًا ۝١٩ أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا ۝٢٠ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝٢١ إِنْ كُنَّ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَا فِي الرَّحْمَنِ عِبَادًا ۝٢٢ لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا ۝٢٣ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ۝٢٤﴾

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

﴿وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ۝٢٥﴾

سُورَةُ الْاِسْرَاءِ ٢٨٦

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا
 ٤١ ٤٢ ٤٣
 ءَاخَرَ فَلَئِن فِي جَهَنَّمَ مَلُومًا مَدْحُورًا ﴿٤١﴾ أَفَاصْفَدَكُمْ رَبُّكُمْ
 بِالْبَيْنِينَ وَأَتَّخِذُ مِنَ الْمَلٰٓئِكَةِ إِنْتًا اِئْتَاٰكُمْ لِنَقُولَنَّ فَوَلًا عَظِيمًا ﴿٤٢﴾
 وَلَقَدْ صَرَّفْنَا فِي هٰذَا الْقُرْءَانِ لِيَذَكَّرُوْا وَمَا يَزِيْدُهُمْ اِلَّا نٰفُورًا ﴿٤٣﴾
 قُلْ لَوْ كَانَ مَعَهُ اِلٰهَةٌ كَمَا يَقُوْلُوْنَ اِذَا لَا بُدَّوْا اِلَىٰ ذِي الْعَرْشِ سَبِيْلًا
 ﴿٤٤﴾ سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ﴿٤٥﴾ نَسِجَ لَهُ السَّمٰوٰتِ
 السَّبْعُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ وَاِنْ مِنْ شَيْءٍ اِلَّا يَسْبِغُ بِحَبِيْبِهِ وَلَا يَكُنْ
 لَآ نٰفَعُهُمْ نَسِيْبُهُمْ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿٤٦﴾ وَاِذَا قَرَأْتَ
 الْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ وُجُوْبًا
 مَسْتُوْرًا ﴿٤٧﴾ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَفْقَهُوْهُ وَاِذَا نَبِئْتَهُمْ
 وَقَرَأْتَ وَاِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْءَانِ وَحْدَهُ، وَلَوْ اَنَّ اَدْبُرَهُمْ نٰفُوْرًا
 ﴿٤٨﴾ نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهِ اِذْ يَسْتَمِعُوْنَ اِلَيْكَ وَاِذْ هُمْ نَجْوٰى
 اِذْ يَقُوْلُ الظَّالِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا اَرْجُلًا مَسْحُوْرًا ﴿٤٩﴾ اَنْظُرْ
 كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ﴿٥٠﴾
 وَقَالُوْا اَوْ اِذَا كُنَّا عِظْمًا وَّرُقْنٰمًا وَاَوْ تَابَعُوْنَا خَلْقًا جَدِيْدًا ﴿٥١﴾

﴿إِلَّا نَفُورًا﴾

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

﴿قُلْ لَوْ كَانَ مَعَهُ اِلٰهَةٌ كَمَا يَقُوْلُوْنَ اِذَا لَا بُدَّوْا اِلَىٰ ذِي الْعَرْشِ سَبِيْلًا ﴿٤٤﴾ سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ﴿٤٥﴾﴾

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

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

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

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

Allāh says:

﴿وَلَقَدْ صَرَّفْنَا فِي هٰذَا الْقُرْءَانِ﴾

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

﴿وَمَا يَزِيْدُهُمْ﴾

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

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

﴿سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَقُوْلُوْنَ﴾

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

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

﴿عَلُوًّا كَبِيْرًا﴾

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

﴿نَسِيْحٌ لِّهٖ السَّمٰوٰتُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ وَاِنْ مِنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهِ وَلٰكِنْ لَا تَقْفُوْنَ
تَسْبِيْحَهُمْ اِنَّهُمْ كَانُوْا غٰفِرًا ﴿٤٤﴾﴾

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

Everything glorifies Allāh

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

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

As Allāh says:

﴿تَكَادُ السَّمَاوَاتُ يَنْفَجِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَيْئًا أَن دَعَوْا الرَّحْمَنَ
وَلَمَّا ﴿١٩﴾﴾

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

﴿وَلَا يَنْسُخُ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

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

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

﴿وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

«But you understand not their glorification.»

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

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

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

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

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

[1] *Faṭḥ Al-Bāri* 6 :679.

[2] Aḥmad 3 :439

frogs.”^[1]

﴿إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾

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

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

﴿إِنَّ اللَّهَ لَيُمَلِكُ لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ﴾

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

Then the Messenger of Allāh ﷺ recited:

﴿وَكَذَٰلِكَ أَخَذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَٰ وَهِيَ ظَالِمَةٌ﴾

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

Allāh says:

﴿وَكَمَا إِن مِّن قَرْيَةٍ أَتَيْتُهَا وَهِيَ ظَالِمَةٌ﴾

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

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ﴾

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

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

﴿وَمَن يَمَلَّ سُوٓءًا أَوْ يَظْلِمِ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ﴾

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

Here, Allāh says:

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

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

﴿إِنَّهٗ كَانَ حَلِيمًا غَفُورًا﴾

﴿Truly, He is Ever Forbearing, Oft-Forgiving.﴾ At the end of Sūrah Fātīr, He says:

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهٗ كَانَ حَلِيمًا غَفُورًا ﴿١٧﴾﴾

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

﴿وَلَوْ يَوَاجِدُ اللَّهُ النَّاسَ﴾

﴿And if Allāh were to punish men﴾(35:41-45)

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤١﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِرْتِ رَبَّكَ فِي الْقُرْآنِ وَحُذِرْهُمُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ مُتُورًا ﴿٤٢﴾﴾

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

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

The Veil over the Hearts of the Idolators

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

﴿وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا نَدْعُونَ إِلَيْهِ فِي مَا دَانَا وَقُرْ مِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ﴾

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

[1] Aṭ-Ṭabari 17:457.

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

﴿حِجَابًا مَّسْتُورًا﴾

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

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

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١﴾

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

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

﴿إِنَّهَا لَنْ تَرَانِي﴾

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

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

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

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

﴿وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً﴾

[1] *Musnad Abu Ya'ālā* 1:53.

﴿And We have put coverings over their hearts,﴾

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

﴿أَنْ يَفْقَهُوْهُ﴾

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

﴿وَلَوْ أَنَّ فِيْ أَعْيُنِهِمْ وَقْرًا﴾

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

﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدًا﴾

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

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

﴿وَلَوْ أَنَّ﴾

﴿they turn﴾ means they turn away

﴿عَلَىٰ أَدْبَارِهِمْ نُفُورًا﴾

﴿on their backs, fleeing in extreme dislike.﴾

As Allāh says:

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

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

﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ﴾

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

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

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

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

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

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

The Secret Counsel of Quraysh after hearing the Qur'an

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

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

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

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

[1] Aṭ-Ṭabari 17:458.

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

﴿وَقَالُوا آوَدًا كُنَّا عِظْمًا رُفُنَا أَوْنَا لَبْمُؤْتُونَ خَلَقْنَا حَبِيدًا ﴿١٠﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَبِيدًا ﴿١١﴾ أَوْ

[1] Ibn Hishām 1 :337.

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

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

﴿50. Say: "Be you stones or iron,"﴾

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

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

Refutation of Those Who do not believe in Life after Death

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

﴿أَوَدَا كُنَّا عِظْمًا وَرَقْنَا﴾

﴿When we are bones and fragments.﴾

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

﴿أَوَنَّا لَمَبُوتُونَ خَلَقًا جَدِيدًا﴾

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

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

﴿يَقُولُونَ أَوَنَّا لَمَبُوتُونَ فِي اللَّفْهِرَةِ ﴿٥١﴾ أَوَدَا كُنَّا عِظْمًا جِثَّةً ﴿٥٢﴾ قَالُوا يَا لَيْلَىٰ إِنَّا كَرَّةٌ ﴿٥٣﴾

﴿خَايِرَةٌ ﴿٥٤﴾﴾

[1] Aṭ-Ṭabari 17:464.

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

And,

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ﴾

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

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

﴿قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا﴾

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

﴿أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ﴾

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

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

﴿أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ﴾

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

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

﴿فَسَيُقَوَّلُونَ مِنْ يُمِيدُنَا﴾

[1] Aṭ-Ṭabari 17:463.

[2] Aṭ-Ṭabari 17:463.

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

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

﴿قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ﴾

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

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

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

﴿فَيَضْرِبُونَ إِلَيْكَ رُءُوسَهُمْ﴾

﴿Then, they will shake their heads at you﴾

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

﴿وَيَقُولُونَ مَتَى هُوَ﴾

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

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ﴾

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

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

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

[1] At-Ṭabari 17:467.

﴿قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا﴾

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

﴿يَوْمَ يَدْعُوكُمْ﴾

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

﴿إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ﴾

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

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

﴿وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

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

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

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

﴿فَلَمَّا هُمْ زَجْرَةٌ وَاحِدَةٌ ۚ فَإِذَا هُمْ بِالسَّاهِرَةِ﴾

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

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

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ﴾

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

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

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

﴿وَتَقُولُونَ﴾

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

﴿إِنْ لَبِئْتُمْ﴾

﴿that you have stayed﴾ in this earthly abode,

﴿إِلَّا لَيْلًا﴾

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

﴿كَأَنَّهُمْ يَوْمَ رَوَّاهَا لَمْ يَلْتَمُوا إِلَّا عِيَةَ آوْءِهَا﴾

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

Allāh says:

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

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

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

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

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

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

﴿وَقُلْ لِيَعْبُدِيَ يَقُولُوا أَلَيْ هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا﴾

﴿مِينَا﴾

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

People should speak Good Words with Politeness

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

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

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

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

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

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

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

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

[1] Aḥmad 2:317.

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

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

Allāh says:

﴿رَبُّكُمْ أَعْلَمُ بِكُمْ﴾

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

﴿إِنْ يَشَأْ يُرْحَمَكُمُ﴾

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

﴿أَوْ إِنْ يَشَأْ يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكُمْ﴾

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

﴿عَلَيْكُمْ وَكَيْلًا﴾

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

﴿وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

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

meaning, their status or level of obedience or disobedience.

The Preference of some Prophets above Others

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ﴾

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

As Allāh says:

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

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

This does not contradict the report in the Two Ṣaḥīḥs which

says that the Messenger of Allāh ﷺ said:

«لَا تَمُضَلُوا بَيْنَ الْأَنْبِيَاءِ»

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

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

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

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

and in *Sūrat Ash-Shūrā*:

﴿سَرَّحَ لَكُمْ مِنَ الدِّينِ مَا وَّصَّاهُ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَّصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

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

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

﴿وَمَا آتَيْنَا دَاوُدَ ذُؤُبَارًا﴾

«and to Dawūd We gave the Zabūr.﴾

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

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

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٨٧
سُورَةُ الزُّبُرِ

﴿قُلْ كُنُوا إِجْمَارَةً أَوْحِدِيًّا﴾ أَوْخَلْفًا وَمَا يَكْرِفُ
صُدُّوكُمْ فَسَيَقُولُونَ مَنْ يَعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ
فَسَيَنْفِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُوكَ مَتَى هُوَ قُلْ عَسَى أَنْ
يَكُونَ قَرِيبًا ﴿٥٦﴾ يَوْمَ يَدْعُوكُمْ فَتَسْجُدُ حَيْثُ يَدْعُوهُ
وَتَطْفُونَ إِنْ لَيْسَ لَكُمْ إِلَّا قَلِيلًا ﴿٥٧﴾ وَقُلْ لِمَا يَدْعُوا لِلَّهِ لَمْ يُهَيِّ
أَحْسَنُ إِنْ الشَّيْطَانُ يَزْعُمُ بَيْنَهُمْ إِنْ الشَّيْطَانُ كَانَتْ لِلنَّاسِ
عَدُوًّا مُبِينًا ﴿٥٨﴾ وَبِكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَاءُ رَحْمَتُكَ أَوْ إِنْ يَشَاءُ
يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٩﴾ وَرَبُّكَ أَعْلَمُ
بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ
وَمَا آتَيْنَا دَاوُدَ ذُرِّيًّا ﴿٦٠﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا
يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٦١﴾ أُولَئِكَ الَّذِينَ
يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنْ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٦٢﴾
وَإِنْ مِنْ قَرِيبَةٍ إِلَّا نَحْنُ مَهْلِكُوهَا قَبْلَ يَوْمِ الْفَيْصَةِ
أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَتْ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦٣﴾

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

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

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

another person).”﴾

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

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

Allāh says:

﴿قُلْ﴾

﴿Say﴾ O Muhammad to these idolators who worship things

[1] Fath Al-Bāri 6 :522.

other than Allāh,

﴿ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ﴾

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

﴿فَلَا يَمْلِكُونَ كَنْفَ الضُّرِّ عَنْكُمْ﴾

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

﴿وَلَا غَوْلًا﴾

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

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

﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ﴾

﴿Say: "Call upon those whom you pretend﴾

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

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ﴾

﴿Those whom they call upon, desire﴾

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

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَنْتَوُونَ إِلَيْهِمْ أَلْوَسِيلَةً﴾

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

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

[1] Aṭ-Ṭabari 17:471.

[2] *Faḥ Al-Bāri* 8:249, 250.

﴿وَرَجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾

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

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

﴿إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

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

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

﴿وَلَا يَنْزِلُ مِنْ قَرَبِهِ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْآيَاتِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي

الْكِتَابِ مَسْطُورًا﴾

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

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

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

﴿عَذَابًا شَدِيدًا﴾

﴿with a severe torment.﴾

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

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ﴾

﴿We wronged them not, but they wronged themselves.﴾

[11:101]

﴿فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا﴾

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

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

﴿وَكَايْنٍ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهَا﴾

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

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآلَيْنَا نُمُودَ الْأَقَاةِ مُصِرَّةً فَظَلَمُوا
يَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

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

The Reason why Allāh did not send Signs or Miracles

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

﴿يَا رَبِّ اسْتَأْنِ بِهَيْمٍ﴾

«O Lord, give them more time.»^[1]

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

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

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

[2] Aṭ-Ṭabari 17:477.

were destroyed.' He said,

«لَا، بَلِ اسْتَأْنِ بِهِمْ»

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

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

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

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

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

«وَتَفْعَلُونَ؟»

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

«بَلْ بَابُ التَّوْبَةِ وَالرَّحْمَةِ»

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

﴿وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

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

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

[1] Aḥmad 1:258.

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

[3] Aḥmad 1:242.

[4] Aṭ-Ṭabari 17:478.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوْلَادُ ۖ^{١١}
 وَءَايَاتُنَا مُّودَّةً مُّبِينَةً فَظَلَمُوا بِهَا وَمَا تُرْسِلُ بِالْآيَاتِ
 إِلَّا تَخْوِيفًا ﴿١٢﴾ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا
 جَعَلْنَا الرُّؤْيَا بِاللَّيْلِ أَرْسِيًّا إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ
 فِي الْقُرْءَانِ وَنُفُوفُهُمْ مِمَّا يَرِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿١٣﴾
 وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
 قَالَ مَا أَسْجُدُ لِمَنْ خَلَقْتُ طِينًا ﴿١٤﴾ قَالَ أَرَأَيْتَ نَبْكَ هَذَا الَّذِي
 كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ
 ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿١٥﴾ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ
 جَهَنَّمَ جَزَاءُ كَرِجًا مُّوقُورًا ﴿١٦﴾ وَأَسْتَفْزِزُ مِنْ أَسْتَطَمَتَ
 مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ وَرَجُلِكَ وَشَارِكُهُمْ
 فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعْبُدُهمُ الشَّيْطَانُ إِلَّا
 غُرُورًا ﴿١٧﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى
 بِرَبِّكَ وَكِيلًا ﴿١٨﴾ رَبِّكُمْ الَّذِي يُزَيِّجُ لَكُمْ الْفَلَكَ
 فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَاتِبٌ بِكُمْ رَحِيمًا ﴿١٩﴾

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

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَانْفِرُوا إِلَى دُخْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ - ثُمَّ قَالَ: - يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا أَحَدٌ أَغْيَرَ مِنَ اللَّهِ أَنْ يُزَيِّيَ عَبْدُهُ أَوْ تُزَيِّيَ أُمَّتُهُ، يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَغْلَمَ لَضَحِكْتُمْ قَلِيلًا وَبَكَيْتُمْ كَثِيرًا»

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

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

﴿وَلَوْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا بِاللَّيْلِ أَرْسِيًّا إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْءَانِ وَنُفُوفُهُمْ مِمَّا يَرِيدُهُمْ فَلَا طُغْيَانًا كَبِيرًا ﴿١٣﴾﴾

[1] Ibn Abi Shaybah, 2:473.

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

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

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

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

﴿وَرَأَوْنَا لَكَ إِذْ رَبَّبَكَ كَمَا طَالَ لِلنَّاسِ﴾

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

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

﴿وَمَا جَعَلْنَا الرُّيَا الَّتِي أُرِيْتِكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾

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

Al-Bukhāri recorded that Ibn 'Abbās said:

﴿وَمَا جَعَلْنَا الرُّيَا الَّتِي أُرِيْتِكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾

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

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

﴿وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ﴾

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

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

[1] Aṭ-Ṭabari 17:479, 480.

[2] Faṭḥ Al-Bārī 8:250.

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

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

﴿إِلَّا يَسْتَأْذِنُ﴾

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

﴿وَنُفِئَتْهُمْ﴾

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

﴿فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾

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

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

[2] Aṭ-Ṭabari 17 :481, 484.

[3] Aṭ-Ṭabari 17 :480, 481, 482.

[4] See *Sūrat Aṣ-Ṣāffāt* [37 :62].

[5] Aṭ-Ṭabari 17 :484, 485, 486.

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

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ مَا أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿١٦﴾ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أُوْحِرَّتَ لِي أَنْ يُوْحِرَ الْوَيْلَمَةَ لَأُتَخِيَكُ ذُرِّيَّتَهُ ۗ أَلَّا تُبْصِرَ ﴿١٧﴾﴾

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

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

The Story of Ādam and Iblīs

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

﴿قَالَ مَا أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا﴾

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

According to another Āyah, he said:

﴿أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

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

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

﴿قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ﴾

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

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

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

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

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

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

When Iblīs asked for respite, Allāh said to him:

﴿أَذْهَبَ﴾

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

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

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

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

﴿قَالَ أَذْهَبَ فَمَنْ يَبْعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ مَنْزُورًا﴾

[1] Aṭ-Ṭabari 17:489.

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

meaning, for your deeds.

﴿جَزَاءٌ مَوْفُورًا﴾

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

﴿وَأَسْتَفْرِزُ مِنْ أَسْطَعْتِ مِنْهُمْ بِصَوْتِكَ﴾

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

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

﴿وَأَسْتَفْرِزُ مِنْ أَسْطَعْتِ مِنْهُمْ بِصَوْتِكَ﴾

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

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

﴿وَأَجِيبْ عَلَيْهِمْ بِجُنُودِكَ وَرِجَالِكَ﴾

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

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

﴿أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْذُهُمْ وَأُتُوا﴾

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

[1] Aṭ-Ṭabari 17:490.

[2] Aṭ-Ṭabari 17:490.

[3] Aṭ-Ṭabari 17:490.

[4] Aṭ-Ṭabari 17:491.

[5] Aṭ-Ṭabari 17:491.

meaning, to provoke them and drive them towards evil.

﴿وَأَتَيْبَ عَلَيْهِمْ مِنْكَ وَرِيْلِك﴾

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

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

﴿وَسَارِكُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

﴿and share with them wealth and children,﴾

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

﴿وَالْأَوْلَادِ﴾

﴿and children,﴾

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

﴿وَسَارِكُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

[1] Aṭ-Ṭabari 17:491, 492.

[2] Aṭ-Ṭabari 17:491.

[3] Aṭ-Ṭabari 17:493.

[4] Aṭ-Ṭabari 17:494.

[5] Aṭ-Ṭabari 17:494.

[6] Aṭ-Ṭabari 17:495.

[7] 1Aṭ-Ṭabari 17:495.

﴿and share with them wealth and children.﴾

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

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

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

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

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

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

﴿وَعَدُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

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

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

﴿إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ﴾

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

﴿إِنَّ عِبَادِي لَرَبَّكَ عَالِمُونَ﴾

[1] Muslim 4:2197.

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

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

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

﴿وَكَفَىٰ بِرَبِّكَ وَكِيلًا﴾

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

﴿رَبِّكُمْ الَّذِي يُرِيكُمْ لَكُمْ فِي الْبَحْرِ لِيَتَّبِعُوا مِن فَضْلِهِ إِنَّكُمْ كَأنتُمْ بِكُمْ رَبِّمًا ﴿١٦﴾﴾

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

Ships are a Sign of the Mercy of Allāh

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

﴿إِنَّكُمْ كَأنتُمْ بِكُمْ رَبِّمًا﴾

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

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ فَلَمَّا جَنَّكُمُ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَأنتُمْ الْكٰفِرُونَ ﴿١٧﴾﴾

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

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

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

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

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

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

﴿لَمَّا بَجَّسْنَا إِلَى الْبَرِّ أَعْرَضْتُمْ﴾

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

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

﴿وَكَانَ الْإِنْسَانُ كَفُورًا﴾

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

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

رَكِيلاً﴾

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

Does not the Punishment of Allāh come on Land too?

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

[1] Al-Hākim 3 :241 .

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

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَامِسًا إِلَّا نَالَ لَوْلِيٌ مَّجْتَنِهِمْ بِسَعْرِ ﴿١٦﴾ نِعْمَةً مِنْ عِنْدِنَا﴾

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

Elsewhere, Allāh says:

﴿وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مُنْتَضِرٍ﴾

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

﴿وَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخِفَّ بِكُمْ الْأَرْضُ فَإِذَا هِيَ تَمُورٌ ﴿١٧﴾ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَامِسًا فَسْتَخَمُونَ كَيْفَ تَذِيرٌ ﴿١٧﴾﴾

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

﴿ثُمَّ لَا يَجِدُوا لَكُمْ وَكَيلًا﴾

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

﴿أَمْ أَمِنْتُمْ أَنْ يُبْعِدَكُمُ فِيهِ نَارَةٌ أُخْرَىٰ يُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ يَغْرِقُكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا يَجِدُوا لَكُمْ عَلَيْنَا بِهِ. يَبْسُؤًا ﴿١٨﴾﴾

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

Perhaps He will send You back to the Sea

Allāh says,

﴿أَمْ أَمِنْتُمْ﴾

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

^[1] Aṭ-Ṭabari 17 :498, from Qatādah.

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

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

﴿أَنْ يُبْعِدَكُمْ﴾

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

﴿فَيُرْسِلَ عَلَيْكُمْ قَاسِفًا مِنَ الرِّيحِ﴾

﴿and send against you a Qāṣif﴾

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

﴿فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ﴾

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

﴿ثُمَّ لَا يَجِدُوا لَكُمْ عَلَيْنَا بِهِ ذَبَايًا﴾

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

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

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَدِيِّ وَالْبَحْرِ وَرَفَعْنَاهُمْ مِّنَ الْأَطْنَانِ وَفَضَّلْنَاهُمْ عَلَىٰ

كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

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

The Honor and noble Nature of Man

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

[1] Aṭ-Ṭabari 17:500.

[2] Aṭ-Ṭabari 17:500.

[3] Aṭ-Ṭabari 17:500.

[4] Aṭ-Ṭabari 17:500.

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

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

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

﴿وَحَمَلْنَاهُمْ فِي الْأَرْحَامِ﴾

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

﴿وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ﴾

﴿and have provided them with At-Ṭayyibāt,﴾

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

﴿وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

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

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

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

وَلَا يَظْلَمُونَ فِي شَيْءٍ ﴿٧١﴾ وَمَنْ كَانَتْ فِي هُنَالِكَ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

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

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

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

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

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَّتِهِمْ﴾

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

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

﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَارٍ مُّبِينٍ﴾

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

﴿رُوضِ الْكِتَابِ فَذَرَى الْمُجْرِمِينَ مُسْفِقِينَ مِمَّا فِيهِ﴾

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

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

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

[1] Aṭ-Ṭabari 17:502.

[2] Aṭ-Ṭabari 17:502, 503.

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

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

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

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

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

﴿فَأَمَّا مَنْ أُوْقَ كِتَابُهُ بِيَمِينِهِ. فَيَقُولُ هَٰذَا مَا أَرْوَاهُ كِتَابِي﴾

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

﴿وَأَمَّا مَنْ أُوْقَ كِتَابُهُ بِشِمَالِهِ﴾

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

﴿وَلَا يَظْلَمُونَ قَبِيْلًا﴾

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

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

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِسْمِهِمْ﴾

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

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

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

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

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

﴿وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَى﴾

﴿And whoever is blind in this﴾

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

﴿أَعْمَى﴾

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

﴿فَهُوَ فِي الْآخِرَةِ أَعْمَى﴾

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

﴿وَأَضَلَّ سَبِيلًا﴾

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

[1] Mawārid Az-Zamān no. 2588.

[2] Aṭ-Ṭabari 17:504, 505.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٨٩

الْأَنْبِيَاءِ

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاہُ فَلَمَّا بَلَغَكُمُ
إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٧٣﴾ أَفَأَمْسُرَ أَنْ يُخَيِّفَ
بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُوا لَكُمْ
وَكِيلًا ﴿٧٤﴾ أَمْ أَمْسُرَ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ
عَلَيْكُمْ فِاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا
لَكُمْ عَلَيْنَا يَوْمَئِذٍ نَصِيرًا ﴿٧٥﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ
فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ
كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٦﴾ يَوْمَ نَدْعُوا كُلَّ أَنَاثٍ
بِأُمِّئِهَا فَمَنْ أُوَّقَ كِتَابُهُ بِرِيْمٍ فَأُولَٰئِكَ يَقْرَءُونَ
كِتَابَهُمْ وَلَا يَظُنُّونَ فِتْنِيًّا ﴿٧٧﴾ وَمَنْ كَانَتْ فِي هُدًى

أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٨﴾ وَإِنْ كَادُوا
لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰنَا إِلَيْكَ لَيَفْتَرِيٰنَا عَلَيْنَا غَيْبَةً
وَإِذَا لَاتُخَذُوكَ خَلِيلًا ﴿٧٩﴾ وَلَوْلَا أَن تَبْتَئِنَّاكَ لَقَدْ كَدَّتْ
تَرْكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٨٠﴾ إِذَا لَادْتَنَّاكَ لِيُضَعَّفَ
الْحَيَوَةَ وَضَعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُكَ عَلَيْنَا نَصِيرًا ﴿٨١﴾

﴿٧٣﴾ وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي
أُوحِيَٰنَا إِلَيْكَ لَيَفْتَرِيٰنَا عَلَيْنَا
غَيْبَةً وَإِذَا لَاتُخَذُوكَ خَلِيلًا ﴿٧٣﴾
وَلَوْلَا أَن تَبْتَئِنَّاكَ لَقَدْ كَدَّتْ
تَرْكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا
لَادْتَنَّاكَ لِيُضَعَّفَ الْحَيَوَةَ وَضَعْفَ
الْمَمَاتِ ثُمَّ لَا تَجِدُكَ عَلَيْنَا
نَصِيرًا ﴿٧٥﴾

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

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

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

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

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

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

﴿وَأَن كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِنَّا لَا نَسْتُرُكَ بِجَنَفِكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا نَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾﴾

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

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

The Reason why these *Āyāt* were revealed

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

﴿سُنَّةَ مَنْ قَدْ أَرْسَلْنَا﴾

﴿A Sunnah with which We sent﴾

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

﴿وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾

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

﴿أَفَرَأَيْتَ إِذْ أَرْسَلْنَا إِلَيْكَ الرُّسُلَ مِنْ قَبْلِكَ فَأَخَذُوا الْعَذَابَ فَمَا كَانَ مِنْ عِندِ رَبِّكَ إِلَّا الْوَعْدُ﴾

﴿مَشْهُودًا ۝٧٨ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ. نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

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

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

The Command to offer the Prayers at their appointed Times

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

﴿أَمِرَ الصَّلَاةَ إِذْ لَوْكَ الشَّمْسِ﴾

﴿Perform the Ṣalāt from midday.﴾

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

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

﴿إِذْ لَوْكَ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ﴾

﴿from midday till the darkness of the night,﴾

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

﴿وَقُرْآنَ الْفَجْرِ﴾

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

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

[1] Aṭ-Ṭabari 17:514.

[2] Aṭ-Ṭabari 17:515.

[3] Aṭ-Ṭabari 17:515.

[4] Aṭ-Ṭabari 17:515, 516.

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

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

﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

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

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

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

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

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

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

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

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

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

Abu Hurayrah said: Recite, if you wish:

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

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

[1] Aṭ-Ṭabari 17:520.

[2] Faḥ Al-Bāri 8:251.

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

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

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

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

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

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

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

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

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

[1] Aḥmad 2:474.

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

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

[4] Aṭ-Ṭabari 17:521.

[5] Aṭ-Ṭabari 17:521.

The Command to pray *Tahajjud*

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ. نَافِلَةً لَّكَ﴾

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

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

«صَلَاةُ اللَّيْلِ»

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

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

﴿نَافِلَةً لَّكَ﴾

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

[1] Muslim 2:821.

[2] Aṭ-Ṭabari 17:524.

[3] *Faḥ Al-Bāri* 8:83.

[4] *Faḥ Al-Bāri* 3:39.

[5] Aṭ-Ṭabari 17:524.

[6] Aṭ-Ṭabari 17:525.

Umāmah Al-Bāhili.^[1]

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

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

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

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

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

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

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

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

[1] Aḥmad 5:255.

[2] Aṭ-Ṭabari 17:526.

[3] Aṭ-Ṭabari 17:526.

[4] Aṭ-Ṭabari 17:527.

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

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

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

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

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

«أَنَا لَهَا أَنَا لَهَا»

«I can do that, I can do that.»

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

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

[1] Aṭ-Ṭabari 17:527.

[2] Aṭ-Ṭabari 17:528.

[3] Muslim 1:182.

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

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

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

«إِنَّ الشَّمْسَ لَتَذُورُ حَتَّى يَبْلُغَ العَرَقُ نِصْفَ الأذُنِ، فَيَسْتَأْذِنُ، فَيَسْتَأْذِنُ بِأَدَمَ
فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ، ثُمَّ بِمُوسَى فَيَقُولُ كَذَلِكَ، ثُمَّ بِمُحَمَّدٍ فَيَسْفَعُ بَيْنَ
الْخَلْقِ فَيَمْسِي حَتَّى يَأْخُذَ بِحَلْقَةِ بَابِ الْجَنَّةِ، فَيَوْمِئِذٍ يَبْعَثُهُ اللهُ مَقَامًا مَحْمُودًا»

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

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

[1] Aṭ-Ṭabarāni in *Aṭ-Ṭīwal* no. 36.

[2] *Fath Al-Bāri* 8 :251.

[3] Aṭ-Ṭabari 17 :529.

«فَيَوْمَئِذٍ يَبْعَثُهُ اللَّهُ مَقَامًا مَحْمُودًا، يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ»

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

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

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

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

The Ḥadīth of Abu Hurayrah

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

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

[1] *Fath Al-Bāri* 3:396.

[2] Abu Dāwūd At-Tayālisi 51.

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

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

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

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

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

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

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

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

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

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

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

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

[1] Aḥmad 2:435.

[2] Al-Bukhāri 4712, Muslim 894.

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

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

The Command to emigrate

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

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

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

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

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

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ﴾

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

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ﴾

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

﴿وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ﴾

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

[1] Aḥmad 1 :223.

[2] Tuḥfat Al-Aḥwadhī 8 :574.

[3] Aṭ-Ṭabari 17 :533.

[4] Aḥmad 1 :223.

[5] Aṭ-Ṭabari 17 :534.

﴿وَأَجْعَلْ لِي مِنْ أَدْنِكَ سُلْطٰنًا نَصِيْرًا﴾

﴿And grant me from You a helping authority.﴾

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

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

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ﴾

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

﴿وَأَنْزَلْنَا الْحَدِيْدَ﴾

﴿And We brought forth iron﴾ [57:25]

A Threat to the Disbelievers of the Quraysh

﴿وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبٰطِلُ﴾

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

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

[1] Aṭ-Ṭabari 17:536.

[2] Aṭ-Ṭabari 17:536.

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سورة الانعام

النَّبِيُّ الْمُرْسَلُ

وَاِنْ كَادُوا لَيَسْتَفْرِزُوْكَ مِنْ اَلْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا
 وَاِذَا لَا يَلْبَثُوْنَ خِلْفَكَ اِلَّا قَلِيْلًا ﴿٧٨﴾ سُنَّةٌ مِّنْ قَدْ
 اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَحْدِلْ سَنِيْنَتُنَا تَحْوِيْلًا ﴿٧٩﴾ اَقْرِ
 الصَّلٰوةَ لِيَدْخُلَكَ السَّمْسُ اِلَى الْعَسْقِ الْيَلِّ وَقُرْءَانَ الْفَجْرِ اِنَّ
 قُرْءَانَ الْفَجْرِ كَانَتْ مَشْهُودًا ﴿٨٠﴾ وَمِنَ الْبَلِّ فَتَهَجَّدْ بِهِ
 نَافِلَةً لَّكَ عَسَىٰ اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿٨١﴾ وَقُلْ رَبِّ
 اَدْخِلْنِيْ مَدْخَلَ صِدْقٍ وَاَخْرِجْنِيْ مَخْرَجَ صِدْقٍ وَاَجْعَلْ لِيْ مِنْ
 لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٢﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبٰطِلُ
 اِنَّ الْبٰطِلَ كَانَ زَهُوْقًا ﴿٨٣﴾ وَنَزَّلْنَا مِنَ الْقُرْءٰنِ مَا هُوَ شِفَاؤٌ
 وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ وَلَا يَزِيْدُ الظَّالِمِيْنَ اِلَّا خَسَارًا ﴿٨٤﴾ وَاِذَا
 اَتَمَّنَّا عَلَى الْاِنْسٰنِ اَعْرَضْنَا وَنَايِبًا يَّوْمًا مَّسَّةَ الشَّرْكَ اِنْ تَوَسَّأَ
 ﴿٨٥﴾ قُلْ كُلٌّ يَعْمَلُ عَلٰى شَاكِلَتِهٖ فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اِهْدٰى
 سَبِيْلًا ﴿٨٦﴾ وَيَسْتَلُوْكَ عَنِ الرُّوْحِ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ
 وَمَا اُوْتِيْتُمْ مِنَ الْعِلْمِ اِلَّا قَلِيْلًا ﴿٨٧﴾ وَلٰكِنْ شِئْنَا لَنَدْهَبَنَّ
 بِالَّذِيْ اُوْحِيْنَا اِلَيْكَ ثُمَّ لَا تَحْدِلُكَ بِهِ عٰلِيْنَا وَكَيْلًا ﴿٨٨﴾

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ
 فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ﴾

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

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

﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ اِنَّ
 الْبَاطِلَ كَانَ زَهُوْقًا﴾

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

﴿جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾

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

﴿وَنَزَّلْنَا مِنَ الْقُرْءٰنِ مَا هُوَ شِفَاؤٌ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ وَلَا يَزِيْدُ الظَّالِمِيْنَ اِلَّا خَسَارًا﴾

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

[1] Fath Al-Bāri 8 :252.

The Qur'ān is a Cure and a Mercy

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

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَرَحْمَةٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ ۝٤٤﴾

﴿Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).">﴾
[41:44]

﴿وَإِذَا مَا أَنْزَلْنَا سُورَةً فَيَنظُرُونَ مِنْ بَعْدِهَا أَيْسَّرْنَا لِيُؤْمِنُوا قُلُوبُهُمْ وَإِنَّا لَلْذَّكِرُونَ ۝١٢٤﴾
﴿وَإِنَّا لَلْذَّكِرُونَ ۝١٢٥﴾

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

And there are many other similar Āyāt.

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

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

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

﴿وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

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

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

﴿وَرَادَا أَنفُسَنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَا بَحَائِبٍ. وَإِنَّا لَهُ الْغُثْرَ كَانَ يُنَوِّسًا ﴿٨٣﴾ قُلْ كُلُّ يَوْمٍ عَلَى شَاكِلِيهِ. فَرِيكُمُ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾﴾

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

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

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

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

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

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

﴿فَلَمَّا جَنَّكُمُ إِلَى الْبَرِّ أَعْرَضْتُمْ﴾

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

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

[1] At-Ṭabari 17:539.

﴿كَانَ يَؤُوسًا﴾

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

﴿وَلَيْنِ أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَؤُوسٌ كَفُورٌ ﴿٩﴾ وَلَيْنِ أَدَقْنَاهُ نِعْمَةً بَعْدَ ضَرَّاءَ مَسَّنَتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾﴾

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

﴿قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلِهِ﴾

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

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

﴿وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ﴾

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

So Allāh says:

﴿قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلِهِ. فَرَبُّكُمْ أَعْلَمُ بِمَن هُوَ أَعْدَىٰ سَبِيلِهِ﴾

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

[1] Aṭ-Ṭabari 17:541.

[2] Aṭ-Ṭabari 17:541.

[3] Aṭ-Ṭabari 17:541.

[4] Aṭ-Ṭabari 17:541.

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

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

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

The Rūḥ (spirit)

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

﴿وَسْتَأْذِنُكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾

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

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

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

﴿وَسَأَلُونَكَ عَنِ الرُّوحِ﴾

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

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

﴿وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا﴾

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

Then the Āyah

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

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

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

﴿وَسَأَلُونَكَ عَنِ الرُّوحِ﴾

﴿And they ask you concerning the Rūḥ.﴾

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

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

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

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

﴿جَاءَنِي بِهِ جِبْرِيلُ مِنْ عِنْدِ اللَّهِ﴾

[1] Aṭ-Ṭabari 17:542.

«Jibril brought it to me from Allāh.»

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

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

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

The Rūḥ and the Nafs

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

﴿وَلَيْنِ شَيْئًا لَتَذَهَبَنَّ بِالْأَيْدِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا يَجِدُكَ بِهِ عَابِقًا وَكَيْلًا﴾ إِلَّا رَحْمَةً

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

[2] *Ar-Rawḍ Al-Anf*, 2:62.

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

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

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

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

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

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

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

﴿وَلَيَنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

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

Challenging by the Qur'ān

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

[1] Aṭ-Ṭabari 17:546.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٩١

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

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

﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ﴾

﴿And indeed We have fully explained to mankind﴾

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

denying and rejecting the truth.'

﴿وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّى تَنْفَجِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَجِيلٍ وَعَنْبٍ فَتَفْجِرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِلَهُةٍ وَالْمَلَكِ كَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ ذُرْبٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفِيِّكَ حَتَّى تَنْزِلَ عَلَيْنَا كَنْبًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾﴾

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

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

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

(us) face to face;”﴾

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

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

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

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

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

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

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

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

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

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

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

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

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

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

«ذَلِكَ إِلَى اللَّهِ، إِنْ شَاءَ فَعَلَ بِكُمْ ذَلِكَ»

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

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

The Reason why the Idolators' Demands were refused

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

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

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

«بَلْ تَفْتَحُ عَلَيْهِمْ بَابَ التَّوْبَةِ وَالرَّحْمَةَ»

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

This is like the Āyah:

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

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

And Allāh says:

﴿وَقَالُوا مَا لِيَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَسْبِي فِي الْأَسْوَاقِ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾ انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾ تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُجُورًا ﴿١٠﴾ بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾﴾

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

[1] Aḥmad 1 :242.

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

Allāh's saying,

﴿حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا﴾

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

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

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا
الْعَذَابَ الْأَلِيمَ ﴿١٠٩٦﴾﴾

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

And Allāh says:

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

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

His saying;

﴿أَرَأَيْتُمۡ تَوۡطَّءُ السَّمَاءِ كَمَا زَعَمَتۡ﴾

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

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

﴿اللَّهُمَّ إِن كَانَتْ هٰذِهِ هُوَ الْحَقُّ مِنۢ بِنۡدِكَ فَأَمۡطِرۡ عَلَيْنَا جِجَارَةً مِّنَ السَّمَاءِ﴾

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

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

Similarly, the people of Shu'ayb asked him:

﴿فَأَسْفِطْ عَلَيْنَا كَمَا مَنَ السَّمَاءُ إِن كُنتَ مِنَ الصَّادِقِينَ﴾

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

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

﴿أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ ذُرِّيَّتِكَ﴾

﴿Or you have a house of Zukhruf.﴾

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

﴿أَوْ تَرَىٰ فِي السَّمَاءِ﴾

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

﴿وَلَن نُّؤْمِنَ بِرُؤْيَاكَ حَتَّىٰ تُنزِلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ﴾

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

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

[1] Aṭ-Ṭabari 17:553.

[2] Aṭ-Ṭabari 17:553.

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

﴿قَدْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا﴾

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

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

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۗ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يمشُونَ مَطْمَئِنِينَ لَأَرْكَبْنَا عَلَيْهِمُ مِنَ السَّمَاءِ مَلَكَاتًا رَسُولًا﴾

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

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

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

﴿وَمَا مَنَعَ النَّاسَ﴾

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

﴿أَنْ يُؤْمِنُوا﴾

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

[1] Aṭ-Ṭabari 17:554.

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

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

And Allāh says:

﴿ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا﴾

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

Fira'wn and his people said:

﴿أَنزُون لِّسَرِّيَنِي وَإِنَّا وَفَوِّهُمَا لَنَا عٰبِدُونَ ﴿٧﴾﴾

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

Similarly, the nations said to their Messengers:

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

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

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

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

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

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾

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

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَرُكُوعًا وَمِمَّا كُنْتُمْ لَا تَكْفُرُونَ﴾
 ﴿وَلِيُذَكِّرَكُمْ أَنْتُمْ وَتَكُونُوا تَالِفِينَ﴾ فَأَذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا ۗ

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

Allāh says here:

﴿قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يمشُونَ سَلَامًا﴾

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

﴿لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا﴾

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

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

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

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

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

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

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

Allāh said;

﴿إِنَّهُ كَانَ بِمَا دُونَ حَيْرًا بَصِيرًا﴾

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

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

﴿وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عَذَابًا وَإِنَّا كُنَّا مَأْوَاهُمْ جَهَنَّمَ كُلَّمَا خَفَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾﴾

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

Guidance and Misguidance are in the Hands of Allāh

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

﴿وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ﴾

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

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

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

The Punishment of the People of Misguidance

﴿وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ﴾

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

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

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

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

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

﴿عَبِيًّا﴾

﴿blind﴾ means, unable to see.

﴿وَبَكِّيًّا﴾

﴿dumb﴾ means, unable to speak.

﴿وَصُمًّا﴾

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

﴿مَأْوَاهُمْ﴾

﴿their abode﴾ means, their destination.

﴿جَهَنَّمَ كُلَّمَا خَبَتْ﴾

﴿will be Hell; whenever it abates,﴾

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

﴿زِدْنَاهُمْ سَعِيرًا﴾

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

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

[1] Aḥmad 3:167.

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

[3] Aṭ-Ṭabari 17:561.

سُورَةُ الْاِسْرَاءِ

٢٩٢

الْمِائَةُ السَّابِعُونَ

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ
 مِنْ دُونِهِ وَيُنحِشُ رُءُوسَهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمُقًا وَمَكًّا
 وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾
 ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا
 وَرَفَتًا أَوْ تَالْمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ
 الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ
 وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾
 قُلْ لَوْ أَنَّكُمْ تَعْلَمُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ
 الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَشُورًا ﴿١٠٠﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ يَسْعَ
 ءَايَاتٍ بَيِّنَاتٍ فَنَسِيَ قَسَمَ لِي بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ
 إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَمَا أَنْزَلَ
 هَؤُلَاءِ إِلَى الْأَرْضِ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرًا وَإِنِّي لَأَظُنُّكَ
 يَفِرْعَوْنُ مُتَبَرِّرًا ﴿١٠٢﴾ فَأَرَادَ أَنْ يَنْتَقِزَهُمْ مِنَ الْأَرْضِ
 فَأَعْرَفْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾ وَقَلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ
 اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدَ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

﴿فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا
 عَذَابًا﴾ ﴿٣٠﴾

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

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

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

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

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

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

﴿بِآيَاتِنَا﴾

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

﴿وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرَفَتًا﴾

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

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

﴿أَوَلَمْ نَسْجُدْكُمْ خَلْقًا حَدِيدًا﴾

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

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

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

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

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقْهُنَّ يُقَدِّرْ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead?﴾ [46:33]

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ يُقَدِّرْ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ﴾ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾

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

And Allāh says here:

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

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

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

﴿وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ﴾

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

is no doubt.﴾

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

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾﴾

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

﴿فَأَبَى الْكَافِرُونَ﴾

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

﴿إِلَّا كُفُورًا﴾

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

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

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

Holding back is Part of Man's Nature

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

﴿وَكَانَ الْإِنْسَانُ قَشُورًا﴾

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

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

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

[1] Aṭ-Ṭabari 17:563.

[2] Aṭ-Ṭabari 17:563.

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

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

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

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

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

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

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

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

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

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

destruction!" ﴿﴾

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

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

The Nine Signs of Mūsā

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

﴿فَانْتَكَبُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ﴾

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

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

[1] Aṭ-Ṭabari 17:564.

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

[3] Aṭ-Ṭabari 17:565.

[4] Aṭ-Ṭabari 17:565, 566.

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

﴿رَأَى لَأُظُنُّكَ بِمُوسَىٰ مَسْحُورًا﴾

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

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

﴿وَأَلَىٰ عَصَاكَ فَلَمَّا رَآهَا تُهَاجِرُ كَانَتْهَا جَاءٌ وَلَّىٰ مُدْبِرًا وَوَجَّهَ بِنُورِهِ لَا يَنْصَبُ﴾

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

﴿فِي يَسَعُ آيَاتِي إِلَىٰ رُوعِنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾

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

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

So Mūsā said to Fira'wn:

﴿لَقَدْ عَلِمْتِ مَا أَنْزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَآئِرٍ﴾

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

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

﴿رَأَى لَأُظُنُّكَ بِفِرْعَوْنَ مُسْحُورًا﴾

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

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

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

﴿مَسْجُورًا﴾

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

The Destruction of Fir'awn and His People

﴿فَأَرَادَ أَنْ يَنْفِرَهُمْ مِنَ الْأَرْضِ﴾

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

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

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

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

﴿وَإِنْ كَادُوا لَيَنْفِرُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا﴾

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

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

﴿كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ﴾

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

[1] Aṭ-Ṭabari 17:571.

[2] Aṭ-Ṭabari 17:570.

[3] Aṭ-Ṭabari 17:570.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٩٣

وَالْحَقِّ أَنْزَلْنَاهُ وَالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾
 وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مَكَّةَ وَنَزَلْنَاهُ لَنُزِيلًا ﴿١٠٦﴾
 قُلْ ءَأَمْسُوا بِهِ أَوْ لَا تُؤْمِنُونَ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَجِرُونَ لِأَذْقَانِ سَجْدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحٰنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَجِرُونَ لِأَذْقَانِ يَكُونُونَ فِيهِ خُشُوعًا ﴿١٠٩﴾ قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمٰنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرِ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ لِنَفْسِهِ وَلَدًا وَرَبُّكَ لَهُ شَرِيكٌ فِي الْمُلْكِ وَرَبُّكَ يَكُنُّ لَهُ، وَرَبُّكَ مِنَ الدَّلِيلِ وَكَبِيرِ تَكْبِيرًا ﴿١١١﴾

سُورَةُ الْكَهْفِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾
 قَسَمًا لِنُذِرَ بِأَسَاسِيْدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ
 يَعْمَلُوْنَ الصَّٰلِحٰتِ أَن لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَّن كُنَّ فِيهِ
 أَبَدًا ﴿٣﴾ وَمُنذِرَ الَّذِيْنَ قَالُوا لَمْ نَحْذَرِ اللَّهَ وَوَلَدًا ﴿٤﴾

﴿وَقُلْنَا مِنْ بَعْدِهِ لِيَلْقَىٰ إِسْرَءِيلَ
 أَتَكْفُرُوا بِالْأَرْضِ وَإِنَّا جَاءَ وَعْدُ
 الْآخِرَةِ حِثًّا بِكُمْ لَقِيْمًا﴾ ﴿١٠٥﴾

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

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

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

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

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

The Revelation of the Qur'ān in Stages

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

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ بِحَقِّهِ، وَاللَّكْتُبُ كَمَا يَشْهَدُونَ﴾

[1] Aṭ-Ṭabari 17:572, 573.

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

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

﴿وَبِالْحَقِّ نَزَّلُ﴾

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

﴿وَمَا أَرْسَلْنَاكَ﴾

﴿And We have sent you﴾ O Muḥammad

﴿إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

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

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

﴿وَرُؤُوسًا فَرَّقْتَهَا﴾

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

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

﴿لِنُقَرِّمَهُ عَلَى النَّاسِ﴾

[1] Aṭ-Ṭabari 17:574.

[2] Aṭ-Ṭabari 17:573, 574.

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

﴿عَلَىٰ سَكْرٍ﴾

﴿at intervals.﴾ meaning slowly.

﴿وَوَرَّلْنَاهُ تَرْتِيلًا﴾

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

﴿قُلْ ءَايَاتُ رَبِّي أَوْ لَا تُوْمِنُوْا اِنَّ الَّذِيْنَ اُوْتُوْا الْعِلْمَ مِنْ قَبْلِهِۦوَ اِنَّا يَسْلُكُ عَلَيْهِمْ يَجْرُوْنَ لِاَلْدَقَانِ سَجْدًا ﴿١٠٧﴾ وَتَقُوْلُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كٰنَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ﴿١٠٨﴾ وَيَخْرُوْنَ لِاَلْدَقَانِ يَبْكُوْنَ وَزِيْدُهُمْ خُسُوْعًا ﴿١٠٩﴾﴾

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

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

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

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

Allāh says to His Prophet Muḥammad ﷺ:

﴿قُلْ﴾

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

﴿ءَايَاتُ رَبِّي أَوْ لَا تُوْمِنُوْا﴾

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

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

﴿اِنَّ الَّذِيْنَ اُوْتُوْا الْعِلْمَ مِنْ قَبْلِهِۦوَ﴾

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

meaning righteous people among the People of the Book, who

adhered to their Books and appreciated them without distorting them.

﴿إِنَّا يَسْلَىٰ عَلَيْهِمْ﴾

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

﴿يَخْرُجُونَ لِلْأَذْقَانِ سُجَّدًا﴾

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

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

﴿سُبْحٰنَ رَبِّنَا﴾

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

﴿سُبْحٰنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

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

﴿وَيَخْرُجُونَ لِلْأَذْقَانِ يَسْكُوبُونَ﴾

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

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

﴿وَيَزِيدُهُمْ خُشُوعًا﴾

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

﴿وَالَّذِينَ آهْتَدَرْنَا رَادَمُرْ هُدًىٰ وَوَسَّوْنَهُمْ نَقْوَاهُمْ ۖ﴾

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

﴿وَيَخْرُجُونَ﴾

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

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

﴿قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا يَمَّا وَابْتِغَ بَيْنَ ذَلِكَ سُبُلًا ۚ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَا يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَا يَكُنْ لَهُ وَكِيلٌ ۚ مِنَ الدُّنْيَا وَكَرِيمًا ۝﴾

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

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

To Allāh belong the Most Beautiful Names

Allāh says:

﴿قُلْ﴾

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

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

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

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

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

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

Until His saying;

﴿لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِينَ﴾

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

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

The Command to recite neither loudly nor softly

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾

﴿And offer your Ṣalāh neither aloud﴾

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

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا﴾

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

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

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾

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

﴿وَلَا تُخَافِتُ بِهَا﴾

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

﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾

﴿but follow a way between.﴾^[2]

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

[1] Aḷ-Ṭabari 17 :580.

[2] Aḥmad 1 :23.

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

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

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

﴿وَلَا يَجْهَرُ بِصَلَاتِكَ﴾

﴿And offer your Ṣalāh neither aloud﴾

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

﴿وَلَا تُخَافِتْ بِهَا﴾

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

﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾

﴿but follow a way between.﴾^[2]

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

Declaration of Tawḥīd

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْلُقْ وَلَدًا﴾

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

[1] Aṭ-Ṭabari 17:584.

[2] Aṭ-Ṭabari 17:585.

[3] Aṭ-Ṭabari 17:587.

[4] Aṭ-Ṭabari 17:589.

not begotten a son..."»

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

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

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

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

﴿وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ﴾

«nor He is low to have a supporter.»

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

﴿وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ﴾

«nor He is low to have a supporter).»

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

﴿وَكَبِّرُوا نَجْمًا﴾

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

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

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا﴾

«And say: "All the praises and thanks be to Allāh, Who has not begotten a son..."»

that the Jews and Christians said that Allāh has taken a son;

[1] Aṭ-Ṭabari 17:590.

the Arabs said, "At Your service, You have no partner except the partner You have, and You possess him and whatever he owns;" and the Sabians and Magians said, "If it were not for the supporters of Allāh, He would be weak." Then Allāh revealed this Āyah :

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ لِنَفْسِهِ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا
وَكَبْرًا تَكْبِيرًا﴾^[1]

﴿And say: "All the praises and thanks be to Allāh, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence."﴾^[1]

End of Tafsīr Sūrah Subḥān [Sūrat Al-Isrā']. And to Allāh be the praise and blessings.

[1] Aṭ-Ṭabari 17 :590.