

The Tafsīr of Sūrat Al-A'rāf (Chapter - 7)

Which was revealed in Makkah

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

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

سُورَةُ الْأَعْرَافِ
١٥١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَعْصُومِ ﴿١﴾ كَتَبْنَا أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَزَنٌ مِّنْهُ
لِيُنذِرَ بِهِ وَيُذَكِّرَ لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا مَا أَنْزَلْنَا إِلَيْكُمْ
مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾
وَكَم مِّن قَرِيْبٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ﴿٤﴾
فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا
ظَالِمِينَ ﴿٥﴾ فَلَنَسْتَأْذِنَ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْتَأْذِنَ
الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْصِصَ عَلَيْهِمْ بِعَلَمٍ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾
وَالْوِزْنَ يَوْمَ مِيزَةِ الْحَقِّ فَمَنْ نُقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾ وَلَقَدْ مَكَرْتُمْ فِي
الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيْشَ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾
وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾

﴿الْمَعْصُومِ﴾ كَتَبْنَا أَنْزَلْنَا إِلَيْكَ فَلَا
يَكُنْ فِي صَدْرِكَ حَزَنٌ مِّنْهُ لِيُنذِرَ
بِهِ وَيُذَكِّرَ لِلْمُؤْمِنِينَ ﴿١﴾ اتَّبِعُوا
مَا أَنْزَلْنَا إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا
مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا
تَذَكَّرُونَ ﴿٢﴾

﴿1. Alif-Lām-Mīm-Sād.﴾

﴿2. (This is the) Book (the Qur'an) sent down unto you, so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.﴾

﴿3. Follow what has been sent down unto you from your Lord, and follow not any Awliyā' (protectors), besides Him (Allāh). Little do you remember!﴾

We mentioned before the explanation of the letters [such as,

Alif-Lām, that are in the beginning of some Sūrahs in the Qur'an].

﴿كَتَبْنَا أَنْزَلْنَا إِلَيْكَ﴾

﴿(This is the) Book (the Qur'an) sent down unto you (O Muhammad)﴾, from your Lord,

﴿فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ﴾

﴿so let not your breast be narrow therefrom,﴾

meaning, having doubt about it according to Mujāhid, Qatādah and As-Suddi.^[1] It was also said that the meaning here is: 'do not hesitate to convey the Qur'an and warn with it,'

﴿فَاصْبِرْ كَمَا صَبَرْنَا الْأَوْلَاءُ الْمُرْسَلِينَ﴾

﴿Therefore be patient as did the Messengers of strong will﴾ [46:35].

Allāh said here,

﴿لِنُنذِرَ بِهِ﴾

﴿that you warn thereby﴾ meaning, 'We sent down the Qur'an so that you may warn the disbelievers with it,'

﴿وَذَكَّرَ لِلْمُؤْمِنِينَ﴾

﴿and a reminder unto the believers﴾. Allāh then said to the world,

﴿اتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِن رَّبِّكُمْ﴾

﴿Follow what has been sent down unto you from your Lord﴾

meaning, follow and imitate the unlettered Prophet ﷺ, who brought you a Book that was revealed for you, from the Lord and master of everything.

﴿وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ﴾

﴿and follow not any Awliyā', besides Him (Allāh)﴾

meaning, do not disregard what the Messenger ﷺ brought you and follow something else, for in this case, you will be deviating from Allāh's judgment to the decision of someone else. Allāh's statement,

﴿قَلِيلًا مَّا تَذَكَّرُونَ﴾

﴿Little do you remember!﴾ is similar to,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

[1] At-Ṭabari 12:296.

﴿And most of mankind will not believe even if you desire it eagerly﴾[12:103], and;

﴿وَلَنْ تُطِيعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allāh's path﴾[6:116], and,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ يُشْرِكُونَ﴾

﴿And most of them believe not in Allāh except that they attribute partners unto Him﴾[12:106].

﴿رَكَمَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَمَا بِئْسَ بِنِسَائِكُمْ تَارِكُونَ ﴿١٤٦﴾ فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ
بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا عَلَيْهِمْ مُّسْرِئِينَ ﴿١٤٧﴾ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ
﴿١٤٨﴾ فَلَنَقْصُرَنَّ عَنْهُمْ بَعْدَ مَا كَانُوا عَلَيْهِمْ ﴿١٤٩﴾﴾

﴿4. And a great number of towns We destroyed. Our torment came upon them by night or while they were taking their midday nap.﴾

﴿5. No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers."﴾

﴿6. Then surely, We shall question those (people) to whom it was sent and verily, We shall question the Messengers.﴾

﴿7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.﴾

Nations that were destroyed

Allāh said,

﴿رَكَمَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا﴾

﴿And a great number of towns We destroyed.﴾

for defying Our Messengers and rejecting them. This behavior led them to earn disgrace in this life, which led them to disgrace in the Hereafter. Allāh said in other Āyāt,

﴿وَلَقَدْ آتَيْنَاكَ مِنْ قَبْلِكَ نَحْمَاتًا بِالَّذِينَ سَخِرُوا مِنْهُمْ نَأْتُوا بِدُجَانٍ ﴿١٥٠﴾ وَتَقَدَّرَ مِنْ قَبْلِكَ يُرْسِلُ مِنْ قَبْلِكَ رُسُلًا يَرْسَلُونَ﴾

﴿And indeed (many) Messengers before you were mocked at,

but their scoffers were surrounded by the very thing that they used to mock at﴿ [6:10], and

﴿فَكَأَيُّ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِبَةٌ عَلَىٰ غُرُوبِهَا وَيَبْرِ مَغْمَلَةٍ
وَقَصْرِ مَشِيدٍ﴾ ﴿١٥﴾

﴿And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!﴿ [22:45], and,

﴿وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَبَلَكَ مَسْكَنُهُمْ لَوْ تَشْكُرُ مِن بَدْوٍ إِلَّا
قَلِيلًا وَكُنَّا حَزَنَ الْوَارِثِينَ﴾ ﴿١٦﴾

﴿And how many a town have We destroyed, which was thankless for its means of livelihood And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs﴿[28:58].

Allāh's saying,

﴿فَمَاءَهَا بَأْسًا بَيْنًا أَوْ هُمْ قَائِلُونَ﴾

﴿Our torment came upon them by night or while they were taking their midday nap.﴾

means, Allāh's command, torment and vengeance came over them at night or while taking a nap in the middle of the day. Both of these times are periods of rest and leisure or heedlessness and amusement. Allāh also said

﴿أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيْنًا وَهُمْ نَائِمُونَ ﴿١٧﴾ أَوْ آمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ
بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿١٨﴾﴾

﴿Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?﴿[7:97-98] and,

﴿أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ ﴿١٩﴾ أَوْ يَأْخُذُهُمْ فِي أَنْفُسِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٢٠﴾ أَوْ يَأْخُذُهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ
لَعَزِيزٌ مُّجِيبٌ ﴿٢١﴾﴾

﴿Do then those who devise evil plots feel secure that Allāh will

Ibn 'Abbās, who said commenting on the *Āyah*:

﴿لَنَسْأَلَنَّهُنَّ الْيَوْمَ أُرْسِلَ إِلَيْهِنَّ وَلَنَسْأَلَنَّكَ الْمُرْسَلِينَ ﴿٦١﴾﴾

﴿Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.﴾

He said; "About what they conveyed."^[1]

Ibn 'Abbās commented on Allāh's statement,

﴿فَلَنَقُصِّرَنَّ عَنْهُمْ سَعِيرًا وَنَأْتِيهِمْ بِمَعْرِفَةٍ ﴿٦٢﴾﴾

﴿Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.﴾

"The Book^[2] will be brought forth on the Day of Resurrection and it will speak, disclosing what they used to do."^[3]

﴿وَمَا كُنَّا غَائِبِينَ﴾

﴿and indeed We have not been absent﴾

meaning, On the Day of Resurrection, Allāh will inform His servants about what they said and did, whether substantial or minor. Certainly, He witnesses to everything, nothing escapes His observation, and He is never unaware of anything. Rather, He has perfect knowledge of what the eyes are deluded by and what the hearts conceal,

﴿وَمَا تَسْطُرُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ مِنْ تَلْحَمِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦٣﴾﴾

﴿Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾[6:59]

﴿وَالْوِزْنَ بِوَيْدِهِ الْحَقُّ فَمَنْ نَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٦٤﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٦٥﴾﴾

﴿8. And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).﴾

[1] Aṭ-Ṭabari 12:306.

[2] The Book. See Sūrat Al-Kahf 18:49.

[3] Aṭ-Ṭabari 12:308.

﴿9. And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our Āyāt.﴾

The Meaning of weighing the Deeds

Allāh said,

﴿وَالْوِزْنَ﴾

﴿And the weighing﴾, of deeds on the Day of Resurrection,

﴿الْحَقِّ﴾

﴿will be the true (weighing)﴾, for Allāh will not wrong anyone. Allāh said in other Āyāt,

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿١٧﴾﴾

﴿And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.﴾ [21:47],

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا لَدُنُّهُ وَإِنْ تُكَ حَسَنَةٌ يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾

﴿Surely, Allāh wrongs not even the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.﴾ [4:40],

﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٨﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٩﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿١٠﴾ فَأَتَتْهُ حَوَارِيَةُ ﴿١١﴾ وَمَا أَذْرَكَ مَا هِيَ ﴿١٢﴾ نَارٌ حَامِيَةٌ ﴿١٣﴾﴾

﴿Then as for him whose scale (of good deeds) will be heavy. He will live a pleasant life (in Paradise). But as for him whose scale (of good deeds) will be light. He will have his home in Hāwiyah (pit, Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!﴾ [101:6-11] and,

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ يَبْتَهِنُ يَوْمَئِذٍ وَلَا يُسَاءَلُونَ ﴿١٤﴾ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدِينَ ﴿١٦﴾﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide﴾[23:101-103].

As for what will be placed on the Balance on the Day of Resurrection, it has been said that the deeds will be placed on it, even though they are not material objects. Allāh will give these deeds physical weight on the Day of Resurrection. Al-Baghawi said that this was reported from Ibn 'Abbās.^[1] It is recorded in the *Ṣaḥīḥ* that *Al-Baqarah* (chapter 2) and *Āl 'Imrān* (chapter 3) will come on the Day of Resurrection in the shape of two clouds, or two objects that provide shade, or two lined groups of birds.^[2] It is also recorded in the *Ṣaḥīḥ* that the Qur'ān will come to its companion (who used to recite and preserve it) in the shape of a pale-faced young man. He will ask (the young man), "Who are you?" He will reply, "I am the Qur'ān, who made you stay up sleeplessly at night and caused you thirst in the day."^[3] The *Ḥadīth* that Al-Barā' narrated about the questioning in the grave states,

«فَيَأْتِي الْمُؤْمِنَ شَابٌّ حَسَنُ اللَّوْنِ طَيِّبُ الرَّيْحِ فَيَقُولُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحِ»

«A young man with fair color and good scent will come to the believer, who will ask, 'Who are you?' He will reply, 'I am your good deeds'».^[4]

The Prophet ﷺ mentioned the opposite in the case of the disbeliever and the hypocrite.

It was also said that the Book of Records that contains the deeds will be weighed. A *Ḥadīth* states that a man will be brought forth and ninety-nine scrolls containing errors and sins will be placed on one side of the balance each as long as the sight can reach. He will then be brought a card on which

[1] Al-Baghawi 2:149.

[2] Muslim 1:553.

[3] Ibn Mājah 2:1242.

[4] Aḥmad 4:287.

'Lā ilāha illallāh' will be written. He will say, "O Lord! What would this card weigh against these scrolls?" Allāh will say, "You will not be wronged." So the card will be placed on the other side of the Balance, and as the Messenger of Allāh ﷺ said,

﴿فَطَاسِتِ السِّجَّلَاتِ وَتُقَلَّتِ الْبِطَاقَةُ﴾

«Behold! The (ninety-nine) scrolls will go up, as the card becomes heavier.»^[1]

At-Tirmidhi recorded similar wording for this Ḥadīth and said that it is authentic. It was also said that the person who performed the deed will be weighed. A Ḥadīth states,

﴿يُؤْتَى يَوْمَ الْقِيَامَةِ بِالرَّجُلِ السَّمِينِ فَلَا يَرَى عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ﴾

«On the Day of Resurrection, a fat man will be brought forth, but he will not weigh with Allāh equal to the wing of a mosquito».

He then recited the Āyah,

﴿فَلَا نُعِمْ لَهُمْ يَوْمَ الْقِيَامَةِ وَتَنَاءً﴾

«And on the Day of Resurrection, We shall assign no weight for them» [18:105].^[2]

Also, the Prophet ﷺ said about 'Abdullāh bin Mas'ūd,

﴿أَتَعْجَبُونَ مِنْ دِقَّةِ سَاقَيْهِ وَالَّذِي نَفْسِي بِيَدِهِ لَهُمَا فِي الْمِيزَانِ أَثْقَلُ مِنْ أَحَدٍ﴾

«Do you wonder at the thinness of his legs? By He in Whose Hand is my soul! They are heavier on the Balance than (Mount) Uhud.»^[3]

It is also possible to combine the meanings of these Āyāt and Ḥadīths by stating that all this will truly occur, for sometimes the deeds will be weighed, sometimes the scrolls where they are recorded will be weighed, and sometimes those who performed the deeds will be weighed. Allāh knows best.

﴿وَلَقَدْ كَتَبْنَاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعْيَشًا قَلِيلًا مَا تَفَكَّرُونَ﴾

[1] Tuḥfat Al-Aḥwadhī 7 :395.

[2] Faṭḥ Al-Bāri 8 :279.

[3] Aḥmad 1 :420.

﴿10. And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.﴾

All Bounties in the Heavens and Earth are for the Benefit of Mankind

Allāh reminds of His favor on His servants in that He made the earth a fixed place for dwelling, placed firm mountains and rivers on it and made homes and allowed them to utilize its benefits. Allāh made the clouds work for them (bringing rain) so that they may produce their sustenance from them. He also created the ways and means of earnings, commercial activities and other professions. Yet, most of them give little thanks for this. Allāh said in another *Āyah*,

﴿رَأَى تَشْكُرُوا يَمُنَّ اللَّهُ لَا تَحْصُوا إِنَّ الْإِنْسَانَ لَقَلْبًا كَفَّارًا﴾

﴿And if you count the blessings of Allāh, never will you be able to count them. Verily, man is indeed a wrongdoer, an ingrate.﴾ [14:34]

﴿وَلَقَدْ خَلَقْتُمْ ثُمَّ صَوَّرْنَكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ﴾

﴿11. And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated, except Iblis (Shayṭān), he refused to be of those who prostrated.﴾

Prostration of the Angels to Ādam and Shayṭān's Arrogance

Allāh informs the Children of Ādam about the honor of their father and the enmity of Shayṭān, who still has envy for them and for their father Ādam. So they should beware of him and not follow in his footsteps. Allāh said,

﴿وَلَقَدْ خَلَقْتُمْ ثُمَّ صَوَّرْنَكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا﴾

﴿And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated,﴾

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱۵۲

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قَالَ مَا مَنَّكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ قَالَ اَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ
 وَخَلَقْتَهُ مِنْ طِينٍ ﴿۱۵۲﴾ قَالَ فَاَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ اَنْ تَتَّكِبَرَ
 فِيهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ ﴿۱۵۳﴾ قَالَ اَنْظِرْنِي اِلَى يَوْمٍ يُّعْتَبُونَ
 ﴿۱۵۴﴾ قَالَ اِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿۱۵۵﴾ قَالَ فَيَمَّا اَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ
 صِرَاطَكَ الْمُسْتَقِيْمَ ﴿۱۵۶﴾ ثُمَّ لَا يَتَّبِعُهُمْ مِنْ بَيْنِ اَيْدِيهِمْ وَمِنْ خَلْفِهِمْ
 وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا يَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ ﴿۱۵۷﴾ قَالَ
 اَخْرُجْ مِنْهَا مَذْمُوْمًا مَّدْحُوْرًا لَمَنْ يَّعْلَمُ مِنْهُمْ لَآ مَلٰٓئِكَةً مِنْكُمْ وَبَشَرٌ
 اٰمِجِيْنَ ﴿۱۵۸﴾ وَيَقَادُمُ اسْكُنْ اَنْتَ وَرَوْحُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ
 شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿۱۵۹﴾ فَوَسَّوَسَ
 لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وَّرٰى عَنْهُمَا مِنْ سَوْءٍ بَيْنَهُمَا وَقَالَ
 مَا نَهَاكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّا اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا
 مِنَ الْخٰلِدِيْنَ ﴿۱۶۰﴾ وَقَاَسَمَهُمَا اِنِّي لَكُمَا لَيِّنٌ تٰصْحِيْحٌ ﴿۱۶۱﴾
 فَذَلَّهُمَا بِعُرْوَةٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطُوفُوا
 بِخَيْصَفٰنٍ عَلَيْهِمَا مِنْ رَوْحِ الْجِنَّةِ وَفَادَّهُمَا مِنْهُمَا اَلْرَّاهِطُ كَمَا
 عَنْ يَمِيْنِكُمَا الشَّجَرَةَ وَاَقْلَلْ لَكُمَا اِلَى الشَّيْطٰنِ لِكَمَا عَدُوْتُمَا ﴿۱۶۲﴾

This is like His saying,

﴿وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَلِقُ
 بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَلٍ
 تَسْتَوِيْنَ ﴿۱۵۸﴾ فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ
 مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿۱۵۹﴾﴾

﴿And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him."﴾ [15:28-29].

After Allāh created Ādam with His Hands from dried clay of altered mud and

made him in the shape of a human being, He blew life into him and ordered the angels to prostrate before him, honoring Allāh's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblis did not prostrate. We explained this subject in the beginning of Sūrat Al-Baqarah.

Therefore, the Āyah (7:11) refers to Ādam, although Allāh used the plural in this case, because Ādam is the father of all mankind. Similarly, Allāh said to the Children of Israel who lived during the time of the Prophet ﷺ,

﴿وَعَلَلْنَا عَلَيْكُمُ الْمَنَّامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالْقُرْآنَ﴾

﴿And We shaded you with clouds and sent down on you manna and the quail,﴾[2:57]

This refers to their forefathers who lived during the time of

Moses. But, since that was a favor given to the forefathers, and they are their very source, then the offspring have also been favored by it. This is not the case in:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْطَانٍ مِنْ طِينٍ﴾

﴿And indeed We created man out of an extract of clay (water and earth.)﴾[23:12]

For this merely means that Ādam was created from clay. His children were created from *Nutfah* (mixed male and female sexual discharge). This last *Āyah* is thus talking about the origin of mankind, not that they were all created from clay, and Allāh knows best.

﴿قَالَ مَا مَنَّكَ إِلَّا تَسْبُدُ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

﴿12. (Allāh) said: "What prevented you (O Iblīs) that you did not prostrate, when I commanded you?" Iblīs said: "I am better than him (Ādam), You created me from fire, and him You created from clay."﴾

Allāh said,

﴿مَا مَنَّكَ إِلَّا تَسْبُدُ﴾

﴿What prevented you (O Iblīs) that you did not prostrate﴾ [7:12]

meaning, what stopped and hindered you from prostrating after I ordered you to do so, according to Ibn Jarīr. This meaning is sound, and Allāh knows best. Iblīs, may Allāh curse him, said,

﴿أَنَا خَيْرٌ مِنْهُ﴾

﴿I am better than him (Ādam)﴾, and this excuse is worse than the crime itself! *Shayṭān* said that he did not obey Allāh because he who is better cannot prostrate to he who is less. *Shayṭān*, may Allāh curse him, meant that he is better than Ādam, "So how can You order me to prostrate before him?" *Shayṭān* said that he is better than Ādam because he was created from fire while, "You created him from clay, and fire is better." The cursed one looked at the origin of creation not at the honor bestowed, that is, Allāh creating Ādam with His Hand and blowing life into him. *Shayṭān* made a false comparison when confronted by Allāh's command,

﴿فَقَعُوا لَهُ سَاجِدِينَ﴾

﴿“Then you fall down prostrate to him”﴾[38:72].

Therefore, *Shayṭān* alone contradicted the angels, because he refused to prostrate. He, thus, became ‘*Ablasa*’ from the mercy, meaning, lost hope in acquiring Allāh’s mercy. He committed this error, may Allāh curse him, due to his false comparison. His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, forbearance, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed *Shayṭān* to failure, while the origin of Ādam led him to return to Allāh with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allāh’s forgiveness and pardon for it.

Muslim recorded that ‘Āishah said that the Messenger of Allāh ﷺ said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ إِبْلِيسُ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِنْ مِمَّا وُصِفَ لَكُمْ»

«The angels were created from light, *Shayṭān* from a smokeless flame of fire, while Ādam was created from what was described to you».^[1]

Iblīs was the First to use *Qiyās* (Analogical Comparison)

Ibn Jarīr recorded that Al-Ḥasan commented on *Shayṭān*’s statement,

﴿خُلِقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

﴿“You created me from fire, and him You created from clay.”﴾

“Iblīs used *Qiyās* [analogy], and he was the first one to do so.”^[2] This statement has an authentic chain of narration. Ibn Jarīr recorded that Ibn Sīrīn said, “The first to use *Qiyās* was Iblīs, and would the sun and moon be worshipped if it was not

[1] Muslim 4 :2294 .

[2] Aṭ-Ṭabari 12 :328 .

for *Qiyās*?^[1] This statement also has an authentic chain of narration.

﴿قَالَ تَأْخِطْ بِهَا فَمَا يَكُورُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾ قَالَ أَنْظِرْهُ إِلَى يَوْمِ يُعْتَدُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾﴾

﴿13. (Allāh) said: "(O Iblīs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."﴾

﴿14. (Iblīs) said: "Allow me respite till the Day they are raised up (the Day of Resurrection).">﴾

﴿15. (Allāh) said: "You are of those respited."﴾

Allāh ordered Iblīs;

﴿تَأْخِطْ بِهَا﴾

﴿Get down from this﴾ "because you defied My command and disobeyed Me. Get out, it is not for you to be arrogant here," in Paradise, according to the scholars of *Tafsīr*. It could also refer to particular status which he held in the utmost highs. Allāh said to Iblīs,

﴿فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ﴾

﴿Get out, for you are of those humiliated and disgraced.﴾

as just recompense for his ill intentions, by giving him the opposite of what he intended (arrogance). This is when the cursed one remembered and asked for respite until the Day of Judgment,

﴿فَأَنْظِرْهُ إِلَى يَوْمِ يُعْتَدُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾﴾

﴿Then allow me respite till the Day they are raised up. (Allāh) said: "Then you are of those respited."﴾ [15: 36-37]

Allāh gave *Shayṭān* what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Surely, none can avert His decision, and He is swift in reckoning.

﴿قَالَ فِيمَا أُغْوَيْتَنِي لأَقْدَمَدَنَ لَمْ يَرْطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَآئِيَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾﴾

[1] Aḡ-Ṭabari 12:328.

﴿16. (Iblīs) said: "Because You have 'Aghwaytni', surely, I will sit in wait against them (human beings) on Your straight path.

﴿17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful."﴾

Allāh said that after He gave respite to *Shayṭān*,

﴿إِنَّا بَوْرٌ يَبْعَثُونَ﴾

﴿till the Day they are raised up (resurrected)﴾

and Iblīs was sure that he got what he wanted, he went on in defiance and rebellion. He said,

﴿فِيمَا أَعْرَضْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ﴾

﴿"Because You have 'Aghwaytani', surely, I will sit in wait against them (human beings) on Your straight path."﴾

meaning, as You have sent me astray. Ibn 'Abbās said that 'Aghwaytani' means, "Misguided me." ^[1] Others said, "As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for." He went on,

﴿صِرَاطَكَ الْمُسْتَقِيمَ﴾

﴿Your straight path﴾, the path of truth and the way of safety. I (Iblīs) will misguide them from this path so that they do not worship You Alone, because You sent me astray. Mujāhid said that the 'straight path', refers to the truth. Imām Aḥmad recorded that Saburah bin Abi Al-Fākih said that he heard the Messenger of Allāh ﷺ saying,

«إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِطُرُقِهِ، فَقَعَدَ لَهُ بِطُرُقِ الْإِسْلَامِ، فَقَالَ: أَتَسْلِمُ وَتَدْرُوبُنَا؟ قَالَ: فَعَصَا وَأَسْلَمَ» قَالَ: «قَعَدَ لَهُ بِطُرُقِ الْهَجْرَةِ فَقَالَ: أَنْهَاجِرُ وَتَدْعُ أَرْضَكَ وَسَمَاءَكَ؟ وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَالْفَرَسِ فِي الطَّوْلِ، فَعَصَا وَهَاجَرَ، ثُمَّ قَعَدَ لَهُ بِطُرُقِ الْجِهَادِ وَهُوَ جِهَادُ النَّفْسِ وَالْمَالِ، فَقَالَ: تُقَاتِلُ فَتُقْتَلُ فَتَنْكَحُ الْمَرْأَةَ وَيُقَسِّمُ الْمَالَ، قَالَ: فَعَصَا وَجَاهَدَ» وقال رسول الله ﷺ: «فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ فَمَاتَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ قُتِلَ كَانَ حَقًّا عَلَى

[1] At-Ṭabari 12:332.

اللَّهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ وَقَصْنَهُ دَابَّةً
كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ»

«Shaytān sat in wait for the Son of Ādam in all his paths. He sat in the path of Islām, saying, 'Would you embrace Islām and abandon your religion and the religion of your forefathers?' However, the Son of Ādam disobeyed Shaytān and embraced Islām. So Shaytān sat in the path of Hijrah (migration in the cause of Allāh), saying, 'Would you migrate and leave your land and sky?' But the parable of the Muhājir is that of a horse in his stamina So, he disobeyed Shaytān and migrated. So Shaytān sat in the path of Jihād, against one's self and with his wealth, saying, 'If you fight, you will be killed, your wife will be married and your wealth divided.' So he disobeyed him and performed Jihād. Therefore, whoever among them (Children of Ādam) does this and dies, it will be a promise from Allāh that He admits him into Paradise. If he is killed, it will be a promise from Allāh that He admits him into Paradise. If he drowns, it will be a promise from Allāh that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allāh that He admits him into Paradise.»^[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on:

﴿ثُمَّ لَأَتِيَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ﴾

«Then I will come to them from before them»

Raising doubts in them concerning their Hereafter,

﴿وَمِنْ خَلْفِهِمْ﴾

«and (from) behind them», making them more eager for this life,

﴿وَعَنْ أَيْمَانِهِمْ﴾

«from their right», causing them confusion in the religion,

﴿وَعَنْ شَمَائِلِهِمْ﴾

«and from their left» luring them to commit sins.»^[2]

This is meant to cover all paths of good and evil. Shaytān

[1] Aḥmad 3:483.

[2] Aṭ-Ṭabari 12:338.

discourages the people from the path of good and lures them to the path of evil. Al-Ḥākam bin Abbān said that 'Ikrimah narrated from Ibn 'Abbās concerning the *Āyah*,

﴿ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ﴾

﴿Then I will come to them from before them and behind them, from their right and from their left,﴾

"He did not say that he will come from above them, because the mercy descends from above."^[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

﴿and You will not find most of them to be thankful.﴾

"means, those who single Him out [in worship]."^[2] When *Shayṭān* said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allāh said,

﴿وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا قَرِيْبًا مِنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوْثِقُ بِالْآخِرَةِ وَمَنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيْظٌ ﴿٢١﴾﴾

﴿And indeed Iblīs (*Shayṭān*) did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.﴾ [34:20-21].

This is why there is a *Ḥadīth* that encourages seeking refuge with Allāh from the lures of *Shayṭān* from all directions. Imām Aḥmad narrated that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ used to often recite this supplication in the morning and when the night falls,

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَأَمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

[1] Aṭ-Ṭabari 12:341.

[2] Aṭ-Ṭabari 12:342.

«O Allāh! I ask You for well-being in this life and the Hereafter. O Allāh! I ask You for pardon and well-being in my religion, life, family and wealth. O Allāh! Cover my errors and reassure me in times of difficulty. O Allāh! Protect me from before me, from behind me, from my right, from my left and from above me. I seek refuge with Your greatness from being killed from below me.»

Waki' commented (about being killed from below), "This refers to earthquakes." [1] Abu Dāwud, An-Nasā'ī, Ibn Mājah, Ibn Hibbān and Al-Ḥākim collected this Ḥadīth,^[2] and Al-Ḥākim said, "Its chain is *Ṣaḥīḥ*."

﴿قَالَ أَخْرَجَ مِنَّا مَذْمُورًا لَمَنْ نِعَمَكَ مِنْهُمْ لِأَمْلَآءَ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ﴾

﴿18. (Allāh) said (to Iblīs): "Get out from this (Paradise), *Madh'ūman Madhūra*. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."﴾

Allāh emphasized His cursing, expelling, banishing and turning Shayṭan away from the uppermost heights, saying:

Ibn Jarīr said, "As for *Madh'ūm*, it is disgraced." And he said, "*Madhūr* is the distanced, that is, he is banished and expelled."^[3] 'Abdur-Raḥmān bin Zayd bin Aslam said, "We do not know of any who is *Madh'ūh* and *Madhmūm* except for one."^[4] Sufyān Ath-Thawri narrated from Abu Ishāq from At-Tamīmi from Ibn 'Abbās,

﴿أَخْرَجَ مِنَّا مَذْمُورًا﴾

﴿Get out from this (Paradise), *Madh'ūman Madhūra*﴾ "despised."^[5] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on,

﴿أَخْرَجَ مِنَّا مَذْمُورًا﴾

﴿Get out from this (Paradise), *Madh'ūman Madhūra*﴾ [7:18]

"Belittled and despised",^[6] while As-Suddi commented,

[1] Aḥmad 2:25.

[2] Abu Dāwud 5:315, An-Nasā'ī 8:282, Ibn Mājah 2:1273, Ibn Hibbān 2:155 and Al-Ḥākim 1:517.

[3] Aṭ-Ṭabari 12:342.

[4] Aṭ-Ṭabari 12:344.

[5] Aṭ-Ṭabari 12:344.

[6] Aṭ-Ṭabari 12:343.

"Hateful and expelled." [1] Qatādah commented, "Cursed and despised", [2] while Mujāhid said, "Expelled and banished." [3] Ar-Rabī' bin Anas said that 'Madh'ūm' means banished, while, 'Madhūra' means belittled. [4] Allāh said,

﴿لَنْ يَمَعَكَ يَتَمِّمَ لِأَمَلَكَّ جَهَنَّمَ بِسَكْمِ آجِمِينَ﴾

﴿Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.﴾

This is similar to

﴿قَالَ أَذْهَبَ فَمَنْ يَمَعَكَ يَتَمِّمَ فَإِنَّ جَهَنَّمَ جَزَاءُ كَفْرٍ مُّؤَفَّرًا ﴿١٧﴾ وَأَسْتَفْرِزُ مَنْ أَسْنَطَمَتْ يَتَمِّمَ بِصَوْرِكَ وَلَيَلْبَ عَلَيْهِمْ بِمِثْلِكَ وَبِجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٨﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَوْنِ بِرَبِّكَ رَكِيبًا ﴿١٩﴾﴾

﴿(Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. And gradually delude those whom you can among them with your voice, make assaults on 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. "Verily, My servants - you have no authority over them. And All-Sufficient is your Lord as a Guardian."﴾
[17:63-65]

﴿وَبَقَادُمْ أَسْكَنْتُمْ أَنْتَ وَرَدَدْتُمْكَ الْجَنَّةَ فَكَلَا مِنْ حَيْثُ شِئْتُمْ وَلَا تَقْرَبُوا هَذِهِ الشَّجَرَةَ فَتَكُونُوا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِئِهِمَا وَقَالَ مَا نَهَاكُمَا رَبِّيكَمَا عَنْ هَذِهِ الشَّجَرَةَ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْفَاسِقِينَ ﴿٢٠﴾ وَقَامَسَهُمَا إِلَى لَعْنَا لِيَنْتَهِيَنَّ﴾

﴿19. "And O Ādam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrongdoers.﴾

﴿20. Then Shayṭān whispered suggestions to them both in order

[1] Aṭ-Ṭabārī 12:343.

[2] Aṭ-Ṭabārī 12:343.

[3] Aṭ-Ṭabārī 12:343.

[4] Aṭ-Ṭabārī 12:344.

to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."﴿

﴿21. And he Qāsamahuma: "Verily, I am one of the sincere well-wishers for you both."﴾

Shayṭān's Deceit with Ādam and Ḥawwā' and Their eating from the Forbidden Tree

Allāh states that He allowed Ādam and his wife to dwell in Paradise and to eat from all of its fruits, except one tree. We have already discussed this in *Sūrat Al-Baqarah*. Thus, *Shayṭān* envied them and plotted deceitfully, whispering and suggesting treachery. He wished to rid them of the various favors and nice clothes that they were enjoying.

﴿وَقَالَ﴾

﴿He (*Shayṭān*) said﴾ uttering lies and falsehood,

﴿مَا نَهَيْتُكَ عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَ مَلَائِكَةً﴾

﴿"Your Lord did not forbid you this tree save you should become angels..."﴾

meaning, so that you do not become angels or dwell here for eternity. Surely, if you eat from this tree, you will attain both, he said. In another *Āyah*,

﴿قَالَ يَتَّذِرُ هَذَا الشَّجَرَةَ وَالَّذِينَ لَا يَتْلُونَ﴾

﴿*Shayṭān* whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾ [20:120].

Here, the wording is similar, so it means, 'so that you do not become angels' as in;

﴿يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ﴾

﴿(Thus) does Allāh make clear to you (His Law) lest you go astray.﴾ [4:176]

meaning, so that you do not go astray, and,

﴿وَأَلْقَى فِي الْأَرْضِ رَوَاكِمًا﴾

﴿And He has affixed into the earth mountains standing firm,

تِلْكَ الْأَشْجَارُ

١٥٣

الْخَيْرِينَ

فَلَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّارْتَقِفِرْنَا وَتَرَحَّمْنَا لَنَكُونَنَّ مِنَ
 الْخَيْرِينَ ﴿١٥٣﴾ قَالَ أَهبطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي
 الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١٥٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا
 تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿١٥٥﴾ يَبْنَئُ عَادَمُ قَدْ أَرْزَلْنَا عَلَيْكَ لِيَأْسَا
 يُورِي سَوْءَ تِكْمٍ وَرِيثًا وَلِيَأْسَ النَّفْوَىٰ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ
 ءَايَتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٥٦﴾ يَبْنَئُ عَادَمُ لَا يَفْتِنَنَّكُمْ
 الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِيَأْسَهُمَا
 لِيُرِيَهُمَا سَوْءَ نِيْمَتِهِ إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلَهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ
 إِنَّا جَمَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿١٥٧﴾ وَإِذْ أَقْبَلُوا
 فَحِشَّةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلِ إِنَّ اللَّهَ
 لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٥٨﴾ قُلِ
 أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
 وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿١٥٩﴾ فَرِيقًا
 هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيْطَانَ
 أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿١٦٠﴾

lest it should
 shake with you; ﴿
 [16:15]

that is, so that the
 earth does not shake
 with you.

﴿وَقَسَمَهُمَا﴾

﴿And he Qāsamahuma﴾,
 swore to them both by
 Allāh, saying,

﴿إِنِّي لَكُمَا لَمِنَ الصَّٰحِبِينَ﴾

﴿“Verily, I am one of
 the sincere well-wishers
 for you both.”﴾

for I was here before
 you and thus have
 better knowledge of
 this place.

It is a fact that the
 believer in Allāh
 might sometimes
 become the victim of
 deceit. Qatādah
 commented on this

Āyah, “Shayṭān swore by Allāh, saying, ‘I was created before
 you, and I have better knowledge than you. Therefore, follow
 me and I will direct you.’”

﴿قَدْ لَعَنَهُمَا يَمْزُرُونَ فَلَمَّا ذُكِرَ الشَّجَرَةَ بَدَتْ لَهَا سَوْءَاتُهَا وَطُفِقَا يَحْضَبَانِ عَلَيْهَا مِنْ دَرَقِ اللَّيْسِيِّ
 وَتَادَنَهُمَا رَيْبُهُمَا أَوَّٰرَ أَنَّهُمَا عَنْ يَتْلِكَا الشَّجَرَةَ وَأَقْبَلَ لَكُمَا إِذْ الشَّيْطَانُ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿١٥٩﴾ فَلَمَّا
 رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّارْتَقِفِرْنَا وَتَرَحَّمْنَا لَنَكُونَنَّ مِنَ الْخَيْرِينَ ﴿١٥٣﴾﴾

﴿22. So he misled them with deception. Then when they tasted
 of the tree, that which was hidden from them of their shame
 (private parts) became manifest to them and they began to cover
 themselves with the leaves of Paradise. And their Lord called
 out to them (saying): “Did I not forbid you that tree and tell
 you: Verily, Shayṭān is an open enemy unto you?”﴾

﴿23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers."﴾

Ubayy bin Ka'b said, "Ādam was a tall man, about the height of a palm tree, and he had thick hair on his head. When he committed the error that he committed, his private part appeared to him while before, he did not see it. So he started running in fright through Paradise, but a tree in Paradise took him by the head. He said to it, 'Release me,' but it said, 'No, I will not release you.' So his Lord called him, 'O Ādam! Do you run away from Me?' He said, 'O Lord! I felt ashamed before You.'"^[1] Ibn Jarīr and Ibn Marduwyah collected this statement using several chains of narration from Al-Ḥasan from Ubayy bin Ka'b who narrated it from the Prophet ﷺ.^[2] However, relating the Ḥadīth to Ubayy is more correct.

Ibn 'Abbās commented on the Āyah,

﴿وَطَيِّفًا بِمَنَظَرٍ عَلَيْهِمَا مِن دَرَقِ الْجَنَّةِ﴾

﴿And they began to cover themselves with the leaves of Paradise.﴾

"Using fig leaves."^[3] This statement has an authentic chain of narration leading to Ibn 'Abbās. Mujāhid said that they began to cover themselves with the leaves of Paradise, "Making them as a dress (or garment)."^[4] Commenting on Allah's statement,

﴿يَنزِعُ عَنْهُمَا لِبَاسَهُمَا﴾

﴿Stripping them of their raiment﴾ [7:27]

Wahb bin Munabbih said, "The private parts of Ādam and Ḥawwā' had a light covering them which prevented them from seeing the private parts of each other. When they ate from the tree, their private parts appeared to them." Ibn Jarīr reported this statement with an authentic chain of narration.^[5]

Abdur-Razzāq reported from Qatādah, "Ādam said, 'O Lord!

[1] Aṭ-Ṭabari 12:354.

[2] Aṭ-Ṭabari 12:352.

[3] Aṭ-Ṭabari 12:354.

[4] Aṭ-Ṭabari 12:353.

[5] Aṭ-Ṭabari 12:355.

What if I repented and sought forgiveness?' Allāh said, 'Then, I will admit you into Paradise.' As for *Shayṭān*, he did not ask for forgiveness, but for respite. Each one of them was given what he asked for."^[1] Ad-Ḍaḥḥāk bin Muzāḥim commented,

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّا تَغْفِرْ لَنَا وَرَحْمَتَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

﴿“Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.”﴾

“These are the words that Ādam received from his Lord.”^[2]

﴿قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِنَّ جَهَنَّمَ قَالَتْ فِيهَا تَحْيُونَ وَفِيهَا تَمُوتُونَ وَرَبُّهَا تُخْرِجُونَ﴾

﴿24. (Allāh) said: “Get down, one of you an enemy to the other. On earth will be a dwelling place for you and an enjoyment for a time.”﴾

﴿25. He said: “Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).”﴾

Sending Them All Down to Earth

It was said that,

﴿أَهْبِطُوا﴾

﴿Get down﴾, was addressed to Ādam, Ḥawwā', Iblīs and the snake. Some scholars did not mention the snake, and Allāh knows best. The enmity is primarily between Ādam and Iblīs, and Ḥawwā' follows Ādam in this regard. Allāh said in Sūrah Ṭā Hā,

﴿أَهْبِطَا مِنْهَا جَمِيعًا﴾

﴿“Get you down (from the Paradise to the earth), both of you, together...”﴾ [20:123].

If the story about the snake is true, then it is a follower of Iblīs. Some scholars mentioned the location on earth they were sent down, but these accounts are taken from the Israelite tales, and only Allāh knows if they are true. If having known these areas was useful for the people in matters of religion or

[1] 'Abdur-Razzāq 2:226. See Sūrat Al-Baqarah 2:37.

[2] Aṭ-Ṭabari 12:357.

life, Allāh would have mentioned them in His Book, and His Messenger ﷺ would have mentioned them too. Allāh's statement,

﴿وَلَكُمْ فِي الْأَرْضِ مَسْكَنٌ وَمَتَّعَ إِلَىٰ حِينٍ﴾

﴿On earth will be a dwelling place for you and an enjoyment for a time.﴾

means, on earth you will have dwellings and known, designated, appointed terms that have been recorded by the Pen, counted by Predestination and written in the First Record.

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَبِهَا تُخْرَجُونَ﴾

﴿He (Allāh) said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).">﴾

This Āyah is similar to Allāh's other statement,

﴿وَمَا خَلَقْنَاكُمْ فِيهَا نُبِيذَكُمْ وَبِهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ﴾

﴿Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.﴾
[20:55].

Allāh states that He has made the earth a dwelling place for the Children of Ādam, for the remainder of this earthly life. On it, they will live, die and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that Day, Allāh will gather the first and last of creatures and reward or punish each according to his or her deeds.

﴿يٰۤاٰدَمُ قَدْ اٰزَلْنَا عٰلَمَكَ لِبَاسًا يُّوزٰى سَوَءَ بَعْدِكَمُ وَرِيشًا وَّلِبَاسًا اَلْقَوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّكُمْ يَذَكَّرُوْنَ﴾

﴿26. O Children of Ādam! We have bestowed Libās (raiment) upon you to cover yourselves with, and as Rīsh (adornment); and the Libās (raiment) of Taqwā, that is better. Such are among the Āyāt of Allāh, that they may remember.﴾

Bestowing Raiment and Adornment on Mankind

Allāh reminds His servants that He has given them *Libās* and *Rīsh*. *Libās* refers to the clothes that are used to cover the private parts, while *Rīsh* refers to the outer adornments used

for purposes of beautification. Therefore, the first type is essential while the second type is complimentary. Ibn Jarīr said that *Rīsh* includes furniture and outer clothes.^[1]

'Abdur-Raḥmān bin Zayd bin Aslam commented on the *Āyah*,

﴿وَلِبَاسُ الْقَوَى﴾

﴿and the *Libās* (raiment) of *Taqwā*...﴾ "When one fears Allāh, Allāh covers his errors. Hence the '*Libās* of *Taqwā*' (that the *Āyah* mentions)."^[2]

﴿يَتَّبِعُونَ آدَمَ لَا يَفْقَهُونَ الشَّيْطَانَ كَمَا أَخْرَجَ أَبَوَيْكَ مِنَ الْجَنَّةِ يَمْرُغُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ تَجَمُّأ إِنَّهُ يَرْنَكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَمَعْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ﴾

﴿٧﴾

﴿27. O Children of Ādam! Let not Shayṭān deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the Shayṭān friends of those who believe not.﴾

Warning against the Lures of Shayṭān

Allāh warns the Children of Ādam against Iblīs and his followers, by explaining about his ancient enmity for the father of mankind, Ādam peace be upon him. Iblīs plotted to have Ādam expelled from Paradise, which is the dwelling of comfort, to the dwelling of hardship and fatigue (this life) and caused him to have his private part uncovered, after it had been hidden from him. This, indeed, is indicative of deep hatred (from *Shayṭān* towards Ādam and mankind). Allāh said in a similar *Āyah*,

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا﴾

﴿Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me, while they are enemies to you? What an evil is the exchange for the wrongdoers.﴾ [18:50].

﴿وَإِنَّا فَسَلْنَا نَجْمَةً قَالُوا وَجَدْنَا عَلَيْهَا آيَاتِنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْتُرُ بِالْفَحْشَاءِ﴾

[1] Aṭ-Ṭabari 12:364.

[2] Aṭ-Ṭabari 12:368.

أَنقُولُونَ عَلَى اللَّهِ مَا لَا تَمْلِكُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ قَرِيبًا مِّنْ دُونِ ذَلِكَ حَقٌّ عَلَيْهِمُ الْفَسَادَ إِنَّهُمْ أَخَذُوا الشَّيْطَانَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَسَاءَ مَا يَحْكُمُ بِحُكْمِ الشَّيْطَانِ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٣٠﴾

﴿28. And when they commit a Fāḥishah, they say: "We found our fathers doing it, and Allāh has commanded it for us." Say: "Nay, Allāh never commands Fāḥishah. Do you say about Allāh what you know not?"﴾

﴿29. Say: "My Lord has commanded justice and that you should face Him only, in every Masjid and invoke Him only, making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being again."﴾

﴿30. A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayāṭīn as supporters instead of Allāh, and think that they are guided.﴾

Disbelievers commit Sins and claim that Allāh commanded Them to do so!

Mujāhid said, "The idolators used to go around the House (Ka'bah) in Ṭawāf while naked, saying, 'We perform Ṭawāf as our mothers gave birth to us.' The woman would cover her sexual organ with something saying, 'Today, some or all of it will appear, but whatever appears from it, I do not allow it (it is not for adultery or for men to enjoy looking at!).'" Allāh sent down the Āyah,

﴿وَإِذَا قُمُوا فَصَلُوا فَالُوا وَجَدْنَا عَلَيْهِمُ آيَاتِنَا وَآلَهُنَّ أُمَّهَاتُهُنَّ﴾

﴿And when they commit a Fāḥishah (sin), they say: "We found our fathers doing it, and Allāh has commanded it for us."﴾[7:28]^[1]

I say, the Arabs, with the exception of the Quraysh, used to perform Ṭawāf naked. They claimed they would not make Ṭawāf while wearing the clothes that they disobeyed Allāh in. As for the Quraysh, known as *Al-Ḥums*,^[2] they used to

[1] Literally: strictly religious. Called such, as they used to say, 'We are the people of Allāh, we shall not go out of the sanctuary.'

[2] Aṭ-Ṭabari 12:377.

perform *Ṭawāf* in their regular clothes. Whoever among the Arabs borrowed a garment from one of *Al-Ḥums*, he would wear it while in *Ṭawāf*. And whoever wore a new garment, would discard it and none would wear it after him on completion of *Ṭawāf*. Those who did not have a new garment, or were not given one by *Al-Ḥums*, then they would perform *Ṭawāf* while naked. Even women would go around in *Ṭawāf* while naked, and one of them would cover her sexual organ with something and proclaim, "Today, a part or all of it will appear, but whatever appears from it I do not allow it." Women used to perform *Ṭawāf* while naked usually at night. This was a practice that the idolators invented on their own, following only their forefathers in this regard. They falsely claimed that what their forefathers did was in fact following the order and legislation of Allāh. Allāh then refuted them, Allāh said,

﴿وَرَأَوْا مَلَكًا فَجِئَتْهُ قَالُوا وَجَدْنَا عَلَيْهَا مَاءَآءَنَا وَاللَّهُ أَمَرَنَا بِهَا﴾

﴿And when they commit a *Fāḥishah*, they say: "We found our fathers doing it, and Allāh has commanded it for us."﴾

Allāh does not order *Fāḥshā'*, but orders Justice and Sincerity

Allāh replied to this false claim,

﴿قُلْ﴾

﴿Say﴾, O Muḥammad, to those who claimed this,

﴿إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ﴾

﴿"Nay, Allāh never commands *Fāḥshā'*..."﴾

meaning, the practice you indulge in is a despicable sin, and Allāh does not command such a thing.

﴿أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿"Do you say about Allāh what you know not?"﴾

that is, do you attribute to Allāh statements that you are not certain are true? Allāh said next,

﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ﴾

﴿Say: "My Lord has commanded justice, (fairness and honesty)"﴾,

﴿وَأَقِمْ وَجْهَكَ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ﴾

﴿“And that you should face Him only, in every Masjid, and invoke Him only making your religion sincere to Him...”﴾

This *Āyah* means, Allāh commands you to be straightforward in worshipping Him, by following the Messengers who were supported with miracles and obeying what they conveyed from Allāh and the Law that they brought. He also commands sincerity in worshipping Him, for He, Exalted He is, does not accept a good deed until it satisfies these two conditions: being correct and in conformity with His Law, and being free of *Shirk*.

The Meaning of being brought into Being in the Beginning and brought back again

Allāh's saying

﴿كَمَا بَدَأَكُمْ تَعُودُونَ﴾

﴿As He brought you in the beginning, so shall you be brought into being again﴾ [7:29]. Until;

﴿الْحَسْبُ اللَّهُ﴾

﴿error.﴾ There is some difference over the meaning of:

﴿كَمَا بَدَأَكُمْ تَعُودُونَ﴾

﴿As He brought you in the beginning, so shall you be brought into being again.﴾

Ibn Abi Najih said that Mujahid said that it means, “He will bring you back to life after you die.”^[1] Al-Ḥasan Al-Baṣri commented, “As He made you begin in this life, He will bring you back to life on the Day of Resurrection.”^[2] Qatādah commented on:

﴿كَمَا بَدَأَكُمْ تَعُودُونَ﴾

﴿As He brought you in the beginning, so shall you be brought into being again.﴾

[1] Aṭ-Ṭabari 12:385.

[2] Aṭ-Ṭabari 12:385.

“He started their creation after they were nothing, and they perished later on, and He shall bring them back again.”^[1] ‘Abdur-Rahmān bin Zayd bin Aslam said, “As He created you in the beginning, He will bring you back in the end.”^[2] This last explanation was preferred by Abu Ja’far Ibn Jarīr and he supported it with what he reported from Ibn ‘Abbās, “The Messenger of Allāh ﷺ stood up and gave us a speech, saying,

﴿يَا أَيُّهَا النَّاسُ إِنِّي كُنْتُ خُفَاءَ عُرَاءَ غُرْلًا ﴿۱﴾ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ
نُفِيدُمْ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا فَاعِلِينَ ﴿۲﴾﴾

“O people! You will be gathered to Allāh while barefooted, naked and uncircumcised, ﴿As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it﴾.” [21:104]^[3]

This *Ḥadīth* was collected in the Two *Ṣaḥīḥs*.^[4]

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on the *Āyah*,

﴿كَمَا بَدَأَكُمْ تَوَدُّونَ ﴿۱﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ﴿۲﴾﴾

﴿As He brought you in the beginning, so shall you be brought into being again. A group He has guided, and a group deserved to be in error;﴾

“Allāh, the Exalted, began the creation of the Sons of Ādam, some believers and some disbelievers, just as He said,

﴿هُوَ الَّذِي خَلَقَكُمْ فَنَسَكَكُمْ كَافِرًا ﴿۱﴾ وَبَعْضَكُمْ مُؤْمِنًا ﴿۲﴾﴾

﴿He it is Who created you, then some of you are disbelievers and some of you are believers﴾ [64:2].

He will then return them on the Day of Resurrection as He started them, some believers and some disbelievers.^[5] I say, what supports this meaning, is the *Ḥadīth* from Ibn Mas‘ūd that Al-Bukhāri recorded, (that the Prophet ﷺ said):

[1] Aṭ-Ṭabari 12:385.

[2] Aṭ-Ṭabari 12:385.

[3] Aṭ-Ṭabari 12:386.

[4] *Faṭḥ Al-Bārī* 6:445 and 8:135 and Muslim 4:2194.

[5] Aṭ-Ṭabari 12:382.

«فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُ الْجَنَّةَ»

«By He, other than Whom there is no god, one of you might perform the deeds of the people of Paradise until only the length of an arm or a forearm would separate him from it. However, that which was written in the Book takes precedence, and he commits the work of the people of the Fire and thus enters it. And one of you might perform the deeds of the people of the Fire until only the length of an arm or a forearm separates between him and the Fire. However, that which was written in the Book takes precedence, and he performs the work of the people of Paradise and thus enters Paradise.»^[1]

We should combine this meaning – if it is held to be the correct meaning for the *Āyah* – with Allāh’s statement:

﴿فَأَوَّاهٌ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

«So set you your face towards the religion, *Ḥanīfan*. Allāh’s *Fiṭrah* with which He has created mankind»^[2] [30:30],

and what is recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah who said that the Messenger of Allāh ﷺ said:

«كُلُّ مَوْلُودٍ يُرْوَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجْسِسَانِهِ»

«Every child is born upon the *Fiṭrah*, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.»^[3]

Muslim recorded that ‘Iyād bin Ḥimār said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَانَتْهُمْ عَنْ دِينِهِمْ»

[1] *Faḥ Al-Bāri* 11:486.

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

[3] *Faḥ Al-Bāri* 3:290 and Muslim 4:2047

«Allāh said, 'I created My servants *Hunafā'* (monotheists), but the devils came to them and deviated them from their religion.»^[1]

The collective meaning here is, Allāh created His creatures so that some of them later turn believers and some turn disbelievers. Allāh has originally created all of His servants able to recognize Him, to single Him out in worship, and know that there is no deity worthy of worship except Him. He also took their covenant to fulfill the implications of this knowledge, which He placed in their consciousness and souls. He has decided that some of them will be miserable and some will be happy,

﴿هُوَ الَّذِي خَلَقَ لَكُمْ ذِكْرَكُمْ وَأَنْتُمْ تَارِكُونَ﴾

«He it is Who created you, then some of you are disbelievers and some of you are believers» [64:2].

Also, a *Hadīth* states,

﴿كُلُّ النَّاسِ يَخْرُجُونَ فِي الْبُيُوتِ يُبَاعُونَ بِأَنْفُسِهِمْ وَأَمْوَالِهِمْ وَمَنْ يَبْتَاعْ بِنَفْسِهِ فَهُوَ بَعْدَ ذَلِكَ مِنْهُمْ﴾

«All people go out in the morning and sell themselves, and some of them free themselves while some others destroy themselves.»^[2]

Allāh's decree will certainly come to pass in His creation. Verily, He it is

﴿وَالَّذِي قَدَّرَ فَهَدَىٰ﴾

«Who has measured (everything); and then guided» [87:3], and,

﴿الَّذِي أَنْعَمَ لِكُلِّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾

«He Who gave to each thing its form and nature, then guided it aright» [20:50].

And in the Two *Ṣaḥīḥs*:

﴿فَأَمَّا مَنْ كَانَ مِنْكُمْ مِنَ أَهْلِ السَّعَادَةِ فَيَسِّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَيَسِّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ﴾

[1] Muslim 4:2197.

[2] Muslim 1:203.

﴿سُورَةُ الْاِنْفِرَاتِ﴾ ١٥٤ ﴿سُورَةُ الْاِنْفِرَاتِ﴾

﴿يَنْبَغِيءَ اَدَمَ حُدُوًا زِيَتَكَرَّ عِنْدَكَ مَسْجِدٍ وَكَلُوا وَاشْرَبُوا وَلَا تَسْرِفُوا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿٣٦﴾ قُلْ مَنْ حَرَّمَ زِينَةَ اللّٰهِ الَّتِي اَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِيْنَ ءَامَنُوا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيٰمَةِ كَذٰلِكَ نَفْصَلُ الْاٰيٰتِ لِقَوْمٍ يَعْلَمُوْنَ ﴿٣٧﴾ قُلْ اِنَّمَا حَرَّمَ رَفِي الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَالْاِثْمُ وَالْبَغْيُ بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطٰنًا وَاَنْ تَقُوْلُوْا عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٣٨﴾ وَكُلِّ اُمَّةً اَجَلٌ فَاِذَا جَاةٌ اَجْلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ﴿٣٩﴾﴾

﴿يَنْبَغِيءَ اَدَمَ اِمَا يَأْتِيَنَّكُمْ رِسْلٌ مِنْكُمْ بِفُضُوْنٍ عَلَيَكُمْ ؕ اِنِّي فَعِن اَتَقَى وَاَصْلَحَ فَلَاخَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٤٥﴾ وَالَّذِيْنَ كَذَّبُوْا بِآيٰتِنَا وَاَسْتَكْبَرُوْا عَنْهَا اُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٤٦﴾ فَمَنْ اَظْلَمُ مِمَّنْ اَفْرَأَى عَلٰى اللّٰهِ كَذِبًا وَاُوْكَذِّبَ بِآيٰتِنَا ؕ اُولٰٓئِكَ يَتْلُمُ نَصِيْبُهُمْ مِّنَ الْكِتٰبِ حَتّٰى اِذَا جَاةٌ مِنْهُمْ رَسُلًا يَتَوَفَّوْنَهُمْ قَالُوْا اَيْنَ مَا كُنْتُمْ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ قَالُوْا اَضَلُّوْا عَنَّا وَاَعْتٰوْا شُهَدَا وَاَعْلٰى اَنْفُسِهِمْ اَنْتُمْ كَاٰنُوْا كٰفِرِيْنَ ﴿٤٧﴾﴾

«As for those among you who are among the people of happiness, they will be facilitated to perform the deeds of the people of happiness. As for those who are among the miserable, they will be facilitated to commit the deeds of the miserable».^[1]

This is why Allāh said here,

﴿وَرِيْقًا هٰذِي وَرِيْقًا حَتّٰى عَلَيْهِمْ اَلصَّلٰةُ﴾

«A group He has guided, and a group deserved to be in error;»

Allāh then explained why,

﴿اِنَّهُمْ اَخَذُوْا الشَّيْطٰنَ اَوْلِيَا ؕ مِنْ دُوْنِ اللّٰهِ﴾

«because) surely, they took the Shayāṭīn as supporters instead of Allāh».

Ibn Jarīr said, "This is one of the clearest arguments proving the mistake of those who claim that Allāh does not punish anyone for disobedient acts he commits of deviations he believes in until after knowledge of what is correct reaches him, then he were to obstinately avoid it anyway. If this were true, then there would be no difference between the deviations of the misguided group - their belief that they are guided - and the group that is in fact guided. Yet Allāh has differentiated between the two in this noble Āyah, doing so in both name and judgement."^[2]

[1] Aṭ-Ṭabari 12:388. See the explanation of Sūrat At-Tawbah 9:115, and Aṭ-Ṭabari's comments on it.

[2] Faṭḥ Al-Bārī 3:267 and Muslim 4:2039.

﴿يٰۤاَيُّهَا بَنِي آدَمَ خُذُو زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرِبُوا وَلَا تُسْرِفُوا اِنَّهٗ لَا يُحِبُّ
الْمُسْرِفِيْنَ ﴿٣١﴾﴾

﴿31. O Children of Ādam! Take your adornment to every Masjid, and eat and drink, but waste not by extravagance, certainly He (Allāh) likes not the wasteful.﴾

Allāh commands taking Adornment when going to the Masjid

This honorable Āyah refutes the idolators' practice of performing Ṭawāf around the Sacred House while naked. Muslim, An-Nasā'ī and Ibn Jarīr, (the following wording is that of Ibn Jarīr) recorded that Shu'bah said that Salamah bin Kuhayl said that Muslim Al-Baṭīn said that Sa'īd bin Jubayr said that Ibn 'Abbās said, "The idolators used to go around the House while naked, both men and women, men in the day and women by night. The woman would say, "Today, a part or all of it will be unveiled, but whatever is exposed of it, I do not allow."^[1]

Allāh said in reply,

﴿خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

﴿Take your adornment to every Masjid,﴾ Al-'Awfi said that Ibn 'Abbās commented on:

﴿خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

﴿Take your adornment to every Masjid﴾

"There were people who used to perform Ṭawāf around the House while naked, and Allāh ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts. people were commanded to wear their best clothes when performing every prayer."^[2] Mujāhid, 'Aṭā', Ibrāhīm An-Nakha'ī, Sa'īd bin Jubayr, Qatādah, As-Suddi, Ad-Ḍaḥḥāk and Mālik narrated a similar saying from Az-Zuhri,^[3] and from several of the Salaf. They said that this Āyah was

[1] Muslim 4:2320, An-Nasā'ī in *Al-Kubrā*, 6:345 and Aṭ-Ṭabari 12:390

[2] Aṭ-Ṭabari 12:391

[3] Aṭ-Ṭabari 12:392-394.

revealed about the idolators who used to perform Ṭawāf around the House while naked.

This *Āyah* (7:31), as well as the Sunnah, encourage wearing the best clothes when praying, especially for Friday and 'īd prayers. It is also recommended [for men] to wear perfume for prayer, because it is adornment, and to use *Siwāk* for it is part of what completes adornment.

The best color for clothes is white, for Imām Aḥmad narrated that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفُّوا فِيهَا مَوْتَانِكُمْ وَإِنَّ خَيْرَ أَحْمَالِكُمْ الْأَمْدُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ»

«Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow.»^[1]

This *Hadīth* has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imām Muslim. Abu Dāwud, At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"^[2]

Prohibiting Extravagance

Allāh said,

﴿وَكُلُوا وَاشْرَبُوا﴾

«*And eat and drink..*». Al-Bukhārī said that Ibn 'Abbās said, "Eat what you wish and wear what you wish, as long as you avoid two things: extravagance and arrogance."^[3] Ibn Jarīr said that Muḥammad bin 'Abdul-A'lā narrated to us that Muḥammad bin Thawr narrated to us from Ma'mar from Ibn Ṭāwus from his father who said that Ibn 'Abbās said, "Allāh has allowed eating and drinking, as long as it does not contain extravagance or arrogance."^[4] This chain is *Ṣaḥīḥ*. Imām Aḥmad recorded that Al-Miqdām bin Ma'dikarib Al-Kindi said

[1] Aḥmad 1 :247.

[2] Abu Dāwud 4 :332, *Tuḥfat Al-Aḥwadhī* 7 :72 and Ibn Mājah 1 :473.

[3] *Fath Al-Bārī* 1 :264.

[4] Aṭ-Ṭabari 12 :394.

that he heard the Messenger of Allāh ﷺ saying,

«مَا مَلَأَ ابْنُ آدَمَ وَعَاءَ شَرًّا مِنْ بَطْنِهِ بِحَسْبِ ابْنِ آدَمَ أَكَلَاتٍ يُقَمِّنُ صُلْبَهُ فَإِنْ كَانَ
فَاعِيلاً لَا مَحَالَةَ تَلَّتْ طَعَامٌ وَتَلَّتْ شَرَابٌ وَتَلَّتْ لِنَفْسِهِ»

«The Son of Ādam will not fill a pot worse for himself than his stomach. It is enough for the Son of Ādam to eat a few bites that strengthens his spine. If he likes to have more, then let him fill a third with food, a third with drink and leave a third for his breathing.»^[1]

An-Nasā'ī and At-Tirmidhi collected this Ḥadīth,^[2] At-Tirmidhi said, "Ḥasan" or "Ḥasan Ṣaḥīḥ" according to another manuscript.

'Aṭā' Al-Khurāsāni said that Ibn 'Abbās commented on the Āyah,

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

«And eat and drink but waste not by extravagance, certainly He (Allāh) likes not the wasteful.»

"With food and drink."^[3] Ibn Jarīr commented on Allāh's statement,

﴿إِنَّكُمْ لَا تُحِبُّونَ الْمُسْرِفِينَ﴾

«Certainly He (Allāh) likes not the wasteful.»

"Allāh the Exalted says that He does not like those who trespass the limits on an allowed matter or a prohibited matter, those who go to the extreme over what He has allowed, allow what He has prohibited, or prohibit what He has allowed. But, He likes that what He has allowed be considered as such (without extravagance) and what He has prohibited be considered as such. This is the justice that He has commanded."^[4]

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلذَّيْنِ الْمَأْمُونِ فِي الْحَيَاةِ
الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

[1] Aḥmad 4:132.

[2] Tuḥfat Al-Aḥwadhī 7:51 and An-Nasā'ī 4:178.

[3] Aṭ-Ṭabari 12:394.

[4] Aṭ-Ṭabari 12:395.

﴿32. Say: "Who has forbidden the adornment with clothes given by Allāh, which He has produced for His servants, and Aṭ-Ṭayyibāt (good things) of sustenance?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection." Thus We explain the Āyāt in detail for people who have knowledge.﴾

Allāh refutes those who prohibit any type of food, drink or clothes according to their own understanding, without relying on what Allāh has legislated,

﴿فَلْ﴾

﴿Say﴾ O Muḥammad, to the idolators who prohibit some things out of false opinion and fabrication,

﴿مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ﴾

﴿Who has forbidden the adornment with clothes given by Allāh, which He has produced for His servants﴾

meaning, these things were created for those who believe in Allāh and worship Him in this life, even though the disbelievers share in these bounties in this life. In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers.

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْإِنْتِهَىٰ بَيْنِي وَالْحَيْثُ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُرْسَلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾﴾

﴿33. Say: "(But) the things that my Lord has indeed forbidden are the Fawāḥish (immoral deeds) whether committed openly or secretly, and Ithm, and transgression without right, and joining partners with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."﴾

Fāḥishah, Sin, Transgression, Shirk and Lying about Allāh are prohibited

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

﴿لَا أَحَدٌ أَغْيَرُ مِنَ اللَّهِ فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدٌ أَحَبُّ

إِلَيْهِ الْمَذْحُ مِنَ اللَّهِ

«None is more jealous than Allāh, and this is why He prohibited Fawāhish, committed openly or in secret. And none likes praise more than Allāh».^[1]

This was also recorded in the Two Ṣaḥīḥs.^[2] In the explanation of Sūrat Al-An'ām, we explained the Fāḥishah that is committed openly and in secret. Allāh said next,

﴿وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ﴾

﴿and Ithm, and transgression without right,﴾ [7:33].

As-Suddi commented, "Al-Ithm means, 'disobedience'. As for unrighteous oppression, it occurs when you transgress against people without justification."^[3] Mujāhid said, "Ithm includes all types of disobedience. Allāh said that the oppressor commits oppression against himself."^[4] Therefore, the meaning of, Ithm is the sin that one commits against himself, while 'oppression' pertains to transgression against other people, and Allāh prohibited both. Allāh's statement,

﴿وَأَنْ تَشْرِكُوا بِاللَّهِ مَا لَمْ يُزَلَّ بِهِ سُلْطَنًا﴾

﴿and joining partners with Allāh for which He has given no authority,﴾

prohibits calling partners with Allāh in worship.

﴿وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾

﴿and saying things about Allāh of which you have no knowledge.﴾

such as lies and inventions, like claiming that Allāh has a son, and other evil creeds that you – O idolators – have no knowledge of. This is similar to His saying:

﴿فَاتَّبَعْتُمُوهَا الرِّجْسَ مِنَ الْأَوْثَانِ﴾

﴿So shun the abomination (worshipping) of the idols﴾ [22:30].

[1] Aḥmad 1:381.

[2] Faṭḥ Al-Bāri 9:230 and Muslim 4:2114.

[3] Aṭ-Ṭabari 12:403.

[4] Aṭ-Ṭabari 12:403.

﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَأْخِرُونَ ﴿٣٤﴾ بَيْنِي وَمَادِمَ إِنَّمَا يَأْتِيَكُمْ رَسُولٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِي فَمَنْ آتَقَنَ وَأَطَاعَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾﴾

﴿34. And every Ummah has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).﴾

﴿35. O Children of Ādam! If there come to you Messengers from among you, reciting to you My Āyāt, then whosoever has Taqwā and becomes righteous, on them shall be no fear nor shall they grieve.﴾

﴿36. But those who reject Our Āyāt and treat them with arrogance, they are the dwellers of the Fire, they will abide therein forever.﴾

Allāh said,

﴿وَلِكُلِّ أُمَّةٍ﴾

﴿And every Ummah has﴾, meaning, each generation and nation,

﴿أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ﴾

﴿its appointed term; when their term comes﴾ which they were destined for,

﴿لَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَأْخِرُونَ﴾

﴿neither can they delay it nor can they advance it an hour (or a moment)﴾.

Allāh then warned the Children of Ādam that He sent to them Messengers who conveyed to them His Āyāt. Allāh also conveyed good news, as well as warning,

﴿فَمَنْ آتَقَنَ وَأَطَاعَ﴾

﴿then whosoever has Taqwā and becomes righteous﴾ by abandoning the prohibitions and performing acts of obedience,

﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا﴾

﴿on them shall be no fear nor shall they grieve. But those who reject Our Āyāt and treat them with arrogance,﴾

meaning, their hearts denied the Āyāt and they were too

arrogant to abide by them,

﴿أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿they are the dwellers of the Fire, they will abide therein forever.﴾

without end to their dwelling in it.

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ أُولَئِكَ يَنَالُهُمُ نَصِيبُهُم مِّنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَكَّلُونَهم قَالَوا إِنَّا مَا نَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِم أَنَّهُمْ كَاذِبُونَ ﴿٣٧﴾﴾

﴿37. Who is more unjust than one who invents a lie against Allāh or rejects His Āyāt? For such their appointed portion will reach them from the Book (of Decrees) until Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allāh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.﴾

Idolators enjoy Their destined Share in This Life, but will lose Their Supporters upon Death

Allāh said,

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ﴾

﴿Who is more unjust than one who invents a lie against Allāh or rejects His Āyāt?﴾

meaning, none is more unjust than whoever invents a lie about Allāh or rejects the Āyāt that He has revealed. Muḥammad bin Ka'b Al-Qurāzi said that,

﴿أُولَئِكَ يَنَالُهُمُ نَصِيبُهُم مِّنَ الْكِتَابِ﴾

﴿For such their appointed portion will reach them from the Book﴾

refers to each person's deeds, allotted provisions and age.^[1] Similar was said by Ar-Rabi' bin Anas and 'Abdur-Raḥmān bin Zayd bin Aslam.^[2] Allāh said in similar statements,

[1] Aṭ-Ṭabari 12:413.

[2] Aṭ-Ṭabari 12:413-414.

﴿إِنَّ الَّذِينَ يَصْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ
ثُمَّ نُذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾﴾

﴿Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾ [10:69-70]

and,

﴿وَمَنْ كَفَرَ فَلَا يَحْزَنكَ كُفْرُهُمْ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الْصُّدُورِ ﴿٣١﴾ نَتْنِمُهُمْ قَلِيلًا﴾

﴿And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while.﴾ [31:23-24].

Allāh said next,

﴿حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُبَيِّنُ لَهُمْ﴾

﴿until when Our messengers come to them to take their souls.﴾

Allāh states that when death comes to the idolators and the angels come to capture their souls to take them to Hellfire, the angels horrify them, saying, "Where are the so-called partners (of Allāh) whom you used to call in the life of this world, invoking and worshipping them instead of Allāh? Call them so that they save you from what you are suffering." However, the idolators will reply,

﴿ضَلُّوا عَنَّا﴾

﴿"They have vanished and deserted us"﴾ meaning, we have lost them and thus, we do not hope in their benefit or aid,

﴿وَتَشْهَدُوا عَلَيْنَا أَنفُسِهِمْ﴾

﴿And they will bear witness against themselves﴾

they will admit and proclaim against themselves,

﴿أَنَّهُمْ كَانُوا كَافِرِينَ﴾

﴿that they were disbelievers.﴾

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱۰۰

الْاٰرَافِ

قَالَ ادْخُلُوا فِيْ اٰمِرٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْاٰدَمِ وَالْاٰنِيسِ
 فِي النَّارِ كُلَّمَا دَخَلَتْ اُمَّةٌ لَعْنَتْ اُخْتَهَا حَتّٰى اِذَا دَارَكُوا فِيْهَا
 جَمِيعًا قَالَتْ اُخْرَبْتُمْ لَنَا وَلَنْهُمْ رَبَّنَا هَتُوْا لَنَا اَصْلُوْنَا فَمَا نَبِيْهِمْ
 عَدُوًّا بَا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلٰكِنْ لَا تَعْلَمُوْنَ ﴿٣٨﴾
 وَقَالَتْ اَوْلٰئِهِمْ لَا اُخْرَبْتُمْ فَمَا كَا ت لَكُمْ عَلَيْنَا مِنْ فَضْلِ
 فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿٣٩﴾ اِنَّ الَّذِيْنَ كَذَبُوْا
 بِآيٰتِنَا وَاَسْتَكْبَرُوْا عَنْهَا لَا تَنْفَعُهُمْ اَنْبُوْبُ السَّمٰوٰتِ وَلَا يَدْخُلُوْنَ
 الْجَنَّةَ حَتّٰى يَلْبِغَ الْجَمَلُ فِي سَبِّ الْاٰبِيْطِ وَكَذٰلِكَ نَجْزِي
 الْمُجْرِمِيْنَ ﴿٤٠﴾ لَّهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ
 وَكَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿٤١﴾ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
 الصّٰلِحٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئٰتِهِمْ وَلَنُدْخِلَنَّهُمْ فِيْ الْجَنَّةِ
 الْجَنَّةِ الَّتِيْ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٤٢﴾ وَنَرْعٰنَا مَا فِيْ صُدُوْرِهِمْ مِنْ عِلْمٍ
 نَجْزِيْهِمْ مِنْ حَسْبِهِمْ اَلَا نُنَبِّئُكُمْ بِالَّذِيْ هَدٰنَا لِهٰذَا
 وَمَا كَا لِنُبَدِيْ لَوْلَا اَنْ هَدٰنَا اللّٰهُ لَقَدْ جَاۤءَتْ رُسُلٌ رِّبٰٓيَا لَمُتَّ
 وَوُدُوْا اَنْ يَّلِكُمْ الْجَنَّةَ اَوْ رَتَمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٤٣﴾

﴿قَالَ ادْخُلُوا فِيْ اٰمِرٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْاٰدَمِ وَالْاٰنِيسِ فِي النَّارِ كُلَّمَا دَخَلَتْ اُمَّةٌ لَعْنَتْ اُخْتَهَا حَتّٰى اِذَا دَارَكُوا فِيْهَا جَمِيعًا قَالَتْ اُخْرَبْتُمْ لَنَا وَلَنْهُمْ رَبَّنَا هَتُوْا لَنَا اَصْلُوْنَا فَمَا نَبِيْهِمْ عَدُوًّا بَا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلٰكِنْ لَا تَعْلَمُوْنَ ﴿٣٨﴾ وَقَالَتْ اَوْلٰئِهِمْ لَا اُخْرَبْتُمْ فَمَا كَا ت لَكُمْ عَلَيْنَا مِنْ فَضْلِ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿٣٩﴾ اِنَّ الَّذِيْنَ كَذَبُوْا بِآيٰتِنَا وَاَسْتَكْبَرُوْا عَنْهَا لَا تَنْفَعُهُمْ اَنْبُوْبُ السَّمٰوٰتِ وَلَا يَدْخُلُوْنَ الْجَنَّةَ حَتّٰى يَلْبِغَ الْجَمَلُ فِي سَبِّ الْاٰبِيْطِ وَكَذٰلِكَ نَجْزِي الْمُجْرِمِيْنَ ﴿٤٠﴾ لَّهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿٤١﴾ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئٰتِهِمْ وَلَنُدْخِلَنَّهُمْ فِيْ الْجَنَّةِ الْجَنَّةِ الَّتِيْ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٤٢﴾ وَنَرْعٰنَا مَا فِيْ صُدُوْرِهِمْ مِنْ عِلْمٍ نَجْزِيْهِمْ مِنْ حَسْبِهِمْ اَلَا نُنَبِّئُكُمْ بِالَّذِيْ هَدٰنَا لِهٰذَا وَمَا كَا لِنُبَدِيْ لَوْلَا اَنْ هَدٰنَا اللّٰهُ لَقَدْ جَاۤءَتْ رُسُلٌ رِّبٰٓيَا لَمُتَّ وَوُدُوْا اَنْ يَّلِكُمْ الْجَنَّةَ اَوْ رَتَمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٤٣﴾﴾

﴿38. (Allāh) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until

they are all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."﴾

﴿39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."﴾

People of the Fire will dispute and curse Each Other

Allāh mentioned what He will say to those who associate others with Him, invent lies about Him, and reject His Āyat, and

﴿ادْخُلُوا فِيْ اٰمِرٍ﴾

﴿Enter you in the company of nations﴾, who are your likes and similar to you in conduct,

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ﴾

﴿Who passed away before you﴾ from the earlier disbelieving nations,

﴿مِنَ الْجِنِّ وَالإِنسِ فِي النَّارِ﴾

﴿Of men and Jinn, into the Fire.﴾ Allāh said next,

﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَمَنَتْ أُخْتَهَا﴾

﴿Every time a new nation enters, it curses its sister nation (that went before)﴾

Al-Khalīl (Prophet Ibrāhīm), peace be upon him, said,

﴿شَرُّ يَوْمٍ أَلْقَيْتُمُو كُفْرُ بَعْضِكُمْ بِبَعْضٍ﴾

﴿“But on the Day of Resurrection, you shall deny each other﴾ [29:25].

Also, Allāh said,

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْكُذَّابَ وَتَفَلَّحَتْ بِهِمْ الأَسْتِثَابُ ﴿٢٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرَأُ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيدُ اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿٢٦٧﴾﴾

﴿When those who were followed declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: “If only we had one more chance to return (to the worldly life), we would declare ourselves as innocent from them as they have declared themselves as innocent from us.” Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire﴾ [2:166-167].

Allāh’s statement,

﴿حَتَّىٰ إِذَا أَذَارَكُوا فِيهَا جَمِيعًا﴾

﴿until they are all together in the Fire﴾ means, they are all gathered in the Fire,

﴿قَالَتِ الأُخْرَىٰ لَهُنَّ لِأُولَيْنَهُمْ﴾

﴿The last of them will say to the first of them﴾

that is, the nation of followers that enter last will say this to

the first nations to enter. This is because the earlier nations were worse criminals than those who followed them, and this is why they entered the Fire first. For this reason, their followers will complain against them to Allāh, because they were the ones who misguided them from the correct path, saying,

﴿رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ﴾

﴿“Our Lord! These misled us, so give them a double torment of the Fire.”﴾

multiply their share of the torment. Allāh said in another instance,

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ﴿٦٧﴾ رَبَّنَا آتِنَا مِن مَّكَانِكَ عَذَابًا ﴿٦٨﴾﴾

﴿On the Day when their faces will be turned over in the Fire, they will say: “Oh! Would that we had obeyed Allāh and obeyed the Messenger.” And they will say: “Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment.”﴾ [33:66-68].

Allāh said in reply,

﴿قَالَ لِكُلِّ ضِعْفٌ﴾

﴿He will say: “For each one there is double (torment)...”﴾,

We did what you asked, and recompensed each according to their deeds.’ Allāh said in another Āyah,

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ سَبِيلِ اللَّهِ إِذْ هُمْ يُدْعَوْنَ أَنفُسُهُمْ عَذَابًا﴾

﴿Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment﴾[16:88].

Furthermore, Allāh said,

﴿وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴾

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

﴿وَمِنَ أَوْزَارِ الَّذِينَ يُبِئُونَهُمْ بِغَيْرِ عِلْمٍ﴾

﴿And also (some thing) of the burdens of those whom they

misled without knowledge» [16:25].

﴿وَقَالَتْ أُولَئِنهٖم لِأَخْرَجُنَهُمْ﴾

«The first of them will say to the last of them» meaning, the followed will say to the followers,

﴿فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِن فَضْلٍ﴾

«“You were not better than us...”» meaning, you were led astray as we were led astray, according to As-Suddi.^[1]

﴿فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ﴾

«“So taste the torment for what you used to earn.”»

Allāh again described the condition of the idolators during the gathering (of Resurrection), when He said;

﴿قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضِعِفُوا لَمَنْ سَدَدْنَا عَنْهُمُ الْعَيْنَ بَعْدَ إِذْ جَاءَكَ بِلَ كُتْمٍ مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ الَّذِينَ اسْتَضِعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بِلَ مَكْرٍ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُمْ آدَادًا وَأَسْرُوا أَتَدَامَةُ لَنَا رَأَوْا الْعَذَابَ رِجَعَاتًا الْأَعْدَلُ فِي عُنُقِهِمُ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا بِمَلُومِينَ ﴿٣٣﴾﴾

«And those who were arrogant will say to those who were deemed weak: “Did we keep you back from guidance after it come to you? Nay, but you were criminals.” Those who were deemed weak will say to those who were arrogant: “Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!” And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?» [34:32-33]

﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْعَلُ لَهُمْ أُنُوبٌ أَسْوَأُ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نُجْزِي الْمُجْرِمِينَ ﴿٣٤﴾ لَمْ يَنْ جَهَنَّمَ بِهَاةٍ وَمِنْ قَوْفِهِمْ غَوَاشٍ وَكَذَلِكَ نُجْزِي الظَّالِمِينَ ﴿٣٥﴾﴾

440. Verily, those who belie Our Āyāt and treat them with

[1] Aṭ-Ṭabari 12:420.

arrogance, for them the gates of the heavens will not be opened, and they will not enter Paradise until the Jamal goes through the eye of the needle. Thus do We recompense the criminals.﴾

﴿41. Theirs will be Mihād from the Fire, and over them Ghawāsh. Thus do We recompense the wrongdoers.﴾

Doors of Heaven shall not open for Those Who deny Allāh's Āyāt, and They shall never enter Paradise

Allāh said,

﴿لَا تَفْتَحُ لَهُمُ أَبْوَابَ السَّمَاءِ﴾

﴿for them the gates of the heavens will not be opened,﴾

meaning, their good deeds and supplication will not ascend through it, according to Mujāhid, Sa'īd bin Jubayr and Ibn 'Abbās, as Al-'Awfi and 'Ali bin Abi Ṭalḥah reported from him.^[1] Ath-Thawri narrated that, Layth said that 'Aṭā' narrated this from Ibn 'Abbās.^[2] It was also said that the meaning here is that the doors of the heavens will not be opened for the disbelievers' souls, according to Aḍ-Ḍaḥḥāk who reported this from Ibn 'Abbās.^[3] As-Suddi and several others mentioned this meaning.^[4] What further supports this meaning, is the report from Ibn Jarīr that Al-Barā' said that the Messenger of Allāh mentioned capturing the soul of the 'Fājir' (wicked sinner or disbeliever), and that his or her soul will be ascended to heaven. The Prophet ﷺ said,

«فَيَصْعَدُونَ بِهَا، فَلَا تَمُرُّ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فَلَنْ بِأَقْبِحِ أَسْمَائِهِ الَّتِي كَانَ يُدْعَى بِهَا فِي الدُّنْيَا، حَتَّى يَتَّهَمُوا بِهَا إِلَى السَّمَاءِ فَيَسْتَفْتَحُونَ بِأَبْوَابِهَا لَهُ فَلَا يَفْتَحُ لَهُ»

«So they (angels) ascend it and it will not pass by a gathering of the angels, but they will ask, who's wicked soul is this?' They will reply, 'The soul of so-and-so,' calling him by the

[1] Aṭ-Ṭabari 12:422-423.

[2] Aṭ-Ṭabari 12:422.

[3] Aṭ-Ṭabari 12:422.

[4] Aṭ-Ṭabari 12:422.

worst names he was called in this life. When they reach the (lower) heaven, they will ask that its door be opened for the soul, but it will not be opened for it.»

The Prophet ﷺ then recited,

﴿لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ﴾

﴿For them the gates of heaven will not be opened﴾.^[1]

This is a part of a long *Ḥadīth* which was also recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah.^[2]

Ibn Jurayj commented on the *Āyah*,

﴿لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ﴾

﴿for them the gates of heaven will not be opened﴾

“(The gates of heaven) will not be opened for their deeds or souls.”^[3] This explanation combines the two meanings we gave above, and Allāh knows best. Allāh’s statement,

﴿وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ﴾

﴿and they will not enter Paradise until the Jamal goes through the eye of the needle.﴾

refers to the male camel. Ibn Mas‘ūd said it is a male camel from the she camel. In another narration it refers to the spouse of the she camel.^[4] Mujāhid and ‘Ikrimah said that Ibn ‘Abbās used to recite this *Ayāh* this way, “Until the *Jummal* goes through the eye of the needle”, whereas ‘*Jummal*’ is a thick rope.^[5] Allāh’s statement,

﴿لَهُمْ فِيهَا مِهَادٌ﴾

﴿Theirs will be *Mihād* from the Fire﴾ means, beds, while;

﴿وَمِنْ فَوْقِهِمْ عُشَابٌ﴾

﴿and over them *Ghawāsh*﴾, means, coverings, according to Muḥammad bin Ka‘b Al-Qurāzi.^[6] Similar was said by Aḍ-

[1] Aḍ-Ṭabari 12:422.

[2] Abu Dāwud 5:114, An-Nasā'ī 4:87 and Ibn Mājah 1:494.

[3] Aḍ-Ṭabari 12:423.

[4] Aḍ-Ṭabari 12:428.

[5] Aḍ-Ṭabari 12:431.

[6] Aḍ-Ṭabari 12:436.

Daḥḥāk bin Muzāḥim and As-Suddi.^[1] Allāh said next,

﴿وَكَذَلِكَ نَجْزِي الظَّالِمِينَ﴾

﴿Thus do We recompense the wrongdoers.﴾

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا رُسْمَهَا ؕ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَزَعَنَّا مَا فِي صُدُورِهِمْ مِنۢ بَيْنِ عِظِي نَجْمٍ مِّنَ الْأَنْهَارِ ۖ وَقَالُوا لَلْحَمْدُ لِلَّهِ ۗ أَلَيْسَ هَدًىٰ لَّنَا ۖ إِنَّا كُنَّا لَنَهْتَدِي لَوْلَا أَن هَدَانَا اللَّهُ لَقَدْ جِئْتَنَا بِبَالٍ ۖ وَكُنَّا لَنَكْتُمُونَ ﴿٤٣﴾﴾

﴿42. But those who believed, and worked righteousness – We burden not any person beyond his scope – such are the dwellers of Paradise. They will abide therein.﴾

﴿43. And We shall remove from their breasts any Ghill; rivers flowing under them, and they will say: "All the praises and thanks be to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."﴾

Destination of Righteous Believers

After Allāh mentioned the condition of the miserable ones, He then mentioned the condition of the happy ones, saying,

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿But those who believed, and worked righteousness﴾

Their hearts have believed and they performed good deeds with their limbs and senses, as compared to those who disbelieved in the Āyāt of Allāh and were arrogant with them. Allāh also said that embracing faith and implementing it are easy, when He said,

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا رُسْمَهَا ؕ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَزَعَنَّا مَا فِي صُدُورِهِمْ مِنۢ بَيْنِ عِظِي﴾

﴿But those who believed, and worked righteousness – We

[1] Aṭ-Ṭabari 12:436.

burden not any person beyond his scope – such are the dwellers of Paradise. They will abide therein. And We shall remove from their breasts any Ghill;﴾

meaning, envy and hatred. Al-Bukhāri recorded that Abu Saʿīd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا عَلَى فَنَطْرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَاقْتَصَرَ لَهُمْ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُدُّبُوا وَنُقُوا أُدِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَدَلُّ مِنْهُ بِمَسْكَنِهِ كَانَ فِي الدُّنْيَا»

«After the believers are saved from entering the Fire, they will be kept in wait by a bridge between Paradise and Hellfire. Then, transgression that occurred between them in the life of this world will be judged. Until, when they are purified and cleansed, they will be given permission to enter Paradise. By He in Whose Hand is my soul! One of them will be able to find his dwelling in Paradise more so than he did in the life of this world.»^[1]

As-Suddi said about Allāh's statement,

﴿وَرَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ يَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ﴾

«And We shall remove from their breasts any Ghill; rivers flowing under them,﴾

“When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is the cleansing drink. They will take a bath in the other, and the brightness of delight will radiate from their faces. Ever after, they will never have messy hair or become dirty.”^[2]

An-Nasāʿī and Ibn Marduwyah (this being his wording) recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ، فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، فَيَكُونُ لَهُ شُكْرًا، وَكُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللَّهَ هَدَانِي، فَيَكُونُ لَهُ حَسْرَةً»

[1] *Fath Al-Bārī* 5:115.

[2] *Aṭ-Ṭabari* 12:439.

سورة الأعراف

١٥٦

الأنعام

وَنَادَى أَصْحَابُ الْجَنَّةِ النَّارَ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَعْتَوْنَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾ وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْنَا لَنَعْلَمَ لَكُمْ مَا تَعْمَلُونَ ﴿٤٦﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا لَا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾ أَهْلُوا الَّذِينَ أَدْبَأْتُمْ أَبْنَاءَهُمْ اللَّهُ بِرَحْمَةٍ أَدْخَلُوا الْجَنَّةَ لَا يَخُوفٌ عَلَيْهِمْ وَلَا أَشْرٌ فَتَحْرُوبُونَ ﴿٤٩﴾ وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتُهُمْ الْحَيَاةُ الدُّنْيَا فَاَلْيَوْمَ نَنسِفُهُمْ كَمَا نَسَوُا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِإِيْنَانًا بِمُحَدِّثُونَ ﴿٥١﴾

«Each of the people of Paradise will see his seat in the Fire and he will say, 'Had not Allāh guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, 'Might that Allāh had guided me!' So it will be a cause of anguish for him.»^[1]

This is why when the believers are awarded seats in Paradise that belonged to the people of the Fire, they will be told, "This is the Paradise that you inherited because of what you used to do." This means, because of your good deeds,

you earned Allāh's mercy and thus entered Paradise and took your designated dwellings in it, comparable to your deeds. This is the proper meaning here, for it is recorded in the Two *Ṣaḥīḥs* that the Prophet ﷺ said,

«وَأَعْلَمُوا أَنَّ أَحَدَكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

«And know that the good deeds of one of you will not admit him into Paradise.»

They said, "Not even you, O Allāh's Messenger?" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«Not even I, unless Allāh grants it to me out of His mercy and

[1] An-Nasā'ī in *Al-Kubrā* 6:447.

favor.»^[1]

﴿وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَسْتَوْتُونَ عِوَابَهَا وَهُمْ بِالْآخِرَةِ كَفُورُونَ ﴿٤٥﴾﴾

﴿44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allāh is on the wrongdoers."﴾

﴿45. Those who hindered (men) from the path of Allāh, and would seek to make it crooked, and they were disbelievers in the Hereafter.﴾

People of Hellfire will feel Anguish upon Anguish

Allāh mentioned how the people of the Fire will be addressed, chastised and admonished when they take their places in the Fire,

﴿قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ﴾

﴿"We (dwellers of Paradise) have indeed found true what our Lord had promised us; have you (dwellers of Hell) also found true what your Lord promised (warned)?" They shall say: "Yes."﴾

In Sūrat Aṣ-Ṣāffāt, Allāh mentioned the one who had a disbelieving companion,

﴿فَطَلَعَ فَرَاهُ فِي سَوَاءِ الْحَجِيرِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرَوِّبُنِي ﴿٥٦﴾ وَلَوْلَا رِجْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾ أَمَا نَحْنُ بِمَسْمُومِينَ ﴿٥٨﴾ إِلَّا مَوْتَنَا الْأَوَّلَ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾﴾

﴿So he looked down and saw him in the midst of the Fire. He said: "By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)." (The dwellers of Paradise will say!) "Are we then not to die (any more)? Except our first

[1] *Faḥ Al-Bāri* 11 :300 and *Muslim* 4 :2170.

death, and we shall not be punished?" ﴿ [37:55-59].

Allāh will punish the disbeliever for the claims he used to utter in this life. The angels will also admonish the disbelievers, saying,

﴿هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾ اَنصِرْ هَذَا اَمْ اَنْتَ لَا تَبْصُرُونَ ﴿١٥﴾ اَمْ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾﴾

﴿This is the Fire which you used to belie. Is this magic or do you not see? Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do﴾ [52:14-16].

The Messenger of Allāh ﷺ admonished the inhabitants of the well at Badr:

«يَا اَبَا جَهْلٍ بِنَ هِشَامٍ وَيَا عَتْبَةَ بِنَ رَبِيعَةَ وَيَا شَيْبَةَ بِنَ رَبِيعَةَ - وَسَمَى رُؤُوسَهُمْ -
هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَاِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»

«O Abu Jahl bin Hishām! O 'Utbah bin Rabī'ah! O Shaybah bin Rabī'ah (and he called their leaders by name)! Have you found what your Lord promised to be true (the Fire)? I certainly found what my Lord has promised me to be true (victory).»

'Umar said, "O Allāh's Messenger! Do you address a people who have become rotten carrion?" He ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا اَنْتُمْ بِاسْمَعَ لِمَا اَقُولُ مِنْهُمْ وَلَكِنْ لَا يَسْتَطِيعُونَ اَنْ يُجِيبُوا»

«By He in Whose Hand is my soul! You do not hear what I am saying better than they do, but they cannot reply.»^[1]

Allāh's statement,

﴿فَاَذِّنْ مُؤَدِّنًا بَيْنَهُمْ﴾

﴿Then a crier will proclaim between them﴾ will herald and announce,

﴿اِنَّ لَعْنَةَ اللّٰهِ عَلَى الْفٰلِاقِيْنَ﴾

﴿The curse of Allāh is on the wrongdoers﴾ meaning, the curse will

^[1] Muslim 3:2203. Those were the disbelievers of the Quraysh who were killed at the battle of Badr, Their corpses were thrown into the well.

reside with the wrongdoers. Allāh then described them by saying,

﴿الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَسْتَوْفُوا يَوْجًا﴾

﴿Those who hindered (men) from the path of Allāh, and would seek to make it crooked﴾

meaning, they hindered the people from following Allāh's path, His Law, and what the Prophets brought. They sought to make Allāh's path appear crooked and winding, so that no one would follow it. Allāh said,

﴿وَهُمْ بِالْآخِرَةِ كَافِرُونَ﴾

﴿and they were disbelievers in the Hereafter﴾

They disbelieved in the Meeting with Allāh in the Hereafter, They used to deny this will ever occur, not accepting it nor believing in it. This is why they used to discount the seriousness of the evil deeds and statements that they committed, because they did not fear any reckoning or punishment. Therefore, they were and are indeed the worst people in statement and action.

﴿وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَابِ رِجَالٌ يَرَوْنَهُمْ كَلَّا بِسْمَتِهِمْ ينادُوا أَحَصَبَ الْجَنَّةِ أَنْ سَلِّمَ عَلَيْكُمْ لَنْ يَدْخُلُوهَا وَهُمْ يَطْمَئِنُونَ ﴿٤٦﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَحْصَبِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾﴾

﴿46. And between them will be a (barrier) screen and on Al-A'raf will be men, who would recognize all, by their marks. And they will call out to the dwellers of Paradise, "Peace be on you" and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).﴾

﴿47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers."﴾

The People of Al-A'raf

After Allāh mentioned that the people of Paradise will address the people of the Fire, He stated that there is a barrier between Paradise and the Fire, which prevents the people of the Fire from reaching Paradise. Ibn Jarir said, "It is the wall

that Allāh described,

﴿فَضْرِبَ بَيْنَهُمْ سُورًا لَّهُمْ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ﴾

﴿So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.﴾ [57:13]

It is also about Al-A'rāf that Allāh said,

﴿وَعَلَى الْأَعْرَافِ رِجَالٌ﴾

﴿and on Al-A'rāf will be men﴾.”^[1]

Ibn Jarīr recorded that As-Suddi said about Allāh's statement,

﴿وَبَيْنَهُمَا حِجَابٌ﴾

﴿And between them will be a screen﴾ “It is the wall, it is Al-A'rāf.”^[2] Mujāhid said, “Al-A'rāf is a barrier between Paradise and the Fire, a wall that has a gate.”^[3]

Ibn Jarīr said, “Al-A'rāf is plural for 'Urf, where every elevated piece of land is known as 'Urf to the Arabs.”

As-Suddi said, “Al-A'rāf is so named because its residents recognize (Ya'rifūn) the people. Al-A'rāf's residents are those whose good and bad deeds are equal, as Ḥudhayfah, Ibn 'Abbās, Ibn Mas'ūd and several of the Salaf and later generations said.” Ibn Jarīr recorded that Ḥudhayfah was asked about the people of Al-A'rāf and he said, “A people whose good and bad deeds are equal. Their evil deeds prevented them from qualifying to enter Paradise, and their good deeds qualified them to avoid the Fire. Therefore, they are stopped there on the wall until Allāh judges them.”^[4]

Ma'mar said that Al-Ḥasan recited this Āyah,

﴿لَنْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ﴾

﴿and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).﴾

Then he said, “By Allāh! Allāh did not put this hope in their hearts, except for an honor that He intends to bestow on

[1] Aṭ-Ṭabari 12:249.

[2] Aṭ-Ṭabari 12:449.

[3] Aṭ-Ṭabari 12:451.

[4] Aṭ-Ṭabari 12:453.

them.”^[1] Qatādah said; “Those who hope are those among you whom Allāh informed of their places.”^[2]

Allāh said next,

﴿وَإِذَا صُرِفَتْ أَبْصَارُهُمْ بِنَاءَ أَخْسَبِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الظَّالِمِينَ ﴿٤٧﴾﴾

﴿And when their eyes will be turned towards the dwellers of the Fire, they will say: “Our Lord! Place us not with the people who are wrongdoers.”﴾

Aḍ-Ḍaḥḥāk reported that Ibn ‘Abbās said, “When the people of Al-A‘rāf look at the people of the Fire and recognize them, they will supplicate, ‘O Lord! Do not place us with the people who are wrongdoers.’”^[3]

﴿وَنَادَى أَصْحَابُ الْأَعْرَافِ رِبَايَا يَرْوُونَهُمْ رِيَسِيْنَهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَشْكُرُونَ ﴿٤٨﴾ أَهْتَؤَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخَلُوا لِنَارٍ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾﴾

﴿48. And the men on Al-A‘rāf will call unto the men whom they would recognize by their marks, saying: “Of what benefit to you was your gathering, and your arrogance?”﴾

﴿49. “Are they those, of whom you swore that Allāh would never show them mercy? (Behold! It has been said to them): ‘Enter Paradise, no fear shall be on you, nor shall you grieve.’”﴾

Allāh states that the people of Al-A‘rāf will admonish some of the chiefs of the idolators whom they recognize by their marks in the Fire, saying,

﴿مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ﴾

﴿“Of what benefit to you was your gathering...”﴾ meaning, your great numbers,

﴿وَمَا كُنْتُمْ تَشْكُرُونَ﴾

﴿“...and your arrogance?”﴾ This Āyah means, your great numbers and wealth did not save you from Allāh’s torment. Rather, you are dwelling in His torment and punishment. ‘Ali

[1] ‘Abdur-Razzāq 2:230.

[2] Aḷ-Ṭabari 12:465.

[3] Aḷ-Ṭabari 12:463.

bin Abi Ṭalḥah reported from Ibn 'Abbās,

﴿أَهْوَلُوا الَّذِينَ أَقْسَمْتُمْ لَا يَأْتِيهِمْ اللَّهُ بِرَحْمَةٍ﴾

﴿Are they those, of whom you swore that Allāh would never show them mercy?﴾

refers to the people of Al-A'rāf who will be told when Allāh decrees:

﴿ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ﴾

﴿(Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."﴾^[1]

﴿وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ آيِسُوا عَلَيْنَا مِنْ الْمَاءِ أَوْ مِنْآ رَزَقِكُمْ اللَّهُ فَأُولَآئِكَ اللَّهُ حَرَمَهُمَا عَلَى الْكٰفِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَيْلًا وَعَرِزَتْهُمُ الْحَيٰوةُ الدُّنْيَا فَلْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هٰذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾﴾

﴿50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden for the disbelievers.﴾

﴿51. "Who took their religion as amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Āyāt.﴾

The Favors of paradise are Prohibited for the People of the Fire

Allāh emphasizes the disgrace of the people of the Fire. They will ask the people of Paradise for some of their drink and food, but they will not be given any of that. As-Suddi said,

﴿وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ آيِسُوا عَلَيْنَا مِنْ الْمَاءِ أَوْ مِنْآ رَزَقِكُمْ اللَّهُ﴾

﴿And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with."﴾

"That is food".^[2] Ath-Thawri said that 'Uthmān Ath-Thaqafi

[1] Aṭ-Ṭabari 12:469.

[2] Aṭ-Ṭabari 12:473.

said that Sa'īd bin Jubayr commented on this *Āyah*, "One of them will call his father or brother, 'I have been burned, so pour some water on me.' The believers will be asked to reply, and they will reply,

﴿إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ﴾

﴿"Both Allāh has forbidden to the disbelievers."﴾^[1]

'Abdur-Raḥmān bin Zayd bin Aslam said that,

﴿إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ﴾

﴿"Both Allāh has forbidden to the disbelievers."﴾ "Refers to the food and drink of Paradise."^[2]

Allāh describes the disbelievers by what they used to do in this life, taking the religion as amusement and play, and being deceived by this life and its adornment, rather than working for the Hereafter as Allāh commanded,

﴿فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا﴾

﴿So this Day We shall forget them as they forgot their meeting of this Day﴾

meaning, Allāh will treat them as if He has forgotten them. Certainly, nothing escapes Allāh's perfect watch and He never forgets anything. Allāh said in another *Āyah*,

﴿وَنُوحِيَ إِلَيْنَا أَنَّا لَا نَعْبُدُ رَبِّي وَلَا يَنْسَى﴾

﴿In a Record. My Lord neither errs nor forgets﴾ [20:52]

Allāh said – that He will forget them on that Day – as just recompense for them, because,

﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾

﴿They have forgotten Allāh, so He has forgotten them﴾ [9:67]

﴿كَذَلِكَ أَنْتَكَ مَا بَدَأْنَا فَنَسِينَا وَكَذَلِكَ الْيَوْمَ نُنْسِي﴾

﴿Like this: Our *Āyāt* came unto you, but you disregarded them, and so this Day, you will be neglected﴾ [20:126] and,

﴿وَقِيلَ الْيَوْمَ نَنْسِيكَ كَمَا نَسِيتَ لِقَاءَ يَوْمِكُمْ هَذَا﴾

[1] Aṭ-Ṭabari 12:474.

[2] Aṭ-Ṭabari 12:474.

﴿الْحَمْدُ لِلَّهِ﴾ ١٥٧ ﴿الْحَمْدُ لِلَّهِ﴾

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥١﴾ هَلْ يَنْظُرُونَ إِلَّا نَأْوِيَهُ، يَوْمَ يَأْتِي تَأْوِيَهُ، يَقُولُ
الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلٌ مِنَّا بِالْحَقِّ فَهَلْ لَنَا
مِنْ شَفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرْدِّدْ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ
قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْرَوْنَ ﴿٥٢﴾

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَيْثُ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ اللَّهَ لَخَلَّاقٌ
وَالْأَمْرُ بِيَارِكِ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٣﴾ أَذْعُورِيبُكُمْ نَضْرَعًا
وَحُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٤﴾ وَلَا تَنْفِسُوا فِي
الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٥﴾ وَهُوَ الَّذِي يُرْسِلُ
الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا
نَبَّحْنَا لِسْفُنَهُ لِيَلْدُرْتِمَاتٍ فَأَنزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ
الشَّرْبِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٦﴾

﴿And it will be said :
 "This Day We will forget you as you forgot the meeting of this Day of yours."﴾ [45:34]

Al-'Awfi reported that Ibn 'Abbās commented on,

﴿قَالِيَوْمَ نَنْسَهُمْ كَمَا نَسُوا
 لِقَاءَ يَوْمِهِمْ هَذَا﴾

﴿So this Day We shall forget them as they forgot their meeting of this Day﴾

"Allāh will forget the good about them, but not their evil."

And 'Ali bin Abi Talḥah reported that Ibn 'Abbās said, "We shall forsake them as they have forsaken the meeting of this Day of theirs."

Mujāhid said, "We shall leave them in the Fire." As-Suddi said, "We shall leave them from any mercy, just as they left any action on behalf of the meeting on this Day of theirs."

It is recorded in the *Ṣaḥīḥ* that Allāh will say to the servant on the Day of Resurrection:

«أَلَمْ أَرْزُقْكَ؟ أَلَمْ أُحْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ وَأَذْكَ تَرَأْسَ وَتَرْبِيعَ؟
 فَيَقُولُ: بَلَى، فَيَقُولُ: أَطَنَّتْ أَنْكَ مَلَاقِي؟ فَيَقُولُ: لَا، فَيَقُولُ اللَّهُ تَعَالَى: فَالْيَوْمَ
 أَنْسَاكَ كَمَا نَسَيْتَنِي»

«"Have I not gotten you married? Have I not honored you? Have I not made horses and camels subservient for you and allowed you to become a leader and a master?" He will say, "Yes." Allāh will say, "Did you think that you will meet

Me?" He will say, "No." Allāh the Exalted will say, "Then this Day, I will forget you as you have forgotten Me." ﴿1﴾

﴿وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ الَّذِينَ نَسُوا مِن قَبْلُ قَدْ جَاءتْ رُسُلُ رَبِّنَا بِالْحَقِّ فُهِلَ لَنَا مِن شُعْمَاءَ فَيَسْأَلُونََنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَيرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْعَلُونَ ﴿٥٣﴾﴾

﴿52. Certainly, We have brought to them a Book (the Qur'an) which We have explained in detail with knowledge, a guidance and a mercy to a people who believe.﴾

﴿53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost themselves and that which they used to fabricate has gone away from them.﴾

The Idolators have no Excuse

Allāh states that He has left no excuse for the idolators, for He has sent to them the Book that the Messenger ﷺ came with, and which is explained in detail,

﴿كِتَابٌ أَنْزَلْنَاهُ عَلَيْكَ بِالْحَقِّ لَعَلَّكُم تَهْتَدُونَ﴾

﴿(This is) a Book, the Āyāt whereof are perfected (in every sphere of knowledge), and then explained in detail ﴾ [11:1]

Allāh said next,

﴿فَصَّلْنَاهُ عَلَىٰ عِلْمٍ﴾

﴿We have explained in detail with knowledge﴾ meaning, 'We have perfect knowledge of what We explained in it'. Allāh said in another Āyah,

﴿أَنْزَلْنَاهُ بِعِلْمٍ﴾

[1] Muslim 4 :2279.

﴿He has sent it down with His Knowledge﴾ [4:166]

The meaning here is that after Allāh mentioned the loss the idolators end up with in the Hereafter, He stated that He has indeed sent Prophets and revealed Books in this life, thus leaving no excuse for them. Allāh also said;

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

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

This is why Allāh said here,

﴿هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ﴾

﴿Await they just for the final fulfillment of the event?﴾

in reference to what they were promised of torment, punishment, the Fire; or Paradise, according to Mujāhid and several others.^[1]

﴿يَوْمَ يَأْتِي تَأْوِيلَهُ﴾

﴿On the Day the event is finally fulfilled﴾ on the Day of Resurrection, according to Ibn 'Abbās,^[2]

﴿يَقُولُ الَّذِينَ نَسُوهُ مِن قَبْلُ﴾

﴿those who neglected it before will say﴾ those who ignored it in this life and neglected abiding by its implications will say,

﴿قَدْ جَاءَتْ رُسُلٌ مِنَّا بِالْحَقِّ فَهَلْ لَنَا مِن شَفْعَةٍ فَيُنْفَعُوا لَنَا﴾

﴿"Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf?"﴾

so that we are saved from what we ended up in.

﴿أَوْ نُرَدُّ﴾

﴿"Or could we be sent back"﴾, to the first life,

﴿فَتَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ﴾

﴿"So that we might do (good) deeds other than those (evil) deeds which we used to do?"﴾.

[1] Aṭ-Ṭabari 12:479.

[2] Aṭ-Ṭabari 12:479.

This part of the *Āyah* is similar to Allāh's statement,

﴿وَلَوْ تَرَىٰ إِذْ نُفِخَ فِي الصُّورِ عَلَى النَّارِ فَمَا آلَمُوا بِعِلْمِنَا لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٢٧﴾﴾
 ﴿بَدَأَهُمْ مَّا كَانُوا يَعْمَلُونَ ﴿٢٨﴾﴾

﴿If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the *Āyāt* of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars﴾ [6:27-28]

Allāh said here,

﴿وَدَدَّ حَسِرُوا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ﴾

﴿Verily, they have lost themselves and that which they used to fabricate has gone away from them.﴾

meaning, they destroyed themselves by entering the Fire for eternity,

﴿وَصَلَّ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ﴾

﴿And that which they used to fabricate has gone away from them.﴾

What they used to worship instead of Allāh abandoned them and will not intercede on their behalf, aid them or save them from their fate.

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ بِغِيثِ
 الْمُنِيرِ وَالنَّجْمِ وَالشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ مُسَخَّرِينَ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ
 تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾﴾

﴿54. Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over (Istawā) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!﴾

The Universe was created in Six Days

Allāh states that He created the universe, the heavens and

earth and all that is in, on and between them in six days, as He has stated in several *Āyāt* in the Qur'ān. These six days are: Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. On Friday, the entire creation was assembled and on that day, Ādam was created. There is a difference of opinion whether these days were the same as our standard days as suddenly comes to the mind, or each day constitutes one thousand years, as reported from Mujāhid,^[1] Imām Aḥmad bin Ḥanbal, and from Ibn 'Abbās according to Aḍ-Ḍaḥḥāk's narration from him. As for Saturday, no creation took place in it since it is the seventh day of (of the week). The word 'As-Sabt' means stoppage, or break.

Imām Aḥmad recorded Abu Hurayrah saying: 'Allāh's Messenger ﷺ told me:

«خَلَقَ اللهُ، [عَزَّ وَجَلَّ]، التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الْأَثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَةَ يَوْمَ الثَّلَاثَاءِ، وَخَلَقَ الثُّورَ يَوْمَ الْأَرْبَعَاءِ، وَبَتَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ، فِي آخِرِ الْخَلْقِ، فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ.»

«Allāh created the dust on Saturday, and He created the mountains on Sunday, and He created the trees on Monday, and He created the unpleasant things on Tuesday and He created the light on Wednesday and He spread the creatures through out it on Thursday and He created Ādam after 'Aṣr on Friday. He was the last created during the last hour of Friday, between 'Aṣr and the night.»^[2]

Meaning of *Istawā*

As for Allāh's statement,

﴿ثُمَّ أَسْتَوَىٰ عَلَى الْمَرْثِيِّ﴾

﴿and then He rose over (Istawā) the Throne﴾

the people had several conflicting opinions over its meaning. However, we follow the way that our righteous predecessors

[1] Aḍ-Ṭabari 12:482.

[2] Aḥmad 2:327 and Muslim no. 2149

took in this regard, such as Mālik, Al-Awzā'ī, Ath-Thawri, Al-Layth bin Sa'd, Ash-Shāfi'ī, Aḥmad, Ishāq bin Rāhwayh and the rest of the scholars of Islām, in past and present times. Surely, we accept the apparent meaning of, *Al-Istawā*, without discussing its true essence, equating it (with the attributes of the creation), or altering or denying it (in any way or form). We also believe that the meaning that comes to those who equate Allāh with the creation is to be rejected, for nothing is similar to Allāh,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿There is nothing like Him, and He is the All-Hearer, the All-Seer.﴾ [42:11]

Indeed, we assert and affirm what the Imāms said, such as Nu'aym bin Ḥammād Al-Khuzā'i, the teacher of Imām Al-Bukhāri, who said, "Whoever likens Allāh with His creation, will have committed *Kufr*. Whoever denies what Allāh has described Himself with, will have committed *Kufr*. Certainly, there is no resemblance (of Allāh with the creation) in what Allāh and His Messenger ﷺ have described Him with. Whoever attests to Allāh's attributes that the plain *Āyāt* and authentic *Ḥadīths* have mentioned, in the manner that suits Allāh's majesty, all the while rejecting all shortcomings from Him, will have taken the path of guidance."

The Day and the Night are among the Signs of Allāh

Allāh said,

﴿يَبْسُئُ اللَّيْلُ أَنهَارًا يَطْلُبُهُ حِينًا﴾

﴿He brings the night as a cover over the day, seeking it rapidly,﴾

meaning, the darkness goes away with the light, and the light goes away with the darkness. Each of them seeks the other rapidly, and does not come late, for when this vanishes, the other comes, and vice versa. Allāh also said;

﴿وَمَا يَسْتَفْرِ لَهَا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٨﴾ وَالْقَمَرَ فَذَرْتَهُ مَازِلًا حَتَّىٰ عَادَ كَالْعُرْوَةِ الْقَدِيمِ ﴿١٩﴾ لَا
الْقَمَرُ يَبْسُئُ لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٢٠﴾﴾

﴿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. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. ﴿ [36:37-40]

Allāh's statement,

﴿وَلَا أَيْلَ سَابِقِ النَّهَارِ﴾

﴿Nor does the night outstrip the day﴾ [36:40] means, the night follows the day in succession and does not come later or earlier than it should be. This is why Allāh said here,

﴿يَتَلَبَّسُ حَيْثُا وَالنَّسَسَ وَالْقَمَرَ وَالنُّجُومَ مَسْرَعَاتٍ بِأَمْرِهِ﴾

﴿seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command.﴾

meaning, all are under His command, will and dominion. Allāh alerted us afterwards,

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

﴿Surely, His is the creation and commandment﴾ the dominion and the decision. Allāh said next,

﴿تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿Blessed is Allāh, the Lord of the all that exists!﴾ which is similar to the Āyah,

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا﴾

﴿Blessed be He Who has placed in the heaven big stars﴾ [25:61]

Abu Ad-Dardā' said a supplication, that was also attributed to the Prophet ﷺ,

«اللَّهُمَّ لَكَ الْمُلْكُ كُلُّهُ وَلَكَ الْحَمْدُ كُلُّهُ وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ، أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ»

«O Allāh! Yours is all the kingdom, all the praise, and Yours is the ownership of all affairs. I ask You for all types of good and seek refuge with You from all types of evil.»

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمَعْتَدِينَ﴾ وَلَا تَقْسِدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا وَادْعُوهُ حَوْفًا وَقَلَمًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِمَّنِ الْمُحْسِنِينَ ﴿٥٥﴾

﴿55. Invoke your Lord *Tadarru'an* and *Khufyah*. He likes not the aggressors.﴾

﴿56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh's mercy is (ever) near unto the good-doers.﴾

Encouraging supplicating to Allāh

Allāh commands His servants to supplicate to Him, for this will ensure their welfare in this life and the Hereafter. Allāh said,

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

﴿Invoke your Lord *Tadarru'an* and *Khufyah*﴾ meaning, in humbleness and humility. Allāh said in a similar *Āyah*,

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ﴾

﴿And remember your Lord within yourself﴾ [7:205]

It is recorded in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari said, "The people raised their voices with supplications but the Messenger of Allāh ﷺ said,

«أَيُّهَا النَّاسُ ارْزِعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَحَدًا وَلَا غَايِبًا إِنَّ الَّذِي تَدْعُونَ سَمِيعٌ قَرِيبٌ»

- «O people! Take it easy on yourselves. Verily, you are not calling one who is deaf or absent, rather, the One you are calling is All-Hearer, Near (to His servants by His knowledge).»^[1]

Ibn Jarīr said that,

﴿تَضَرُّعًا﴾

﴿*Tadarru'an*﴾, means obeying Him in humility and humbleness,

﴿وَخُفْيَةً﴾

[1] *Faḥḥ Al-Bāri* 11 :191 and *Muslim* 4 :2076.

﴿and Khufyah﴾, with the humbleness in your hearts and certainty of His Oneness and Lordship not supplicating loudly to show off.^[1]

Forbidding Aggression in Supplications

It was reported that 'Aṭā' Al-Khurāsāni narrated from Ibn 'Abbās, who said about Allāh's statement,

﴿إِنَّهُ لَا يُحِبُّ الْمُتَغَبِّتِينَ﴾

﴿He likes not the aggressors﴾ "In the Du'ā' and otherwise."^[2] Abu Mijlaz commented on,

﴿إِنَّهُ لَا يُحِبُّ الْمُتَغَبِّتِينَ﴾

﴿He likes not the aggressors﴾, "Such (aggression) as asking to reach the grade of the Prophets."^[3] Imām Aḥmad narrated that Abu Ni'āmah said that 'Abdullāh bin Mughaffal heard his son supplicating, "O Allāh! I ask you for the white castle on the right side of Paradise, if I enter it." So 'Abdullāh said, "O my son! Ask Allāh for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of Allāh ﷺ saying,

«يَكُونُ قَوْمٌ يَتَعَدُّونَ فِي الدُّعَاءِ وَالطَّهْوَرِ»

«There will come some people who transgress in supplication and purification»^[4]

Ibn Mājah^[5] and Abu Dāwud^[6] recorded this Ḥadīth with a good chain that there is no harm in, and Allāh knows best.

The Prohibition of causing Mischief in the Land

Allāh said next,

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا﴾

﴿And do not do mischief on the earth, after it has been set in order﴾ [5:56].

[1] Aṭ-Ṭabari 12:485.

[2] Aṭ-Ṭabari 12:486.

[3] Aṭ-Ṭabari 12:486.

[4] Aḥmad 5:55

[5] Ibn Mājah 2:2171.

[6] Abu Dāwud 1:73.

﴿تَبٰرَكَ الَّذِي يَخْلُقُ مَا يَشَاءُ ۗ لَآ إِلٰهَ اِلَّا هُوَ ۗ سُبْحٰنَہٗ عَمَّا يُشْرِكُوْنَ ۗ﴾

۱۵۸ ﴿تَبٰرَكَ الَّذِي يَخْلُقُ مَا يَشَاءُ ۗ لَآ إِلٰهَ اِلَّا هُوَ ۗ سُبْحٰنَہٗ عَمَّا يُشْرِكُوْنَ ۗ﴾

وَالْبَدِّ الطَّيِّبِ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۗ وَالَّذِي خَبِثَ لَا يَخْرُجُ إِلَّا يَكْفَرًا ۗ كَذَلِكَ نَصْرَفُ الْأَيَّاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ فَقَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

قَالَ الْمَلَأُ مِن قَوْمِهِ إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَتَقَوَّمُ لِنَاسٍ فِي ضَلَالَةٍ ۗ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مَنَ اللَّهُ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا ۖ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَجْتَبَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾ ۗ وَإِلَّا عَادُوا لِحَاكِمِهِمْ هُوَ ذَا ۗ قَالَ يَتَقَوَّمُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرِيكَ فِي سَفَاهَةٍ ۖ وَإِنَّا لَننظُنُّكَ مِنَ الْكٰذِبِينَ ﴿٦٦﴾ قَالَ يَتَقَوَّمُ لِنَاسٍ فِي سَفَاهَةٍ ۗ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾

Allāh prohibits causing mischief on the earth, especially after it has been set in order. When the affairs are in order and then mischief occurs, it will cause maximum harm to the people; thus Allāh forbids causing mischief and ordained worshipping Him, supplicating to Him, begging Him and being humble to Him.

Allāh said,

﴿وَادْعُوهُ خَوْفًا وَطَمَعًا﴾

﴿and invoke Him with fear and hope﴾ fearing what He has of severe torment and hoping in what He has of tremendous reward.

Allāh then said,

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

﴿Surely, Allāh's mercy is (ever) near unto the good-doers﴾

meaning, His mercy is for the good-doers who obey His commands and avoid what He prohibited. Allāh said in another Āyah,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۖ فَسَأَكْتُمِبُهَا لِلَّذِينَ يَتَّقُونَ﴾

﴿And My mercy envelopes all things. That (mercy) I shall ordain for those who who have Taqwā.﴾ [7:156].

Maṭar Al-Warrāq said, "Earn Allāh's promise by obeying Him, for He ordained that His mercy is near to the good-doers." Ibn

Abi Ḥātim collected this statement.^[1]

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا بِثِقَالٍ إِنَّا فَسَقْنَاهُ لِيُنزِلَ مَنًى فَأَنزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِن كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا تَكْدًا كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَهَا ﴿٥٨﴾﴾

﴿57. And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.﴾

﴿58. The vegetation of a good land comes forth (easily) by the permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Āyāt for a people who give thanks.﴾

Among Allāh's Signs, He sends down the Rain and brings forth the Produce

After Allāh stated that He created the heavens and earth and that He is the Owner and Possessor of the affairs Who makes things subservient (for mankind), He ordained that He be invoked in *Du'ā'*, for He is able to do all things. Allāh also stated that He is the Sustainer and He resurrects the dead on the Day of Resurrection. Here, Allāh said that He sends the wind that spreads the clouds that are laden with rain. Allāh said in another Āyah,

﴿وَمِنَ آيَاتِهِ أَن يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ﴾

﴿And among His signs is this, that He sends the winds with glad tidings﴾ [30:46]. Allāh's statement,

﴿بَيْنَ يَدَيْ رَحْمَتِهِ﴾

﴿going before His mercy﴾ means, before the rain. Allāh also said;

[1] Ibn Abi Ḥātim 5:1501.

﴿وَهُوَ الَّذِي يُزِلُّ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ﴾

﴿And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is Al-Walī (the Guardian), Al-Ḥamīd (the praiseworthy)﴾ [42:28] and,

﴿فَانظُرْ إِلَى مَائِرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُنْجَى الْمُؤْمِنِينَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Look then at the results of Allāh's mercy, how He revives the earth after its death. Verily, that [is the one Who] shall indeed raise the dead, and He is able to do all things﴾ [30:50].

Allāh said next,

﴿حَتَّىٰ إِذَا أَثْقَلَ سَحَابًا ثِقَالًا﴾

﴿Till when they have carried a heavy-laden cloud﴾

when the wind carries clouds that are heavy with rain, and this is why these clouds are heavy, close to the earth, and their color is dark. Allāh's statement,

﴿سُقْنَتُهُ يُدْرِكُ مَيِّتًا﴾

﴿We drive it to a land that is dead﴾ that is, a dry land that does not have any vegetation. This Āyah is similar to another Āyah,

﴿وَمَا آيَةٌ لَهُمْ إِلَّا الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا﴾

﴿And a sign for them is the dead land. We give it life﴾ [36:33].

This is why Allāh said here,

﴿فَأَخْرَجْنَا مِنْهُ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمُؤْمِنِينَ﴾

﴿Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead.﴾

meaning, just as We bring life to dead land, We shall raise up the dead on the Day of Resurrection, after they have disintegrated. Allāh will send down rain from the sky and the rain will pour on the earth for forty days. The corpses will then be brought up in their graves, just as the seeds become grow in the ground (on receiving rain). Allāh often mentions this similarity in the Qur'ān when He gives the example of what will happen on the Day of Resurrection, and bringing life to dead land,

﴿لَمَّا كُمُتُمْ تَذَكَّرُونَ﴾

﴿so that you may remember or take heed.﴾

Allāh's statement,

﴿وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ﴾

﴿The vegetation of a good land comes forth (easily) by the permission of its Lord;﴾

meaning, the good land produces its vegetation rapidly and proficiently. Allāh said in another Āyah (about Maryam, mother of 'Īsā, peace be upon him);

﴿وَأَنْبَتَهَا نَبَاتًا حَسَنًا﴾

﴿He made her grow in a good manner.﴾ [3:37]

The Āyah continues,

﴿وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا﴾

﴿and that which is bad, brings forth nothing but with difficulty.﴾

Mujahid, and others such as As-Sibakh, etc. also said this.^[1]

Al-Bukhāri recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْعِلْمِ وَالْهُدَى كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا نَبِيَّةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَتَمَعَّ اللَّهُ بِهَا النَّاسُ فَشَرِبُوا وَسَفَوْا وَزَرَعُوا وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ قَفَّهَ فِي دِينِ اللَّهِ وَتَقَفَّهَ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلُ مَنْ لَمْ يَزِنْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُزِيلَتْ بِهِ»

«The parable of the guidance and knowledge with which Allāh has sent me is that of an abundant rain falling on a land, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. And another portion of it was hard and held the rain water; and Allāh benefited the people with it, they utilized it for drinking, making their

[1] At-Ṭabari 12:497.

animals drink from it, and for irrigation of the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion and gets benefit which Allāh sent me with, by learnign and teaching others. The last example is that of a person who does not care for it and does not accept the guidance Allāh sent me with.^[1]

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِن قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَلْطَلٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَا قَوْمِ أَلَيْسَ لِي حَسَنَةٌ وَلِكُم رُسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾ أُنزِلَ عَلَيْكُمْ رِسَالَتِي رَبي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِم مِّنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾﴾

﴿59. Indeed, We sent Nūh to his people and he said: "O my people! Worship Allāh! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!"﴾

﴿60. The leaders of his people said: "Verily, we see you in plain error."﴾

﴿61. [Nūh] said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!"﴾

﴿62. I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not."﴾

The Story of Nūh and His People

After Allāh mentioned the story of Ādam in the beginning of this Sūrah, He started mentioning the stories of the Prophets, the first then the latter of them. Allāh mentioned the story of Nūh, because he was the first Messenger Allāh sent to the people of the earth after Ādam. His name was Nūh bin Lāmak bin Matūshalakh bin Khanūkh. And Khanūkh was, as they claim, the Prophet Idrīs. And Idrīs was the first person to write letters using pen, and he was the son of Barad bin Mahlīl, bin Qanīn bin Yānish bin Shīth bin Ādam, upon them all be peace. This lineage is mentioned by Muḥammad bin Ishāq and other Imāms who document lineage.

[1] *Faḥ Al-Bāri* 1:211.

'Abdullāh bin 'Abbās and several other scholars of *Tafsīr* said that the first idol worship began when some righteous people died and their people built places of worship over their graves. They made images of them so that they could remember their righteousness and devotion, and thus, imitate them. When time passed, they made statues of them and later on worshipped these idols, naming them after the righteous people: Wadd, Suwā', Yaghūth, Ya'ūq and Nasr. After this practice became popular, Allāh sent Nūḥ as a Messenger, all thanks are due to Him. Nūḥ commanded his people to worship Allāh alone without partners, saying,

﴿يَقُولُوا اتَّبِعُوا اللَّهَ مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ إِنَّ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴿"O my people! Worship Allāh! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!"﴾

the torment of the Day of Resurrection, if you meet Allāh while associating others with Him.

﴿قَالَ الْمَلَأُ مِنْ قَوْمِهِ﴾

﴿The leaders of his people said﴾ meaning, the general public, chiefs, commanders and great ones of his people said,

﴿إِنَّا لَنَرُّكَ فِي ضَلَالٍ مُّبِينٍ﴾

﴿"Verily, we see you in plain error"﴾ because of your calling us to abandon the worship of these idols that we found our forefathers worshipping.

This, indeed, is the attitude of evil people, for they consider the righteous people to be following misguidance. Allāh said in other *Āyāt*,

﴿رَأَوْا زُرُومًا قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ ﴿٨٣﴾﴾

﴿And when they saw them, they said: "Verily, these have indeed gone astray!"﴾ [83:32] and,

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَمْسَسُوا يَوْمَ نَسْتَوِلُونَ ﴿٨٤﴾﴾
﴿مَنْ آتَاكَ قَدِيرٌ ﴿٨٥﴾﴾

﴿And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be

guided by it (this Qur'ān), they say: "This is an ancient lie!" ﴿
[46:11]

There are several other Āyāt on this subject.

﴿قَالَ يَنْفُورِ لَيْسَ بِي سَلْطَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١١﴾﴾

﴿[Nūh] said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!"﴾

meaning, there is nothing wrong with me, but I am a Messenger from the Lord of all that exists, Lord and King of all things,

﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٢﴾﴾

﴿"I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not."﴾

This is the attribute of a Messenger, that he conveys using plain, yet eloquent words, offers sincere advice and is knowledgeable about Allāh; indeed, no other people can compete with the Prophets in this regard. In his *Ṣaḥīḥ*, Muslim recorded that the Messenger of Allāh ﷺ said to his Companions on the Day of 'Arafah, when their gathering was as large as it ever was,

«أَيُّهَا النَّاسُ إِنَّكُمْ مَسْؤُولُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ؟»

«O people! You will be asked about me, so what will you say?»

They said, "We testify that you have conveyed and delivered (the Message) and offered sincere advice." So he kept raising his finger to the sky and lowering it towards them, saying,

«اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ»

«O Allāh! Bear witness, O Allāh! Bear witness.»^[1]

﴿أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَتَأْمُرُوا بِحَسَنَاتِهِمْ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ فَخُذُوا حِذْرًا فَهُمْ يَكْفُرُونَ ﴿١٣﴾﴾

﴿63. "Do you wonder that there has come to you a Reminder from your Lord through a man from among you, that he may

[1] Muslim 2 :890.

warn you, so that you may fear Allāh and that you may receive (His) mercy?"

﴿64. But they belied him, so We saved him and those along with him in the Fulk, and We drowned those who belied Our Āyāt. They were indeed a blind people.﴾

Allāh said that Nūḥ proclaimed to his people,

﴿أَوْ عَجِبْتُمْ﴾

﴿"Do you wonder..."﴾, do not wonder because of this. Surely, it is not strange that Allāh sends down revelation to a man among you as mercy, kindness and compassion for you, so that he warns you that you may avoid Allāh's torment by associating none with Him,

﴿وَمَا لَكُمْ تَرْتَمُونَ﴾

﴿"and that you may receive (His) mercy."﴾ Allāh said,

﴿كَذَّبُوا﴾

﴿But they belied him﴾ but they insisted on rejecting and opposing him, and only a few of them believed in him, as Allāh stated in another Āyah. Allāh said next,

﴿فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِ﴾

﴿So We saved him and those along with him in the Fulk﴾ the ark,

﴿وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا﴾

﴿And We drowned those who belied Our Āyāt.﴾

Allāh said in another Āyah,

﴿بِمَا خَطِبْتَنَّهُمْ أَغْرَقُوا فَأَدْخِلُوا نَارًا فَكُلُّوا مِنْهَا لَمْ يَجِدُوا لَهَا مِنْ دُونِ اللَّهِ أَنْصَارًا﴾

﴿Because of their sins they were drowned, then they were admitted into the Fire. And they found none to help them instead of Allāh.﴾ [71:25]

Allāh said,

﴿إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ﴾

﴿They were indeed a blind people.﴾ meaning, blind from the Truth, unable to recognize it or find their way to it. Here, Allāh said that He has taken revenge from His enemies and saved His

سورة النوح

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سورة النوح

أَتَيْتُكُمْ رَسُولًا مِّن رَّبِّ وَأَنَا لَكَ نَاصِحٌ أَمِينٌ ﴿٧٨﴾ أَوْ عَجِبْتَ
 أَن جَاءَكَ ذِكْرٌ مِّن رَّبِّكَ عَلَىٰ رَجُلٍ مِّنكُمْ يَسْذُرُكُمْ
 وَأَذَكُرُوا إِذْ جَعَلْنَا خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ
 فِي الْخَلْقِ بَضْطَةً فَأَذَكُرُوا ءَالَآءَ اللَّهِ لَعَلَّكُمْ تَقْلِحُونَ
 ﴿٧٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ، وَنَذَرَ مَا كَانَ
 يَعْبُدُ آبَاؤُنَا فَأَيْنَا سِوَاهُ نَآئِلِينَ كُنْتَ مِنَ الصَّادِقِينَ
 ﴿٨٠﴾ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ وَعَضْبٌ
 أَنْتَجِدُونَ نِسِي فِي سَمَاءٍ سَمِيَتْهُمَا أَثَرُ ءَابَاؤِكُمْ
 مَا نَزَّلَ اللَّهُ بِهِآ مِنْ سُلْطٰنٍ فَانظُرُوا إِنِّي مَعَكُمْ مِنَ
 الْمُنظِرِينَ ﴿٨١﴾ فَأَجْبِئْتَهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا
 وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا مِنَّا إِنَّمَا وَمَا كَانُوا مُؤْمِنِينَ
 ﴿٨٢﴾ وَإِن تَسْمُدْ أَحَاهُمْ صٰلِحًا قَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ
 مَا لَكُمْ مِن إِلٰهٍ غَيْرُهُ، فَذَجَأَ نَكْمَ بَيْتِهِ مِن
 رَّبِّكُمْ هٰذِهِ نَآفَةُ اللَّهِ لَكُمْ ءَايَةٌ فَذَرُّوهُآ تَأْكُلُ
 فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهُآ بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٨٣﴾

Messenger ﷺ and those who believed in him, while destroying their disbelieving enemies. Allāh said in a another *Āyah*,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا﴾

﴿Verily, We will indeed make victorious Our Messengers﴾ [40:51].

This is Allāh's Sunnah (way) with His servants, in this life and the Hereafter, that the good end, victory and triumph is for those who fear Him. For example, Allāh destroyed the people of Nūḥ, and saved Nūḥ and his believing followers. Ibn Wahb said that he was told that Ibn 'Abbās said that

eighty men were saved with Nūḥ in the ship, one of them was Jurhum, who spoke Arabic. Ibn Abi Ḥātim collected this statement, which was also narrated with a continuous chain of narration from Ibn 'Abbās.

﴿وَأَنَّ عَادَ لِنَارِهِمْ مُّوَدًّا قَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلٰهٍ غَيْرُهُ، أَفَلَا تَتَّقُونَ﴾ ﴿٧٨﴾ قَالَ
 الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكٰذِبِينَ ﴿٧٩﴾
 قَالَ يَتَقَوْمِ لَيْسَ بِ سَفَاهَةٍ وَلٰكِنِّي رَسُولٌ مِّن رَّبِّ الْمٰلِكِينَ ﴿٨٠﴾ أَتَيْتُكُمْ رَسُولًا مِّن رَّبِّ وَأَنَا
 لَكَ نَاصِحٌ أَمِينٌ ﴿٨١﴾ أَوْ عَجِبْتَ أَن جَاءَكَ ذِكْرٌ مِّن رَّبِّكَ عَلَىٰ رَجُلٍ مِّنكُمْ يَسْذُرُكُمْ وَأَذَكُرُوا
 إِذْ جَعَلْنَا خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً فَأَذَكُرُوا ءَالَآءَ اللَّهِ لَعَلَّكُمْ
 تَقْلِحُونَ ﴿٨٢﴾﴾

﴿65. And to 'Ad (the people, We sent) their brother Hūd. He

said: "O my people! Worship Allāh! You have no other god but Him. Will you then not have Taqwā?" ﴿

﴿66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars." ﴿

﴿67. (Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists! ﴿

﴿68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you. ﴿

﴿69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from among you to warn you? And remember that He made you successors (generations after generations) after the people of Nūh and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh so that you may be successful." ﴿

The Story of Hūd, Peace be upon Him, and the Lineage of the People of 'Ād

Allāh says, just as We sent Nūh to his people, similarly, to the 'Ād people, We sent Hūd one of their own brethren. Muḥammad bin Ishāq said that the tribe of 'Ād were the descendants of 'Ād, son of Iram, son of 'Aṣṣ, son of Sām, son of Nūh. I say, these are indeed the ancient people of 'Ād whom Allāh mentioned, the children of 'Ād, son of Iram who were living in the deserts with lofty pillars or statues. Allāh said,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِإِرَامَ ﴿٧﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾﴾

﴿Have you not seen how your Lord dealt with 'Ād (people). Of Iram like (lofty) pillars. The like of which were not created in the land? ﴿ [89:6-8]

because of their might and strength. Allāh said in another instance,

﴿فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنَّهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٦٦﴾﴾

﴿As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not

that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt! ﴿﴾ [41:15].

The Land of ‘Ād

The people of ‘Ād lived in Yemen, in the area of Aḥqāf, which means sand mounds. Muḥammad bin Ishāq narrated that Abu Aṭ-Ṭufayl ‘Āmir bin Wāthilah said that he heard ‘Ali (bin Abi Ṭālib) saying to a man from Ḥaḍramawt (in Yemen), “Have you seen a red sand mound, where there are a lot of Arāk and Lote trees in the area of so-and-so in Ḥaḍramawt? Have you seen it?” He said, “Yes, O Commander of the faithful! By Allāh, you described it as if you have seen it before.” ‘Ali said, “I have not seen it, but it was described to me.” The man asked, “What about it, O Commander of the faithful?” ‘Ali said, “There is the grave of Hūd, peace be upon him, in its vicinity.”^[1] Ibn Jarīr recorded this statement, which gives the benefit of indicating that ‘Ād used to live in Yemen, since Prophet Hūd was buried there. Prophet Hūd was among the noble men and chiefs of ‘Ād, for Allāh chose the Messengers from among the best, most honorable families and tribes. Hūd’s people were mighty and strong, but their hearts were mighty and hard, for they were among the most denying of Truth among the nations. Prophet Hūd called ‘Ād to worship Allāh alone without partners, and to obey and fear Him.

Debate between Hūd and his People

﴿قَالَ أَلَمْ آتَاكَ الْبُرْهَانُ كَثُرًا مِنْ قَوْمِهِ﴾

﴿The leaders of those who disbelieved among his people said...﴾

meaning, the general public, chiefs, masters and commanders of his people said,

﴿إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ﴾

﴿“Verily, we see you in foolishness, and verily, we think you are one of the liars”﴾

meaning, you are misguided because you call us to abandon worshipping the idols in order to worship Allāh Alone.

[1] Aṭ-Ṭabari 12:507.

Similarly, the chiefs of Quraysh wondered at the call to worship One God, saying,

﴿اجْعَلِ الْآلِهَةَ إِنهَآ وَجِدًا﴾

﴿"Has he (Muḥammad) made the gods (all) into One God?"﴾
[38:5].

﴿قَالَ يَقْوَمُ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٧٧﴾﴾

﴿(Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!"﴾

Hūd said, I am not as you claim. Rather, I brought you the Truth from Allāh, Who created everything, and He is the Lord and King of all things,

﴿أُنصِتُمْ لِرَسُولِي وَرَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٧٧﴾﴾

﴿"I convey unto you the Messages of my Lord, and I am a trustworthy adviser for you."﴾

These, indeed, are the qualities of the Prophets: conveying, sincerity and honesty,

﴿أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى نَجْدٍ مِّنكُمْ يُنذِرُكُمْ﴾

﴿"Do you wonder that there has come to you a Reminder from your Lord through a man from among you to warn you?"﴾

Prophet Hūd said, do not wonder because Allāh sent a Messenger to you from among yourselves to warn you about Allāh's Days (His torment) and meeting with Him. Rather than wondering, you should thank Allāh for this bounty.

﴿وَأَذْكُرُوا أَن جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ﴾

﴿"And remember that He made you successors (generations after generations) after the people of Nūh..."﴾

meaning, remember Allāh's favor on you in that He made you among the offspring of Nūh, because of whose supplication Allāh destroyed the people of the earth after they defied and opposed him.

﴿وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً﴾

﴿"and increased you amply in stature."﴾ making you taller than other people. Similarly, Allāh said in the description of Ṭālūt

Later on, the disbelievers of Quraysh said,

﴿رَأَوْا قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا مِنْ عِنْدِكَ فَانظُرْ عَلَيْنَا مِنْ جِبَاةٍ مِنْ
السَّمَاءِ أَوْ أَنْزِلْ عَلَيْنَا مَدَابِلَ الْهَبْلِ﴾

﴿And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

Muḥammad bin Ishāq said that the people of Hūd used to worship several idols, such as Ṣudā', Ṣamūd and Al-Habā'. This is why Hūd, peace be upon him, said to them,

﴿قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَعَذَابٌ﴾

﴿"Rijs and wrath have already fallen on you from your Lord."﴾
you deserve 'Rijs' from your Lord because of what you said. Ibn 'Abbās said that, 'Rijs', means scorn and anger.^[1]

﴿أَتُجَادِلُونِي فِي أَسْمَاءٍ سَبَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ﴾

﴿"Dispute you with me over names which you have named - you and your fathers?"﴾ [7:71].

Hūd said, do you dispute with me over these idols that you and your fathers made gods, even though they do not bring harm or benefit; did Allāh give you authority or proof allowing you to worship them? Hūd further said,

﴿مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانظُرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ﴾

﴿"with no authority from Allāh? Then wait, I am with you among those who wait."﴾

this is a threat and warning from the Messenger to his people.

The End of 'Ād

So Allāh said;

﴿فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَتِنَا وَنَطَمَنَّا بِإِلَهِ الَّذِينَ كَفَرُوا بِعَاقِبَتِنَا وَمَا كَانُوا
مُؤْمِنِينَ﴾

﴿So We saved him and those who were with him out of mercy

[1] Aṭ-Ṭabari 12:522.

from Us, and We severed the roots of those who belied Our Āyāt; and they were not believers. ﴿

Allāh mentioned several times in the Qur'ān, the way the people of 'Ād were destroyed stating that He sent a barren wind that destroyed everything it passed by. Allāh said in another Āyah,

﴿وَأَمَّا عَادٌ فَأَفْضِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦٧﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا ﴿٦٨﴾ فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازٌ مُخْلِجَةٌ خَاوِيَةٌ ﴿٦٩﴾ فَهَلْ رَزَىٰ لَكُمْ مِنَ بَاقِيَتِهِمْ ﴿٧٠﴾﴾

﴿And as for 'Ād, they were destroyed by a furious violent wind! They were subjected to it for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! Do you see any remnants of them?﴾ [69:6-8]

When 'Ād rebelled and transgressed, Allāh destroyed them with a strong wind that carried them, one by one, up in the air and brought each one of them down on his head, thus smashing his head and severing it from its body. This is why Allāh said,

﴿كَأَنَّهُمْ أُعْجَازٌ مُخْلِجَةٌ خَاوِيَةٌ﴾

﴿as if they were hollow trunks of date palms!﴾ [69:7]

Muḥammad bin Ishāq said that 'Ād used to live in Yemen between Oman and Ḥaḍramawt. They also spread throughout the land and defeated various peoples, because of the strength that Allāh gave them. They used to worship idols instead of Allāh, and Allāh sent to them Prophet Hūd, peace be upon him. He was from their most common lineage and was the best among them in status. Hūd commanded them to worship Allāh Alone and associate none with him. He also ordered them to stop committing injustice against the people. But they rejected him and ignored his call. They said, 'Who is stronger than us?' Some of them, however, followed Hūd, although they were few and had to conceal their faith. When 'Ād defied the command of Allāh, rejected His Prophet, committed mischief in the earth, became arrogant and built high palaces on every high place - without real benefit to them - Hūd spoke to them, saying,

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ مَائِدَةً تَمَازُونَ بِهَا ۖ وَتَتَّخِذُونَ مَسَاجِدَ لِعَالِمِكُمْ تَمَدِّدُونَ ﴿١٢٨﴾ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ
جَبَارِينَ ﴿١٢٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَهُ﴾

﴿“Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves palaces (fine buildings) as if you will live therein forever. And when you seize (somebody), seize you (him) as tyrants? Have Taqwā of Allāh, and obey me.”﴾ [26:128-131]

However,

﴿قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِينَ آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ
بِمُؤْمِنِينَ ﴿٥٢﴾ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ﴾

﴿They said: “O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil.”﴾

meaning, madness,

﴿قَالَ إِنْ أَنشدَ اللَّهُ وَآشهدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٣﴾ مِنْ دُونِهِ فَكَيْدُونِي جِيماً ثُمَّ لَا
نُظَرُونَ ﴿٥٤﴾ إِنْ تَوَكَّلْتَ عَلَى اللَّهِ رَبِّي وَرَبِّكَ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِأَصْبِنِهَا إِنْ رَوَى عَلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٥٥﴾﴾

﴿He said: “I call Allāh to witness, and bear you witness that I am free from that which you associate with Him. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).”﴾ [11:53-56].”^[1]

Story of the Emissary of ‘Ad

Imām Aḥmad recorded that Al-Ḥārith Al-Bakri said: “I went to the Messenger of Allāh ﷺ to complain to him about Al-‘Alā bin Al-Ḥaḍrami. When I passed by the area of Ar-Rabdhah, I found an old woman from Bani Tamīm who was alone in that area. She said to me, “O servant of Allāh! I need to reach the Messenger of Allāh ﷺ to ask him for some of my needs, will you

[1] Aṭ-Ṭabari 12:507.

take me to him?" So I took her along with me to Al-Madinah and found the *Masjid* full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allāh ﷺ. I asked, "What is the matter with the people?" They said, "The Prophet ﷺ intends to send 'Amr bin Al-Āṣ (on a military expedition) somewhere." So I sat down. When the Prophet ﷺ went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, "Was there a dispute between you and Bani Tamīm?" I said, "Yes. And we had been victorious over them. I passed by an old woman from Bani Tamīm, who was alone, and she asked me to bring her to you, and she is at the door". So he allowed her in and I said, "O Allāh's Messenger! What if you make a barrier between us and (the tribe of) Bani Tamīm, such as Ad-Dahnā' (Desert)?" The old woman became angry and opposed me. So I said, "My example is the example of a sheep that carried its own destruction. I carried this woman and did not know that she was an opponent. I seek refuge with Allāh and His Messenger that I become like the emissary of 'Ād.' So the Prophet ﷺ asked me about the emissary of 'Ād, having better knowledge in it, but he liked to hear the story again. I said, "Once, 'Ād suffered from a famine and they sent an emissary [to get relief], whose name was Qayl. Qayl passed by Mu'āwiyah bin Bakr and stayed with him for a month. Mu'āwiyah supplied him with alcoholic drinks, and two female singers were singing for him. When a month ended, Qayl went to the mountains of Muhrah and said, 'O Allāh! You know that I did not come here to cure an ill person or to ransom a prisoner. O Allāh! Give 'Ād water as You used to.' So black clouds came and he was called, 'Choose which one of them you wish (to go to 'Ād)!' So he pointed to one of the black clouds and he heard someone proclaiming from it, 'Take it, as ashes that will leave none in 'Ād.' And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them." Abu Wā'il said, "That is true. When a man or a woman would send an emissary, they would tell him, 'Do not be like the emissary of 'Ād (bringing disaster and utter destruction to them instead of relief).'" Imām Aḥmad collected this story in the *Musnad*.^[1] At-

[1] Aḥmad 3:482.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

١٦٠

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ شُهُولِهَا قُصُورًا وَتَنْجُونَ الْجِبَالَ يَبُوتًا فَآذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٦﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتَضَعُّوا لِمَنْ ءَامَنَ مِنْهُمْ أَنْ تَلْمِزُوهُمْ أَنْ سَلِطْنَا عَلَيْهِمْ مِنْ رَبِّهِمْ قُلُوبًا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ كَافِرُونَ ﴿٧٨﴾ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّحْ أَمْرَنَا بِمَا نَعِدْنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٩﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينًا ﴿٨٠﴾ فَنُوحِيَ إِلَيْهِمْ أَنَّهُمْ لَقُوا اللَّهَ لَقَدْ أَبْغَضَكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تَحِبُّونَ النَّصِيحَ ﴿٨١﴾ وَلَوْ طَآ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَنَاحَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٢﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ الْإِنْسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٣﴾

Tirmidhi^[1] recorded similar wording for it, as did An-Nasā'ī^[2] and Ibn Mājah.^[3]

هُوَ إِلَٰهٌ مُّشْرِكٌ فَكُلُوا مِنْهُمَا مَا لَكُمْ مِنْهُ يَوْمَ ذِكْرِهِمْ فَسَاءَ مَا كَانُوا يَكْفُرُونَ ﴿٧٦﴾ وَإِذْ جَعَلْنَا الْبَنِيَّاءَ مِنْكُمْ آيَةً فَذَرَوْهَا تَاكُلُ فِي أَرْضِ اللَّهِ وَلَا تَسْمَعُوا لِهَيْبَةِ اللَّهِ فَإِذَا تَوَلَّوْا كَانُوا مِنْكُمْ كَرِهُونَ وَأَذْكُرُوا إِذْ جَعَلْنَا خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ شُهُولِهَا قُصُورًا وَتَنْجُونَ الْجِبَالَ يَبُوتًا فَآذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٧﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتَضَعُّوا لِمَنْ ءَامَنَ مِنْهُمْ أَنْ تَلْمِزُوهُمْ أَنْ سَلِطْنَا عَلَيْهِمْ مِنْ رَبِّهِمْ قُلُوبًا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٨﴾ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّحْ أَمْرَنَا بِمَا نَعِدْنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٩﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينًا ﴿٨٠﴾ فَنُوحِيَ إِلَيْهِمْ أَنَّهُمْ لَقُوا اللَّهَ لَقَدْ أَبْغَضَكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تَحِبُّونَ النَّصِيحَ ﴿٨١﴾ وَلَوْ طَآ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَنَاحَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٢﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ الْإِنْسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٣﴾

أَنْتُمْ لَقُوا اللَّهَ لَقَدْ أَبْغَضَكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تَحِبُّونَ النَّصِيحَ ﴿٨١﴾ وَلَوْ طَآ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَنَاحَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٢﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ الْإِنْسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٣﴾

﴿73. And to Thamūd (people, We sent) their brother Šāliḥ. He said: "O my people! Worship Allāh! You have no other god but Him. Indeed there has come to you a clear sign from your Lord. This she-camel of Allāh is a sign unto you; so you leave her to

[1] Tuḥfat Al-Aḥwadhī 9:161.

[2] Al-Kubrā 5:181.

[3] Ibn Mājah 2:941.

graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you.﴾

﴿74. And remember when He made you successors (generations) after 'Ād and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth.﴾

﴿75. The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."﴾

﴿76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."﴾

﴿77. So they killed the she-camel and insolently defied the commandment of their Lord, and said: "O Ṣāliḥ! Bring about your threats if you are indeed one of the Messengers (of Allāh)."﴾

﴿78. So the earthquake seized them, and they lay (dead), prostrate in their homes.﴾

Thamūd: Their Land and Their Lineage

Scholars of *Tafsīr* and genealogy say that (the tribe of Thamūd descended from) Thamūd bin 'Āthir bin Iram bin Sām bin Nūḥ, and he is brother of Jadīs son of 'Āthir, similarly the tribe of Ṭasm, and they were from the ancient Arabs, *Al-'Aribah*,^[1] before the time of Ibrāhīm, Thamūd came after 'Ād. They dwelled between the area of the Ḥijāz (Western Arabia) and Ash-Shām (Greater Syria). The Messenger of Allāh ﷺ passed by the area and ruins of Thamūd when he went to Tabūk (in northern Arabia) during the ninth year of Hijrah.

Imām Aḥmad recorded that Ibn 'Umar said, "When the Messenger of Allāh ﷺ went to the area of Al-Ḥijr in Tabūk with the people, he camped near the homes of Thamūd, in Al-Ḥijr and the people brought water from the wells that Thamūd used

[1] As opposed to *Al-Musta'ribah*, such as the descendants of Prophet Ismā'īl, son of Ibrāhīm.

before. They used that water to make dough and placed the pots (on fire) for cooking. However, the Prophet ﷺ commanded them to spill the contents of the pots and to give the dough to their camels. He then marched forth with them from that area to another area, near the well that the camel (as will follow) used to drink from. He forbade the Companions from entering the area where people were tormented, saying,

﴿إِنِّي أَخْشَى أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ فَلَا تَدْخُلُوا عَلَيْهِمْ﴾

«I fear that what befell them might befall you as well. Therefore, do not enter on them.»^[1]

Aḥmad narrated that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said while in the Ḥijr area,

﴿لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ﴾

«Do not enter on these who were tormented, unless you do so while crying. If you are not crying, then do not enter on them, so that what befell them does not befall you, as well.»^[2]

The basis of this Ḥadīth is mentioned in Two Ṣaḥīḥs.^[3]

The Story of Prophet Ṣāliḥ and Thamūd

Allāh said,

﴿وَإِلَى ثَمُودَ﴾

﴿And to Thamūd﴾, meaning, to the tribe of Thamūd, We sent their brother Ṣāliḥ,

﴿قَالَ يَتْلُو آيَاتِ اللَّهِ مَا لَكُم مِّنْ آلَهِ غَيْرِهِ﴾

﴿He said: “O my people! Worship Allāh! You have no other god but Him.”﴾

All Allāh’s Messengers called to the worship of Allāh alone without partners. Allāh said in other Āyāt,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

[1] Aḥmad 2:117.

[2] Aḥmad 2:74.

[3] *Fath Al-Bārī* 6:436 and *Muslim* 4:2286.

﴿And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me."﴾ [21:25] and,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوعَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt (all false deities)"﴾ [16:36].

Thamūd asked that a Camel appear from a Stone, and it did

Prophet Ṣāliḥ said,

﴿قَدْ جَاءَكُمْ بَشِيرَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ﴾

﴿"Indeed there has come to you a clear sign from your Lord. This she-camel of Allāh is a sign unto you;"﴾

meaning, a miracle has come to you from Allāh testifying to the truth of what I came to you with.

Ṣāliḥ's people asked him to produce a miracle and suggested a certain solid rock that they chose, which stood lonely in the area of Ḥijr, and which was called Al-Kātibah. They asked him to bring a pregnant camel out of that stone. Ṣāliḥ took their covenant and promises that if Allāh answers their challenge, they would believe and follow him. When they gave him their oaths and promises to that, Ṣāliḥ started praying and invoked Allāh (to produce that miracle). All of a sudden, the stone moved and broke apart, producing a she-camel with thick wool. It was pregnant and its fetus was visibly moving in its belly, exactly as Ṣāliḥ's people asked. This is when their chief, Jundu' bin 'Amr, and several who followed him believed. The rest of the noblemen of Thamūd wanted to believe as well, but Dhu'āb bin 'Amr bin Labīd, Al-Ḥabbāb, who tended their idols, and Rabbāb bin Ṣum'ar bin Jilhis stopped them. One of the cousins of Jundu' bin 'Amr, whose name was Shihāb bin Khalīfah bin Mikhlāt bin Labīd bin Jawwās, was one of the leaders of Thamūd, and he also wanted to accept the message. However, the chiefs whom we mentioned prevented him, and he conceded to their promptings.

The camel remained in Thamūd, as well as, its offspring

after she delivered it before them. The camel used to drink from its well on one day and leave the well for Thamūd the next day. They also used to drink its milk, for on the days she drank water, they used to milk her and fill their containers from its milk. Allāh said in other Āyāt,

﴿وَيُنَبِّئُهُمُ أَنَّ الْمَاءَ فِيسْمَ يَتِيمٍ كُلِّ يَتِيمٍ مُخْتَصِرٍ ﴿١٨﴾﴾

﴿And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns)﴾ [54:28] and,

﴿هَذِهِ نَاقَةٌ لِمَا يُزَيَّرُ وَلَكِنَّ يَتِيمَ يَوْمٍ تَعْلَمُونَ﴾

﴿Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known﴾ [26:155]

The camel used to graze in some of their valleys, going through a pass and coming out through another pass. She did that so as to be able to move easily, because she used to drink a lot of water. She was a tremendous animal that had a strikingly beautiful appearance. When she used to pass by their cattle, the cattle would be afraid of her. When this matter continued for a long time and Thamūd's rejection of Ṣāliḥ became intense, they intended to kill her so that they could take the water for themselves every day. It was said that all of them (the disbelievers of Thamūd) conspired to kill the camel. Qatādah said that he was told that, "The designated killer of the camel approached them all, including women in their rooms and children, and found out that all of them agreed to kill her."^[1] This fact is apparent from the wording of the Āyāt,

﴿فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا ﴿١٤﴾﴾

﴿Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction!﴾ [91:14], and,

﴿وَمَا آتَيْنَا مُؤَدَّ الْأَنْقَاةِ مُبِيرَةً فَظَلَمُوا بِهَا﴾

﴿And We sent the she-camel to Thamūd as a clear sign, but they did her wrong.﴾ [17:59]

[1] At-Ṭabari 12:537.

Allāh said here,

﴿فَمَقَرُوا النَّاقَةَ﴾

﴿So they killed the she-camel﴾

Therefore, these Āyāt stated that the entire tribe shared in agreeing to this crime, and Allāh knows best.

Thamūd kills the She-Camel

Imām Abu Ja'far Ibn Jarīr and other scholars of *Tafsīr* said that the reason behind killing the camel was that a disbelieving old woman among them named Umm Ghanm 'Unayzah, the daughter of Ghanm bin Mijlaz, had the severest enmity among Thamūd towards Ṣāliḥ, peace be upon him. She had beautiful daughters and she was wealthy, and Dhu'āb bin 'Amr, one of the leaders of Thamūd, was her husband.

There was another noblewoman whose name was Ṣadūf bint Al-Muḥayyā bin Dahr bin Al-Muḥayyā, who was of noble family, wealthy and beautiful. She was married to a Muslim man from Thamūd, but she left him. These two women offered a prize for those who swore to them that they would kill the camel. Once, Ṣadūf summoned a man called Al-Ḥabbāb and offered herself to him if he would kill the camel, but he refused. So she called a cousin of hers whose name was Muṣaddi' bin Mihraj bin Al-Muḥayyā, and he agreed. As for 'Unayzah bint Ghanm, she called Qudār bin Sālif bin Jundu', a short person with red-blue skin, a bastard, according to them. Qudār was not the son of his claimed father, Sālif, but the son of another man called, Ṣuhyād. However, he was born on Sālif's bed (and thus named after him). 'Unayzah said to Qudār, "I will give you any of my daughters you wish, if you kill the camel." Qudār bin Sālif and Musaddi' bin Mihraj went along and recruited several mischievous persons from Thamūd to kill the camel. Seven more from Thamūd agreed, and the group became nine, as Allāh described, when He said,

﴿وَكَاكَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ﴾

﴿And there were in the city nine men, who made mischief in the land, and would not reform.﴾

These nine men were chiefs of their people, and they lured the entire tribe into agreeing to kill the camel. So they waited

until the camel left the water well, where Qudār waited beside a rock on its path, while Musaddi' waited at another rock. When the camel passed by Musaddi' he shot an arrow at her and the arrow pierced her leg. At that time, 'Unayzah came out and ordered her daughter, who was among the most beautiful women, to uncover her face for Qudār, encouraging Qudār to swing his sword, hitting the camel on her knee. So she fell to the ground and screamed once to warn her offspring. Qudār stabbed her in her neck and slaughtered her. Her offspring went up a high rock and screamed.^[1] 'Abdur-Razzāq recorded from Ma'mar that someone reported from Al-Ḥasan Al-Baṣari that the offspring said, "O my Lord! Where is my mother?" It was said that her offspring screamed thrice and entered a rock and vanished in it, or, they followed it and killed it together with its mother.^[2] Allāh knows best. When they finished the camel off and the news reached Prophet Ṣāliḥ, he came to them while they were gathered. When he saw the camel, he cried and proclaimed,

﴿تَسَمَّوْا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ﴾

﴿"Enjoy yourselves in your homes for three days."﴾ [11:65]

The Wicked Ones Plot to Kill Prophet Ṣāliḥ, But the Torment descended on Them

The nine wicked persons killed the camel on a Wednesday, and that night, they conspired to kill Ṣāliḥ. They said, "If he is truthful, we should finish him before we are finished. If he is a liar, we will make him follow his camel."

﴿قَالُوا تَقَامِسُوا بِاللَّهِ لَنُبَيِّنَنَّ وَأَهْلَهُ ثُمَّ لَنَنصُرَنَّ لِوَلِيِّهِ. مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَفَصِيدُونَ ﴿١٠٠﴾ وَمَكْرُؤًا مَكْرًا وَمَكْرًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿١٠١﴾﴾

﴿They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'" So they plotted a plot, and We planned a plan, while

[1] Aṭ-Ṭabari 12:531.

[2] 'Abdur-Razzāq 2:231.

they perceived not. ﴿ [27:49-50]

When they conspired to kill Ṣāliḥ and gathered at night to carry out their plot, Allāh, to Whom belongs all might and Who protects His Messengers, rained down stones that smashed the heads of these nine people before the rest of the tribe. On Thursday, the first of the three days of respite, the people woke up and their faces were pale (yellow), just as Prophet Ṣāliḥ had promised them. On the second day of respite, Friday, they woke up and found their faces had turned red. On the third day of the respite, Saturday, they woke up with their faces black. On Sunday, they wore the fragrance of Ḥanūṭ [the perfume for enshrouding the dead before burial] and awaited Allāh's torment and revenge, we seek refuge with Allāh from it. They did not know what will be done to them or how and from where the torment would come. When the sun rose, the *Sayḥah* (loud cry) came from the sky and a severe tremor overtook them from below; the souls were captured and the bodies became lifeless, all in an hour.

﴿فَأَصْحَوْا فِي دَارِهِمْ جَنِينًا﴾

﴿And they lay (dead), prostrate in their homes.﴾

They became dead and lifeless and none among them, whether young, old, male or female, escaped the torment.^[1]

The scholars of *Tafsir* said that none from the offspring of Thamūd remained, except Prophet Ṣāliḥ and those who believed in him. A disbelieving man called Abu Righāl was in the Sacred Area at the time and the torment that befell his people did not touch him. When he went out of the Sacred Area one day, a stone fell from the sky and killed him. 'Abdur-Razzāq narrated that Ma'mar said that Ismā'īl bin Umayyah said that the Prophet ﷺ passed by the gravesite of Abu Righāl and asked the Companions if they knew whose grave it was. They said, "Allāh and His Messenger know better." He said,

«أَتَذَرُونَ مَنْ هَذَا؟» قالوا الله ورسوله أعلم، قال «هَذَا قَبْرُ أَبِي رِغَالٍ رَجُلٍ مِنْ ثَمُودَ
كَانَ فِي حَرَمِ اللَّهِ فَصَنَعَهُ حَرَمُ اللَّهِ عَذَابَ اللَّهِ، فَلَمَّا خَرَجَ أَصَابَهُ مَا أَصَابَ قَوْمَهُ فَذَفِنَ
هَاهُنَا وَذَفِنَ مَعَهُ غُضُنٌ مِنْ ذَهَبٍ، فَنَزَلَ الْقَوْمُ فَاثْبَتَرُوهُ بِأَشْيَانِهِمْ فَبَحَثُوا عَنْهُ

^[1] Aṭ-Ṭabari 12:534.

فَأَسْتَخْرَجُوا الْعُضْرَةَ

«This is the grave of Abu Righāl, a man from Thamūd. He was in the Sacred Area of Allāh and this fact saved him from receiving Allāh's torment. When he went out of the Sacred Area, what befell his people also befell him. He was buried here along with a branch made from gold.»

So the people used their swords and looked for the golden branch and found it. ^[1] 'Abdur-Razzāq narrated that Ma'mar said that Az-Zuhri said that Abu Righāl is the father of the tribe of Thaḳīf. ^[2]

﴿تَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ
التَّصْوِيعَ﴾

﴿79. Then he [Ṣāliḥ] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good advisers."﴾

These are the words of admonishment that Ṣāliḥ conveyed to his people after Allāh destroyed them for defying Him, rebelling against Him, refusing to accept the truth, avoiding guidance, and preferring misguidance instead. Ṣāliḥ said these words of admonishment and criticism to them after they perished, and they heard him (as a miracle for Prophet Ṣāliḥ from Allāh). Similarly, it is recorded in the Two Ṣaḥīḥs that after the Messenger of Allāh ﷺ defeated the disbelievers in the battle of Badr, he remained in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of Badr (where the corpses of the disbelievers were thrown) and said,

«يَا أَبَا جَهْلٍ بِنَ هِشَامٍ يَا عُتْبَةَ بِنَ رَبِيعَةَ يَا شَيْبَةَ بِنَ رَبِيعَةَ وَيَا فُلَانَ بِنَ فُلَانٍ هَلْ
وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»

«O Abu Jahl bin Hishām! O 'Utbah bin Rabī'ah! O Shaybah bin Rabī'ah! Did you find what your Lord has promised you (of torment) to be true, for I found what my Lord promised me (of

[1] 'Abdur-Razzāq 2:232.

[2] 'Abdur-Razzāq 2:232.

victory) to be true.»

'Umar said to him, "O Allāh's Messenger! Why do you speak to a people who have rotted?" He ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنْ لَا يُجِيبُونَ»

«By He in Whose Hand is my soul! You do not hear what I am saying better than they, but they cannot reply.»^[1]

Similarly, Prophet Ṣāliḥ, peace be upon him, said to his people,

﴿لَقَدْ أَلَيْنَاكُمْ رِسَالَةَ رَبِّي وَصَحْتُ لَكُمْ﴾

«"I have indeed conveyed to you the Message of my Lord, and have given you good advice,"»

but you did not benefit from it because you do not like the Truth and do not follow those who give you sincere advice,

﴿وَلَكِنْ لَا يُحِبُّونَ التَّصْحِيحَ﴾

«"but you like not good advisers."»

﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفِتْنَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ الْنِسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾﴾

﴿80. And (remember) Lūṭ, when he said to his people: "Do you commit lewdness such as none preceding you has committed in all of the nations?﴾

﴿81. "Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds."﴾

The Story of Prophet Lūṭ, upon Him be Peace, and His People

Allāh said, We sent,

﴿وَر﴾

﴿And﴾

﴿لُوطًا إِذْ قَالَ لِقَوْمِهِ﴾

^[1] Fath Al-Bāri 7:351 and Muslim 4:2204.

﴿Lūṭ, when he said to his people..﴾ Lūṭ (Lot) is the son of Hārān the son of Āzar (Terah), and he was the nephew of Ibrāhīm, peace be upon them both. Lūṭ had believed in Ibrāhīm and migrated with him to the Shām area. Allāh then sent Lūṭ to the people of Sadūm (Sodom) and the surrounding villages, to call them to Allāh, enjoin righteousness and forbid them from their evil practices, their sin, and wickedness. In this area, they did things that none of the children of Ādam or any other creatures ever did before them. They used to have sexual intercourse with males instead of females. This evil practice was not known among the Children of Ādam before, nor did it even cross their minds, so they were unfamiliar with it before the people of Sodom invented it, may Allāh's curse be on them.

'Amr bin Dīnār commented on;

﴿مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ﴾

﴿"...as none preceding you has committed in all of the nations."﴾

"Never before the people of Lūṭ did a male have sex with another male."^[1]

This is why Lūṭ said to them,

﴿أَتَأْتُونَ الذَّكَرَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَأَنْتُمْ أَكْثَرُ الظَّالِمِينَ ﴿٨١﴾﴾
 ﴿مِنْ دُونِ الْنِسَاءِ﴾

﴿"Do you commit lewdness such as none preceding you has committed in all of the nations? Verily, you practice your lusts on men instead of women."﴾

meaning, you left women whom Allāh created for you and instead had sex with men? Indeed, this behavior is evil and ignorant because you have placed things in their improper places. Lūṭ, peace be upon him, said to them:

﴿هَؤُلَاءِ بَنَاتٌ لَكُمْ فَانكِحُوهُنَّ﴾

﴿"these (the girls of the nation) are my daughters (to marry lawfully), if you must act (so).">﴾ [15:71]

So he reminded them of their women, and they replied that they do not desire women!

[1] Aṭ-Ṭabari 12:548.

سورة الاحزاب ١٦١

وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَبْغُونَ ﴿٨٦﴾ فَأَجْبَيْتَهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرَكَيْفَ كَانَتْ عَقِيبَةُ الْمُجْرِمِينَ ﴿٨٨﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَ تَكْثُفًا مِنْ رَبِّكُمْ فَارْجُوا الْكَيْلَ وَالْوِيزَانَ وَلَا تَبْخَسُوا النَّكَاسَ أَشْيَاءَهُمْ وَلَا تَقْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٩﴾ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثُرْتُمْ وَأَنْظُرُوا كَيْفَ كَانَتْ عَقِيبَةُ الْمُفْسِدِينَ ﴿٩٠﴾ وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٩١﴾

﴿قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكُمْ مِنْ حَقِّ رَبِّكُمْ لَعَلَّكُمْ مَا تُرِيدُونَ﴾ ﴿٨٦﴾

﴿They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"﴾ [11:79]

meaning, you know that we have no desire for women and you know what we desire with your guests.^[1]

﴿وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَبْغُونَ﴾ ﴿٨٦﴾

﴿82. And the answer of his people was only that they said: "Drive them out of your town, these

are indeed men who want to be pure (from sins)!"﴾

So they answered Prophet Lūṭ by trying to expel and banish him from their village, along with those who believed with him. Allāh indeed removed Prophet Lūṭ safely from among them, and He destroyed them in their land in disgrace and humiliation. They said (about Lūṭ and the believers):

﴿إِنَّهُمْ أَنَاسٌ يَبْغُونَ﴾

﴿"These are indeed men who want to be pure (from sins)!"﴾

Qatādah commented, "They shamed them (Lūṭ and the

[1] This refers to the angels who came in the shape of men to destroy them.

believers) with what is not a shame at all.”^[1] Mujāhid commented, “(Lūṭ’s people said about Lūṭ and the believers,) They are a people who want to be pure from men’s anuses and women’s anuses!”^[2] Similar was narrated from Ibn ‘Abbās.^[3]

﴿فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَنْظَرْنَا عَلَيْهِمْ مَطَرًا مُنْقَطِرًا
كَيْفَ كَانَتْ عَذَابَةُ الْمُجْرِمِينَ ﴿٨٤﴾﴾

﴿83. Then We saved him and his family, except his wife; she was of the Ghābirīn (those who lagged behind).﴾

﴿84. And We rained down on them a rain (of stones). Then see what was the end of the criminals.﴾

Allāh says, We saved Lūṭ and his family, for only his household believed in him. Allāh said in another Āyah,

﴿فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾ فَمَا بَعَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٥﴾﴾

﴿So We brought out from therein the believers. But We found not there any household of the Muslims except one [of Lūṭ and his daughters]﴾ [51:35-36].

Only his wife (from his family) did not believe, remaining on the religion of her people. She used to conspire with them against Lūṭ and inform them of who came to visit him, using certain signals that they agreed on. This is why when Lūṭ was commanded to leave by night with his family, he was ordered not to inform his wife or take her with him. Some said that she followed them, and when the torment struck her people, she looked back and suffered the same punishment as them. However, it appears that she did not leave the town and that Lūṭ did not tell her that they would depart. So she remained with her people, as apparent from Allāh’s statement,

﴿إِلاَّ امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ﴾

﴿except his wife; she was of the Ghābirīn﴾

meaning, of those who remained, or they say: of those who were destroyed, and this is the more obvious explanation.

[1] Aṭ-Ṭabari 12:550.

[2] Aṭ-Ṭabari 12:550.

[3] Aṭ-Ṭabari 12:550.

Allāh's statement,

﴿رَأْمَطْرُنَا عَلَيْهِمْ مَطْرًا﴾

﴿And We rained down on them a rain﴾ is explained by His other statement,

﴿رَأْمَطْرُنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مُنْضُورٍ ﴿٨٦﴾ مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ ﴿٨٧﴾﴾

﴿And rained on them stones of baked clay, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the wrongdoers.﴾ [11:82-83].

Allāh said here,

﴿فَانظُرْ كَيْفَ كَانَتْ عَذَابَةُ الْمُجْرِمِينَ﴾

﴿Then see what was the end of the criminals.﴾

This Āyah means: 'See, O Muḥammad, the end of those who dared to disobey Allāh and reject His Messengers.'

Imām Aḥmad, Abu Dāwud, At-Tirmidhi, Ibn Mājah, all recorded a Ḥadīth [from] Ibn 'Abbās who said that Allāh's Messenger ﷺ said;

«مَنْ وَجَدْتُمُوهُ يَفْعَلُ عَمَلِ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

«Whoever is found doing the act of the people of Lūṭ, then kill them; the doer and the one it is done to.»^[1]

﴿وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْيَمَانَ وَلَا تَبْخَسُوا الْكَيْسَ أَنْتِبَاءَهُمْ وَلَا تَقْسُوا فِي الْأَرْضِ بَعْدَ إِسْلَامِهَا ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾﴾

﴿85. And to (the people of) Madyan, (We sent) their brother Shu'ayb. He said: "O my people! Worship Allāh! You have no other God but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if

[1] Aḥmad 1:300, At-Tirmidhi 1456, Abu Dāwud 4462, and Ibn Mājah 2561.

you are believers. ﴿

Story of Shu'ayb, upon him be Peace, and the Land of Madyan

Muḥammad bin Ishāq said, "They (the people of Madyan) are the descendents of Madyan, son of Midyān, son of Ibrāhīm. Shu'ayb was the son of Mikāl bin Yashjur. And in the Syrian language, his name was Yathrūn (Jethro)".^[1] I (Ibn Kathir) say, Madyan was the name of the tribe and also a city that is close to Ma'ān on route to the Ḥijāz (from Ash-Shām). Allāh said in another Āyah,

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ﴾

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

They are also the people of Al-Aykah (the Woods), as we will mention later on, Allāh willing, and our trust is in Him.

﴿قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرِهِ﴾

﴿He said: "O my people! Worship Allāh! You have no other God but Him"﴾

and this is the call of all Messengers,

﴿قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ﴾

﴿"Verily, a clear proof (sign) from your Lord has come unto you;"﴾

meaning, 'Allāh has presented the proof and evidences of the truth of what I brought you.' He then advised them and commanded them to give full measure and full weight and not to wrong men in their dealings, meaning, to refrain from cheating people in buying and selling. They used to treacherously avoid giving full weight and measure. Allāh said in other Āyāt,

﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾

﴿Woe to Al-Muṭaffifīn (those who give less in measure and weight)...﴾ [83:1]

^[1] Aṭ-Ṭabari 12:554.

until He said,

﴿رَبِّ الْعَالَمِينَ﴾

﴿before the Lord of all that exists?﴾ [83:6]. These Āyāt contain a stern warning and sure promise that we ask Allāh to save us from. Shu‘ayb was called ‘Speaker of the Prophets’, because of his eloquent words and eloquent advice, and Allāh stated that Shu‘ayb said:

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَأَذْكَرًّا إِذْ كُنْتُمْ قَلِيلًا نَكَّرْكُمْ وَأَنْظَرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾﴾

﴿86. “And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the mischief-makers.”﴾

﴿87. “And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allāh judges between us, and He is the best of judges.”﴾

Prophet Shu‘ayb forbade his people from setting up blockades on the roads, saying,

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ﴾

﴿“And sit not on every road, threatening,”﴾ threatening people with death if they do not give up their money, as they were bandits, according to As-Suddi.^[1] Ibn ‘Abbās, Mujāhid and several others commented:

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ﴾

﴿“And sit not on every road, threatening.”﴾ the believers who come to Shu‘ayb to follow him.”^[2] The first meaning is better, because Prophet Shu‘ayb first said to them,

[1] Aṭ-Ṭabari 12:557.

[2] Aṭ-Ṭabari 12:557.

﴿بِكُلِّ صِرَاطٍ﴾

﴿“on every road...”﴾ He then mentioned the second meaning,

﴿وَصُدُّوا عَنْ سَبِيلِ اللَّهِ مَنِ آمَنَ بِهِ. وَتَّبِعُونَهَا عِوَجًا﴾

﴿“and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked.”﴾

meaning, you seek to make the path of Allāh crooked and deviated,

﴿وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَرَّمْنَاكُمْ﴾

﴿“And remember when you were but few, and He multiplied you.”﴾

meaning, you were weak because you were few. But you later on became mighty because of your large numbers. Therefore, remember Allāh's favor.

﴿وَانظُرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ﴾

﴿“And see what was the end of the mischief-makers.”﴾

from the previous nations and earlier generations. See the torment and punishment they suffered, because they disobeyed Allāh and rejected His Messengers. Shu'ayb continued;

﴿وَأِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ. وَطَائِفَةٌ لَمْ يُؤْمِنُوا﴾

﴿“And if there is a party of you who believes in that with which I have been sent and a party who does not believe,”﴾

that is, if you divided concerning me,

﴿فَأَصْبِرُوا﴾

﴿“so be patient”﴾ that is, then wait and see,

﴿حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا﴾

﴿“until Allāh judges between us,”﴾, and you,

﴿وَهُوَ خَيْرُ الْحَاكِمِينَ﴾

﴿“and He is the best of judges.”﴾

Surely, Allāh will award the best end to those who fear and obey Him and He will destroy the disbelievers.

﴿۸۸﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ بِشَعِيبُ وَالَّذِينَ آمَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا قَالَ أُولَئِكَ كَانُوا فِي سَعْيٍ مِّمَّا كَانُوا يَعْمَلُونَ ﴿۸۹﴾ قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ جَعَلْنَا اللَّهُ مَبَدَّ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاصِلِينَ ﴿۹۰﴾ وَالَّذِينَ كَفَرُوا مِن قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخٰسِرُونَ ﴿۹۱﴾ فَأَخَذْتَهُمُ الرِّجْفَةَ فَأَصْبَحُوا فِي دَارِهِمْ جَنِيحِينَ ﴿۹۲﴾ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا لَمْ يَفْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخٰسِرِينَ ﴿۹۳﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَأْتُمْ عَلَى قَوْمٍ كَفَرُوا وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْأَسْأَةِ وَالضَّرَةِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿۹۴﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آيَاتُنَا الضَّرَّاءَ وَالسَّرَّاءَ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿۹۵﴾

﴿۸۸﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ بِشَعِيبُ وَالَّذِينَ آمَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا قَالَ أُولَئِكَ كَانُوا فِي سَعْيٍ مِّمَّا كَانُوا يَعْمَلُونَ ﴿۸۹﴾ قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ جَعَلْنَا اللَّهُ مَبَدَّ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاصِلِينَ ﴿۹۰﴾

﴿88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'ayb and those who have believed with you from our town, or else you (all) shall return to our religion."

He said: "Even though we hate it?"﴾

﴿89. "We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the best of those who give judgment."﴾

Allāh describes the way the disbelievers answered His Prophet Shu'ayb and those who believed in him, by threatening them with expulsion from their village, or with forceful reversion to the disbeliever's religion. The chiefs spoke the words mentioned here to the Messenger Shu'ayb, but intended it for those who followed his religion too. The statement,

﴿أَوَلَوْ كُنَّا كَارِهِينَ﴾

﴿“Even though we hate it?”﴾, means, would you force us to do that, even though we hate what you are calling us to? Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allāh by calling partners as rivals to Him,

﴿وَمَا يَكُونُ لَنَا أَنْ نَعُوذَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا﴾

﴿And it is not for us to return to it unless Allāh, our Lord, should will.﴾

This part of the Āyah refers all matters to Allāh's will, and certainly, He has perfect knowledge of all matters and His observation encompasses all things,

﴿عَلَى اللَّهِ تَوَكَّلْنَا﴾

﴿In Allāh (Alone) we put our trust.﴾, concerning all our affairs, what we practice of them and what we ignore,

﴿رَبَّنَا أَنْتَ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ﴾

﴿Our Lord! Judge between us and our people in truth﴾

judge between us and our people and give us victory over them,

﴿وَأَنْتَ خَيْرُ الْفَاصِلِينَ﴾

﴿for You are the best of those who give judgment﴾

and You are the Most Just Who never wrongs any in His judgment.

﴿وَقَالَ لِلَّذِينَ ظَلَمُوا مِنْ قَوْمِهِ لَبِنَ أَتَيْتُمْ شِعْبًا إِنَّكُمْ لِنَا لَخَيْرُونَ ﴿٨٩﴾ فَأَخَذْتُمُ الرَّجْفَةَ فَأَمْسَحُوا فِي دَارِهِمْ خَائِبِينَ ﴿٩٠﴾ الَّذِينَ كَذَّبُوا شِعْبًا كَانُوا يَنْتَوُونَ فِيهَا الَّذِينَ كَذَّبُوا شِعْبًا كَانُوا مِنْهُ الْخَائِبِينَ ﴿٩١﴾﴾

﴿90. The chiefs of those who disbelieved among his people said (to their people): “If you follow Shu'ayb, be sure then you will be the losers!”﴾

﴿91. So the earthquake seized them and they lay (dead), prostrate in their homes.﴾

﴿92. Those who belied Shu'ayb, became as if they had never

dwelt there (in their homes). Those who belied Shu'ayb, they were the losers.﴾

Allāh describes the enormity of disbelief, rebellion, transgression and misguidance (of Shu'ayb's people) and the defiance of truth encrypted in their hearts. They vowed, saying,

﴿لَئِنْ أَتَيْتُمْ شُعَيْبًا بِالْكِذِّ لَأَخْسِرُنَّ﴾

﴿"If you follow Shu'ayb, be sure then you will be the losers!"﴾

Allāh answered them,

﴿فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينًا﴾

﴿So the earthquake seized them and they lay (dead), prostrate in their homes﴾

Allāh said that the earthquake shook them, as punishment for threatening to expel Shu'ayb and his followers. Allāh mentioned their end again in *Sūrah Hūd*,

﴿وَلَمَّا جَاءَ أَمْرُنَا جِئْنَا نَحْمِلُ أَلْفِينَ وَمَا يَشْعُرُونَ وَأَخَذْنَا مِنْهُمُ الصِّيْحَةَ الْأُولَىٰ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينًا﴾

﴿And when Our commandment came, We saved Shu'ayb and those who believed with him by a mercy from Us. And the *Ṣayḥah* (loud cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.﴾ [11:94]

This *Āyah* mentions the *Ṣayḥah* (cry) that struck them after they mocked Shu'ayb, saying,

﴿أَصَلِّتُكَ تَأْتِرُكَ﴾

﴿Does your *Ṣalāh* (prayer) command you...﴾ so it was befitting to mention here the cry that made them silence. In *Sūrat Ash-Shu'arā'*, Allāh said,

﴿فَكَذَّبُوهُ فَأَخَذَهُمُ عَذَابُ يَوْمِ الظُّلُمَةِ إِنَّهُمْ كَانُوا عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴿But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day﴾ [26:189]

because they challenged Shu'ayb,

﴿فَأَنفِطْ عَلَيْنَا كَمَا مَنَ السَّكَاوِ﴾

﴿"So cause a piece of the heaven to fall on us, if you are of the truthful!"﴾ [26:187].

Therefore, Allāh stated that each of these forms of punishment struck them on the Day of the Shadow. First,

﴿فَأَخَذَهُم عَذَابٌ يَوْمِ الظُّلُمِ﴾

﴿So the torment of the Day of Shadow (a gloomy cloud) seized them﴾ [26:189]

when a gloomy cloud came over them (containing) fire, flames and a tremendous light. Next, a cry from the sky descended on them and a tremor shook them from beneath. Consequently, their souls were captured, their lives were taken and their bodies became idle,

﴿فَأَسْبَحُوا فِي دَارِهِمْ جُنُودٌ﴾

﴿and they lay (dead), prostrate in their homes﴾.

Allāh said next,

﴿كَأَن لَّمْ يَتَوَرَّأُ مِنْهَا﴾

﴿They became as if they had never dwelt there﴾

meaning, after the torment seized them, it looked as if they never dwelled in the land from which they wanted to expel their Messenger Shu'ayb and his followers. Here, Allāh refuted their earlier statement,

﴿الَّذِينَ كَذَّبُوا شَيْئًا كَانُوا هُمُ الْخَاسِرِينَ﴾

﴿Those who belied Shu'ayb, they were the losers.﴾

﴿فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَهْلَبْتُمْ لَكُمْ رَسُولِي لَقَدْ أَهْلَبْتُمْ لَكُمْ رَسُولِي وَصَحْتُ لَكُمْ فَكَيْفَ مَا سَأَلْتُمْ عَنِ قَوْمِ﴾

﴿كُفْرِهِمْ﴾

﴿93. Then he (Shu'ayb) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I grieve over people who are disbelievers."﴾

Prophet Shu'ayb, peace be upon him, turned away from his people after the torment, punishment and destruction struck them, admonishing and censuring them by saying to them,

﴿يَا قَوْمِ لَقَدْ أَهْلَبْتُمْ لَكُمْ رَسُولِي وَصَحْتُ لَكُمْ﴾

﴿“O my people! I have indeed conveyed my Lord’s Messages unto you and I have given you good advice.”﴾

Shu‘ayb said, I have conveyed to you what I was sent with, so I will not feel any sorrow for you since you disbelieved in what I brought you,

﴿كَيْفَ مَأْسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ﴾

﴿“Then how can I grieve over people who are disbelievers?”﴾

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالصَّرَاتِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَمُوا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّةُ وَالنَّرَّةُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾﴾

﴿94. And We sent no Prophet unto any town (and they denied him), but We seized its people with Ba’sā’ and Ḍarrā’, so that they might humble themselves (to Allāh).﴾

﴿95. Then We changed the evil for the good, until they ‘Aḥaw (increased), and said: “Our fathers were touched with evil and with good.” So We seized them all of a sudden while they were unaware.﴾

Afflictions that struck Earlier Nations

Allāh mentions the Ba’sā’ and Ḍarrā’ that struck the earlier nations to whom He sent Prophets. Ba’sā’, refers to the physical sicknesses and ailments that they suffered, while Ḍarrā’, refers to the poverty and humiliation that they experienced,

﴿لَعَلَّهُمْ يَضُرَّعُونَ﴾

﴿so that they might humble themselves﴾

supplicate, humble themselves and invoke Allāh, that He might remove the afflictions that they suffered from. This Āyah indicates that Allāh sent down severe afflictions to them so that they might invoke Him, but they did not do what He ordered them. Therefore, He changed the affliction into prosperity to test them,

﴿ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ﴾

﴿Then We changed the evil for the good,﴾

Therefore, Allāh changed the hardship into prosperity, disease and sickness into health and well-being, and poverty into richness in provision, so that they might be thankful to Allāh for this, but they did none of that.

Allāh's statement,

﴿حَتَّىٰ عَفْوًا﴾

﴿until they 'Aḥaw﴾ refers to increase in numbers, wealth and offspring.

Allāh said next,

﴿وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

﴿.. and they said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.﴾

He tested them with this (afflictions) and that (ease and abundance) so that they may humble themselves and repent to Him. However, they failed both tests, for neither this nor that compelled them to change their ways. They said, "We suffered *Ba'sā'* and *Ḍarrā'*, but prosperity came afterwards, just as like our forefathers in earlier times." "Therefore," they said, "it is a cycle where we sometimes suffer a hardship and at other times, we enjoy a bounty."

However, they did not comprehend Allāh's wisdom, nor the fact that He is testing them in both cases. To the contrary, the believers are grateful to Allāh in good times and practice patience in hard times. In the *Ṣaḥīḥ*, there is a *Ḥadīth* that says;

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبِرَ
فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ»

«The matter of the believer is amazing, for nothing that Allāh decrees for him, but it is better for him. If a *Ḍarrā'* (harm) strikes him, he is patient, and this is better for him, if he is given *Sarrā'* (prosperity), he thanks (Allāh) for it and this is better for him.»^[1]

The believer, therefore, is aware of the test behind the

^[1] Muslim 4 :2295.

سورة الاحقاف

١٦٣

الْبَلَاءِ

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ مَأْسُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
 مِنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
 يَكْسِبُونَ ﴿١٦٣﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا بَيِّنًا
 وَهُمْ نَائِمُونَ ﴿١٦٤﴾ أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا
 ضُحًى وَهُمْ يُلْعَبُونَ ﴿١٦٥﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ
 مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٦٦﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ
 يَرْتُوبُوا أَلَأَن يَأْتِيَهُم بَأْسُنَا مِنْ بَدُونِهِمْ قُلْ يُضِلُّ
 أَكْثَرُ النَّاسِ وَلَوْ نَرَاهُمْ بِعَيْنَيْكَ قُلُوبًا لَا تَعْقِلُونَ ﴿١٦٧﴾
 تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبِيَآئِهَا وَقَدْ جَاءَهُمْ رَسُولُهُمْ
 بِالسَّبْتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ
 كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٦٨﴾ وَمَا وَجَدْنَا
 لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٦٩﴾
 ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
 فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٧٠﴾
 وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٧١﴾

﴿فَأَخَذْتَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

﴿So We seized them all of a sudden while they were unaware.﴾
 meaning, We struck them with punishment all of a sudden,
 while they were unaware. A *Hadith* describes sudden death,

«مَوْتُ الْفَجَاءَةِ رَحْمَةٌ لِلْمُؤْمِنِ وَأَخْذَةٌ أَسْفٌ لِلْكَافِرِ»

«Sudden death is a mercy for the believer, but a sorrowful
 punishment for the disbeliever.»^[1]

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ مَأْسُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾
 ﴿١٦٣﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ﴾
 ﴿١٦٤﴾

afflictions whether it may be prosperity or adversity that Allāh sends to him, as well as the blessings.

Similarly, in another *Hadith*,

«لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ حَتَّىٰ يَخْرُجَ نَقِيًّا مِنْ ذُنُوبِهِ، وَالْمُنَافِقِ مِثْلَهُ كَمَثَلِ الْجِمَارِ لَا يَدْرِي فِيهِمْ رَبَطُهُ أَهْلُهُ وَلَا فِيهِمْ أَرْسُلُوهُ»

«The believer will continue to be tested by afflictions until he ends up pure from sin. And the parable of the hypocrite is that of a donkey, it does not know why its owners tied it or released it.»^[1]

Allāh said next,

[1] Ahmad 2:450.

[2] Ahmad 6:136.

أَوْ إِنْ أَهْلَ الْقَرْيَةِ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضَعْفَىٰ وَهُمْ يَلْمِزُونَ ﴿٩٦﴾ فَأَمِنُوا مَكْرَ اللَّهِ فَلَا
يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٧﴾

﴿96. And if the people of the towns had believed and had Taqwā, certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.﴾

﴿97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?﴾

﴿98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?﴾

﴿99. Did they then feel secure against Allāh's plan? None feels secure from Allāh's plan except the people who are the losers.﴾

Blessings come with Faith, while Kufr brings Torment

Allāh mentions here the little faith of the people of the towns to whom He sent Messengers. In another instance, Allāh said,

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَنَعِمْنَا إِسْتِنْبَاءً إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ غَدَابَ الْغَرِيِّ
فِي الْحَيَاةِ الدُّنْيَا وَنَعَّمْنَا بِإِنَّ جِبْرِيلَ ﴿٩٨﴾﴾

﴿Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? – Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.﴾ [10:98]

This Āyah indicates that no city believed in its entirety, except the city of Prophet Yūnus, for they all believed after they were stricken by punishment. Allāh said (about Prophet Yūnus),

﴿وَأَرْسَلْنَاهُ إِلَىٰ بَنِي إِسْرَائِيلَ بِرُوحِنَا وَأَنبَأَهُمْ أَنَّ لَهُمْ أَرْبَعِينَ سَاعَةً مِّنَ الْقِيَامَةِ لَئِنَّمَا آمَنُوا فَنَسَخْنَاهُم بِإِنَّ جِبْرِيلَ ﴿٩٩﴾﴾

﴿And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while.﴾ [37:147-148]

Allāh said in another *Āyah*,

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ﴾

﴿And We did not send a warner to a township....﴾ [34:34]

Allāh said here,

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَّقَوْا﴾

﴿And if the people of the towns had believed and had Taqwā...﴾

meaning their hearts had faith in what the Messenger brought them, believed and obeyed him, and had *Taqwā* by performing the acts of obedience and abstaining from the prohibitions,

﴿لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿We should have opened for them blessings from the heaven and the earth,﴾

in reference to the rain that falls from the sky and the vegetation of the earth. Allāh said,

﴿وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾

﴿but they belied (the Messengers). So We took them (with punishment) for what they used to earn.﴾

They denied their Messengers, so that We punished them and sent destruction on them as a result of the sins and wickedness that they earned. Allāh then said, while warning and threatening against defying His orders and daring to commit His prohibitions,

﴿أَفَأَمِنَ أَهْلُ الْقُرَىٰ﴾

﴿Did the people of the towns then feel secure﴾, meaning the disbelievers among them,

﴿أَن يَأْتِيَهُم بَأْسُنَا﴾

﴿that should come to them our punishment﴾, Our torment and punishing example,

﴿يَئْتِنَا﴾

﴿Bayātan﴾ during the night,

﴿وَهُمْ نَائِمُونَ ﴿٧﴾ أَوْ آمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْمِزُونَ ﴿٨﴾﴾

﴿while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?﴾

while they are busy in their affairs and unaware.

﴿أَفَأَمِنُوا مَكْرَ اللَّهِ﴾

﴿Did they then feel secure against Allāh's plan?﴾

His torment, vengeance, and His power to destroy them while they are inattentive and heedless,

﴿فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾

﴿None feels secure from Allāh's plan except the people who are the losers.﴾

Al-Ḥasan Al-Baṣri said, "The believer performs the acts of worship, all the while feeling fear, in fright and anxiety. The Fājir (wicked sinner, or disbeliever) commits the acts of disobedience while feeling safe (from Allāh's torment)!"

﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَتَهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ﴾

﴿100. Is it not a guidance for those who inherit the earth from its previous inhabitants that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?﴾

Ibn 'Abbās commented on Allāh's statement,

﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا﴾

﴿Is it not a guidance for those who inherit the earth from its previous inhabitants...﴾

"(Allāh says,) did We not make clear to them that had We willed, We would have punished them because of their sins?" Mujāhid and several others said similarly.^[1] Abu Ja'far bin Jarīr Aṭ-Ṭabari explained this Āyah, "Allāh says, 'Did We not make clear to those who succeeded on the earth after destroying the previous nations who used to dwell in that land. Then they followed their own ways, and behaved as they did and were unruly with their Lord. [Did We not make clear

[1] Aṭ-Ṭabari 12:580.

to them] that,

﴿أَنْ لَوْ نَشَاءُ آصَبْتَهُمْ بِذُنُوبِهِمْ﴾

﴿that had We willed, We would have punished them for their sins.﴾

by bringing them the same end that was decreed for those before them,

﴿وَنَطَعْنَا عَلَى قُلُوبِهِمْ﴾

﴿And We seal up their hearts﴾, We place a cover over their heart,

﴿فَهُمْ لَا يَسْمَعُونَ﴾

﴿so that they hear not﴾, words of advice or reminding?''^[1]

I say that similarly, Allāh said,

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي
الْأَلْبَانِ﴾

﴿Is it not a guidance for them: how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.﴾ [20:128]

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّأُولِي الْأَلْبَانِ﴾

﴿Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?﴾ [32:26] and,

﴿أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مَن قَبْلَ مَا لَكُمْ مِّن زَوَالٍ ۗ وَسَكَنْتُمْ فِي مَسْجِدِ الَّذِينَ
ظَلَمُوا أَنفُسَهُمْ﴾

﴿Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in the dwellings of men who wronged themselves﴾[14:44-45]

Also, Allāh said,

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرِينٍ هَلْ نَحْنُ بَيْنَهُمْ مِّنْ أَحَدٍ أَوْ تَسْعَ لَهُمْ كُلُّ وَاكِنٍ﴾

^[1] Aṭ-Ṭabari 12:579.

﴿And how many a generation before them have We destroyed!
Can you find a single one of them or hear even a whisper of
them?﴾ [19:98]

meaning, do you see any of them or hear their voices? There are many other Āyāt that testify that Allāh's torment strikes His enemies, while His bounty reaches His faithful believers.

Thereafter comes Allāh's statement, and He is the Most Truthful, the Lord of all that exists,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَاكُمْ بِالْحَقِّ وَالْحَقِّ لَا يَكْفُرُونَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِن
عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَٰسِقِينَ ﴿١٠٢﴾﴾

﴿101. Those were the towns whose story We relate unto you.
And there came indeed to them their Messengers with clear
proofs, but they were not such who would believe in what they
rejected before. Thus Allāh does seal up the hearts of the
disbelievers.﴾

﴿102. And most of them We found not true to their covenant,
but most of them We found indeed rebellious.﴾

After narrating the stories of the people of Prophets Nūh, Hūd, Sāliḥ, Lūṭ and Shu'ayb, destroying the disbelievers, saving the believers, warning these nations by explaining the truth to them with the evidence sent in the words of His Messengers, may Allāh's peace and blessings be on them all, Allāh said;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَاكُمْ بِالْحَقِّ وَالْحَقِّ لَا يَكْفُرُونَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِن
عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَٰسِقِينَ ﴿١٠٢﴾﴾

﴿Those were the towns that We relate to you﴾ O Muḥammad,

﴿مِن أَنبِيَآئِهِمْ﴾

﴿their story﴾, and news,

﴿وَلَقَدْ جَاءْتُهُمْ رَسُولُهُم بِالْبَيِّنَاتِ﴾

﴿And there came indeed to them their Messengers with clear
proofs,﴾

and evidences of the truth of what they brought them. Allāh said in other Āyah,

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

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

﴿ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْهَا قَابِلٌ وَمَا ظَلَمْتَهُمْ وَلَكِن زَلَمُوا أَنفُسَهُمْ﴾

﴿That is some of the news of the towns which We relate unto you; of them, some are standing, and some have been reaped. We wronged them not, but they wronged themselves.﴾ [11:100-101]

Allāh said

﴿فَمَا كَانُوا يَتُوبُونَ إِلَيْهَا﴾

﴿but they were not such who would believe in what they had rejected before.﴾

meaning they would not have later on believed in what the Messengers brought them, because they denied the truth when it first came to them (although they recognized it), according to the *Tafsir* of Ibn 'Atiyyah. This explanation is sound, and is supported by Allāh's statement,

﴿وَمَا يُشِيرُوكُمْ أَهْلُهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنَقَلِبُ أَلْسِنَهُمْ وَأَبْصُرَهُمْ كَمَا لَوْ يُؤْمِنُوا بِهِمْ أَوَّلَ مَرَّةٍ﴾

﴿And what will make you perceive that if it came, they will not believe? And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.﴾ [6:109-110]

This is why Allāh said here,

﴿كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١١٠﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ﴾

﴿Thus Allāh does seal up the hearts of the disbelievers. And most of them We found not...﴾

meaning, We did not find most of the previous nations,

﴿مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَٰسِقِينَ﴾

﴿true to their covenant, but most of them We found to indeed be rebellious.﴾

This *Āyah* means, We found most of them to be rebellious, deviating away from obedience and compliance.

The covenant mentioned here is the *Fiṭrah* that Allāh instilled in them while still in their fathers' loins, and taking their covenant, that He is their Lord, King, and that there is no deity worthy of worship except Him,. They affirmed this covenant and testified against themselves to this fact. However, they defied this covenant, threw it behind their backs and worshipped others besides Allāh, having no proof or plea, nor support from rationality or by divine law. Surely, the pure *Fiṭrah* defies these actions, while all the honorable Messengers, from beginning to end, forbade them. Muslim collected the *Hadīth*,

«يَقُولُ اللهُ تَعَالَى إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَأَجْتَالَتْهُمْ عَنْ دِينِهِمْ
وَحَرَمَتْ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ»

«Allāh said, "I created My servants *Hunafā'* (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them."»^[1]

It is recorded in the Two *Ṣaḥīḥs*,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجْسَانِهِ»

«Every child is born upon the *Fiṭrah*, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.»^[2]

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ رُءُوسِهِ وَمَلَائِكِهِ فَظَلَمُوا بِهَا فَأَنْظِرْ كَيْفَ كَانَتْ
عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾﴾

﴿103. Then after them We sent Mūsā with Our signs to Fir'awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers﴾

Story of Prophet Mūsā, upon him be Peace, and Fir'awn

Allāh said,

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ﴾

[1] Muslim 4:2197.

[2] *Faḥ Al-Bāri* 3:290 and Muslim 4:2047.

﴿مُوسَىٰ بِآيَاتِنَا﴾ ١٦٤ ﴿مُوسَىٰ بِآيَاتِنَا﴾

حَقِيقٌ عَلَنَ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُمْكُمْ
 بَيْنَتًا مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٦٥﴾ قَالَ إِنْ كُنْتَ
 جِئْتَ بِآيَاتٍ فَاتِ بِهَا إِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ﴿١٦٦﴾ قَالَ لَقَدْ
 عَصَاةٌ فَإِذَا هِيَ تُعَصَّبَانِ مُسِينٌ ﴿١٦٧﴾ وَزَرَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ
 لِلنّٰظِرِیْنَ ﴿١٦٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السّٰحِرُ
 عَلِيمٌ ﴿١٦٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١٧٠﴾
 قَالُوا أَرْضِيهِ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ خَبِيرِينَ ﴿١٧١﴾ يَا تُوَكَّ
 بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١٧٢﴾ وَجَاءَ السّٰحِرَةُ فِرْعَوْنَ قَالُوا إِنَّ
 لَنَا لِأَجْرٍ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١٧٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ
 لَمِنَ الْمَقْرُوبِينَ ﴿١٧٤﴾ قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ
 نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١٧٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا
 أَعْيُنَ النَّاسِ وَأَسْرَهُوهُمْ وَجَاءَهُ وَبِسَاحِرٍ عَظِيمٍ ﴿١٧٦﴾
 ﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا
 يَأْفِكُونَ ﴿١٧٧﴾ فَوَقَّعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١٧٨﴾ فَعَلِبُوا
 هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١٧٩﴾ وَأَلْقَى السّٰحِرَةُ سَجِيدِينَ ﴿١٨٠﴾

﴿Then after them We sent﴾, after the Messengers whom We mentioned, such as Nūh, Hūd, Sāliḥ Lūṭ and Shu‘ayb (may Allāh’s peace and blessings be on them and the rest of Allāh’s Prophets), We sent,

﴿مُوسَىٰ بِآيَاتِنَا﴾

﴿Mūsā with Our signs﴾ proofs and clear evidences, to Fir‘awn, who was ruler of Egypt during the time of Mūsā,

﴿وَمُلَايِدِ﴾

﴿and his chiefs﴾ the people of Fir‘awn,

﴿فَنظَلَمُوا بِهَا﴾

﴿but they wrongfully rejected them﴾, they

denied and disbelieved in the signs, out of injustice and stubbornness on their part. Allāh said about them in another Āyah,

﴿وَجَعَلُوا بِهَا آسَافَتَهُمْ أَنْفُسَهُمْ ظَلَمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٧﴾﴾

﴿And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof. So see what was the end of the evildoers.﴾ [27:14]

The Āyah says, ‘those who hindered from the path of Allāh and belied in His Messengers, look how We punished them, We caused them to drown, all of them, while Mūsā and his people were watching.’ Public drowning added disgrace to the punishment that Fir‘awn and his people suffered, while adding comfort to the hearts of Allāh’s party, Mūsā and those people

who believed in him.

﴿وَقَالَ مُوسَىٰ يُعْرَضُونَ إِلَيَّ رَسُولٌ مِّن رَّبِّ الْمَلَكِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَيَّ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾ قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَلْتَبِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾﴾

﴿104. And Mūsā said: "O Fir'awn! Verily, I am a Messenger from the Lord of all that exists."﴾

﴿105. "Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."﴾

﴿106. [Fir'awn] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."﴾

Allāh mentions a debate that took place between Mūsā and Fir'awn, and Mūsā's refuting Fir'awn with the unequivocal proof and clear miracles, in the presence of Fir'awn and his people, the Copts of Egypt. Allāh said,

﴿وَقَالَ مُوسَىٰ يُعْرَضُونَ إِلَيَّ رَسُولٌ مِّن رَّبِّ الْمَلَكِينَ ﴿١٠٤﴾﴾

﴿And Mūsā said: "O Fir'awn! Verily, I am a Messenger from the Lord of all that exists".﴾

meaning Mūsā said, 'the one Who sent me is the Creator, Lord and King of all things,'

﴿حَقِيقٌ عَلَيَّ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ﴾

﴿"Proper it is for me that I say nothing concerning Allāh but the truth."﴾

It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power.'

﴿قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ﴾

﴿"Indeed I have come unto you from your Lord with a clear proof."﴾

I brought unequivocal evidence that Allāh gave me to prove that I am conveying the truth to you,'

﴿فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ﴾

﴿"So let the Children of Israel depart along with me."﴾

means, release them from your slavery and subjugation. Let them worship your Lord and their Lord. They are from the offspring of an honorable Prophet, Isrā'īl, who is Ya'qūb son of Ishāq son of Ibrāhīm, the *Khalīl* (intimate friend) of Allāh.

﴿قَالَ إِنْ كُنْتُمْ جِنَّتَ يَأْتِرَ فَأْتِ بِهَا إِنْ كُنْتُمْ مِنَ الصّٰدِقِيْنَ ﴿١٠٧﴾﴾

﴿[Fir'awn] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."﴾

Fir'awn said, 'I will not believe in what you have said nor entertain your request'. Therefore, he said, 'if you have proof, then produce it for us to see, so that we know if your claim is true.'

﴿قَالَفَنَ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٨﴾ وَرَمَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنّٰظِرِيْنَ ﴿١٠٩﴾﴾

﴿107. Then [Mūsā] threw his staff and behold! it was a [Thu'bān] serpent, manifest!﴾

﴿108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿ثُعْبَانٌ مُّبِينٌ﴾

﴿a [Thu'bān] serpent, manifest﴾, refers to "The male snake."^[1] As-Suddi and Aḍ-Ḍaḥḥāk said similarly.^[2] A report from Ibn 'Abbās said,

﴿قَالَفَنَ عَصَاهُ﴾

“﴿Then (Mūsā) threw his staff﴾, and it turned into a huge snake that opened its mouth and rushed towards Fir'awn. When Fir'awn saw the snake rushing towards him, he jumped from his throne and cried to Mūsā for help, so that Mūsā would remove the snake from his way. Mūsā did that.”^[3] As-Suddi commented,

﴿فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ﴾

﴿and behold! it was a [Thu'bān] serpent, manifest!﴾

[1] Aṭ-Ṭabari 13:16.

[2] Aṭ-Ṭabari 13:15-17.

[3] Aṭ-Ṭabari 13:16.

“This [Thu'bān] refers to male snakes. The snake opened its mouth and headed towards Fir'awn to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Fir'awn saw the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, ‘O Mūsā! Take it away and I will believe in you and release the Children of Israel to you.’ So Mūsā, peace be on him, took it, and it became a staff again.”^[1]

﴿وَرَزَعَ يَدَهُ إِذَا جَاءَ بِبَيْضَاءَ لِلنَّظِيرِينَ﴾

﴿And he drew out his hand, and behold! it was white (with radiance) for the beholders.﴾

Mūsā took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness. Allāh said in another Āyah,

﴿وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ﴾

﴿And put your hand into your bosom, it will come forth white without hurt.﴾ [27:12]

Ibn ‘Abbās said, “without hurt”, means, ‘not because of leprosy’. Mūsā inserted his hand again in his sleeve and it returned back to its normal color.”^[2] Mujāhid and several others said similarly.^[3]

﴿قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَنْتُمْكُمْ فَآذًا تَأْمُرُونَ﴾

﴿109. The chiefs of the people of Fir'awn said: “This is indeed a well-versed sorcerer.”﴾

﴿110. “He wants to get you out of your land, so what do you advise?”﴾

Fir'awn's People say that Mūsā is a Magician!

The chiefs and noblemen of the people of Fir'awn agreed with Fir'awn's statement about Mūsā. After Fir'awn felt safe and

[1] Aṭ-Ṭabari 13:15.

[2] Aṭ-Ṭabari 13:17.

[3] Aṭ-Ṭabari 13:18.

returned to his throne, he said to the chiefs of his people,

﴿إِن مَّنَّا لَسَاحِرٌ عَلِيمٌ﴾

﴿This is indeed a well-versed sorcerer﴾

and they agreed. They held counsel to decide what they should do about Mūsā. They conspired to extinguish the light that he brought and bring down his word. They plotted to portray Mūsā as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and drive them away from their land. What they feared occurred, just as Allāh said,

﴿وَرَبَّى فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ﴾

﴿And We let Fir'awn and Hāmān and their hosts receive from them that which they feared.﴾ [28:6]

After they conferred about Mūsā, they agreed on a plot, as Allāh said about them,

﴿قَالُوا آتِنَا آتِنَهُ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾ يَا تَوَكُّلْ بِكُلِّ سَكْنَةٍ عَلَيْهِ ﴿١١٢﴾﴾

﴿111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect"﴾

﴿112. "That they bring to you all well-versed sorcerers."﴾

Ibn 'Abbās commented,

﴿آتِنَهُ﴾

﴿"Put him off"﴾, means, "delay him (for a time)."^[1]

﴿وَأَرْسِلْ فِي الْمَدَائِنِ﴾

﴿"and send to the cities"﴾, areas and provinces of your kingdom
– O Fir'awn,

﴿حَاشِرِينَ﴾

﴿"to collect"﴾ to gather magicians from various lands. At this time, magic was the trade of the day and it was widespread and popular. They had the idea that what Mūsā brought was a type of magic similar to the magic that the sorcerers of their time practiced. Because of this incorrect assumption, they brought

[1] At-Ṭabari 13:22

all the magicians in order to defeat the miracles that he showed them. Allāh said about Fir'awn,

﴿فَلَنَأْتِيَنَّكَ بِسِحْرِ مِثْلِهِ فَأَجْمَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ مِنْهُ وَلَا أَنْتَ مَكَا سُوًى ﴿٥٨﴾
 قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْتَةِ وَأَنْ مُخْتَمِرَ النَّاسِ ضَحَىٰ ﴿٥٩﴾ فَتَوَكَّلْ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾﴾

﴿Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.﴾ [Mūsā] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." So Fir'awn withdrew, devised his plot and then came back.﴾ [20:58-60].

Allāh said,

﴿وَجَاءَ السَّحَرَةُ فِرْعَوْنَ فَالَوْا بِكَ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٦١﴾ قَالَ نَعَمْ وَإِنَّكُمْ
 لَمِنَ الْمُقَرَّبِينَ ﴿٦٢﴾﴾

﴿113. And so the sorcerers came to Fir'awn. They said: "Indeed there will be a (good) reward for us if we are the victors."﴾

﴿114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."﴾

The Magicians convene and change Their Ropes into Snakes before Mūsā

Allāh describes the conversation that took place between Fir'awn and the magicians he collected to defeat Mūsā, peace be upon him. Fir'awn told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. When they were assured of the cursed Fir'awn's promises,

﴿قَالُوا يَمْوَسَّىٰ إِنَّمَا أَنْ تُلْقِي وَإِنَّمَا أَنْ تَكُونَ نَحْنُ الْمُلْقِينَ ﴿٦٣﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَابًا
 مَغِيَّبًا النَّاسِ وَأَسْتَهْوَتْهُمُ وَجَاءَهُ بِسِحْرِ عَظِيمٍ ﴿٦٤﴾﴾

﴿115. They said: "O Mūsā! Either you throw (first), or shall we have the (first) throw?"﴾

﴿116. He [Mūsā] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror

قَالُوا أَمَّا رَبُّ الْعَالَمِينَ ﴿١٦٥﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٦٦﴾ قَالَ
 فِرْعَوْنُ مَا أَنْتُمْ بِدِيَّ قَبْلِ أَنْ آذَنَ لَكَ بِهَذَا لَمَكْرٌ مَكْرُتُمْوهُ
 فِي الْمَدِينَةِ لِيُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْمَلُونَ ﴿١٦٧﴾ لَأَقْطَعَنَّ
 أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفِهِمْ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٦٨﴾
 قَالُوا إِنَّا لَكَ رَبِّنَا مُنْقَلِبُونَ ﴿١٦٩﴾ وَمَا نُنْفِخُ مِنْهَا إِلَّا أَنْتَ أَمَّا
 بِنَاتِ رَبِّنَا لَمَاجَاةٍ تَنَارُ رَبِّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقْنَا مُسْلِمِينَ
 ﴿١٧٠﴾ وَقَالَ الْمَلَأَمِينَ قَوْمِ فِرْعَوْنُ أَنْذَرْتُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا
 فِي الْأَرْضِ وَيَدْرُكَهُمُ الْعَذَابُ قَالُوا سَنَفْتَلُ أَبْنَاءَهُمْ وَسَتَجِيءُ
 نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٧١﴾ قَالَ مُوسَى لِقَوْمِهِ
 اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ
 يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٧٢﴾ قَالُوا أَوْزِينَا
 مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ
 أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ
 فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٧٣﴾ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ
 بِالسِّينِ وَنَقَصْنَا مِنَ الشَّجَرِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٧٤﴾

into them, and they displayed a great trick.﴾

The magicians challenged Mūsā, when they said,

﴿إِنَّمَا أَنْ تُلْفِيَ رَبَّنَا أَنْ نُكُونَ
 عَسَى السَّائِغِينَ﴾

﴿Either you throw (first), or shall we have the (first) throw?﴾

before you. In another Āyah, they said,

﴿وَأِنَّمَا أَنْ نُكُونَ أَوْلَىٰ مَنِ الْتَقَىٰ﴾

﴿Or we be the first to throw﴾ [20:65].

Mūsā said to them, you throw first. It was said that the wisdom behind asking them to throw first, is that - Allāh knows best -

the people might witness the magicians' sorcery first. When the magicians had cast their spell and captured the eyes, the clear and unequivocal truth came, at a time when they all anticipated and waited for it to come, thus making the truth even more impressive to their hearts. This is what happened. Allāh said,

﴿فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَهْوَتْهُمُ﴾

﴿So when they threw, they bewitched the eyes of the people, and struck terror into them,﴾

meaning, they deceived the eyes and made them think that the trick was real, when it was only an illusion, just as Allāh said,

﴿فَأَوْحَىٰ فِي نَفْسِهِ خِيفَةَ مُوسَىٰ ﴿١١٧﴾ فَلَمَّا لَا تَخَفَ بَلَغَ أَنتَ الْأَعْلَىٰ ﴿١١٨﴾ وَأَلْقَىٰ مَا فِي يَمِينِكَ ﴿١١٩﴾ تَلَفَّفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿١٢٠﴾﴾

﴿So Mūsā conceived fear in himself. We (Allāh) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain"﴾ [20:67-69].

Ibn 'Abbās commented that the magicians threw, "Thick ropes and long sticks, and they appeared to be crawling, an illusion that they created with their magic."¹¹

﴿وَأَرْجَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقَىٰ عَصَاهُ فَإِذَا هِيَ تَلَفَفَتْ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَمْعُرُونَ ﴿١١٨﴾ فَغُلِبُوا هُنَاكَ وَانْقَلَبُوا صَادِرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحَرَةُ سِحْرَ بَدِيدٍ ﴿١٢٠﴾ قَالُوا يَا مَنَا رَبَّنَا الْمَلَائِكَةُ ﴿١٢١﴾ رَبَّنَا مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾﴾

﴿117. And We revealed to Mūsā (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.﴾

﴿118. Thus truth was confirmed, and all that they did was made of no effect.﴾

﴿119. So they were defeated there and returned disgraced.﴾

﴿120. And the sorcerers fell down prostrate.﴾

﴿121. They said: "We believe in the Lord of all that exists.﴾

﴿122. "The Lord of Mūsā and Hārūn."﴾

Mūsā defeats the Magicians, Who believe in Him

Allāh states that at that tremendous moment, in which Allāh differentiated between Truth and Falsehood, He sent a revelation to His servant and Messenger Mūsā, peace be upon him, ordering him to throw the stick that he held in his right hand,

﴿فَإِذَا هِيَ تَلَفَفَتْ﴾

﴿It swallowed straight away﴾ and devoured,

¹¹ At-Ṭabari 13:28.

﴿مَا يَأْكُورُنَّ﴾

﴿all the falsehood which they showed.﴾ the magic that they caused the illusion with, of magic with which they caused making it appear real, whereas it was not real at all. Ibn ‘Abbās said that Mūsā’s stick swallowed all the ropes and sticks that the magicians threw. The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed,

﴿أَمَّا رَبِّ الْعَالَمِينَ ﴿١٢٣﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٢٤﴾﴾

﴿“We believe in the Lord of all that exists. The Lord of Mūsā and Hārūn ﴾.

Muḥammad bin Ishāq commented, “It followed the ropes and sticks one after another, until nothing that the sorcerers threw remained. Mūsā then held it in his hand, and it became a stick again just as it was before. The magicians fell in prostration and proclaimed, ‘We believe in the Lord of all that exists, the Lord of Mūsā and Hārūn. Had Mūsā been a magician, he would not have prevailed over us.’”^[1] Al-Qāsim bin Abi Bazzah commented, “Allāh revealed to Mūsā to throw his stick. When he threw his stick, it became a huge, manifest snake that opened its mouth and swallowed the magicians’ ropes and sticks. On that, the magicians fell in prostration. They did not raise their heads before seeing the Paradise, the Fire, and the recompense of their inhabitants.”^[2]

﴿قَالَ فِرْعَوْنُ مَا سَأَلْتُمْ بِهِ قَبْلَ أَنْ مَادَنْ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمْ فِي الْمَيْدَانِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا نَسِوْا تَمَلُّوْا ﴿١٢٣﴾ لَأَقْلِبَنَّ أَيْدِيَكُمْ وَأَرْسُلَكُمْ مِنْ خَلْفٍ ثُمَّ لَأُسْهِبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾﴾ قَالَ رَأَى إِنَّا إِنْ رَبَّنَا مُتَقَلِّبُونَ ﴿١٢٥﴾ وَمَا نَعْبُدُهُمْ إِلَّا مَا آتَانَا مِنْ رَبِّنَا بَلَاءَاتِنَا إِنَّ رَبَّنَا أَوَّحَى عَلَيْنَا سِرًّا وَعَوَّلَقَنَا مَسْلُوبِينَ ﴿١٢٦﴾﴾

﴿123. Fir‘awn said: “You have believed in him [Mūsā] before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.”﴾

[1] Aṭ-Ṭabari 13:30.

[2] Aṭ-Ṭabari 13:30.

﴿124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."﴾

﴿125. They said: "Verily, we are returning to our Lord."﴾

﴿126. "And you take vengeance on us only because we believed in the Āyāt of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."﴾

Fir'awn threatens the Magicians after They believed in Mūsā and Their Response to Him

Allāh mentions the threats that the Fir'awn - may Allāh curse him - made to the magicians after they believed Mūsā, peace be upon him, and the deceit and cunning that Fir'awn showed the people. Fir'awn said,

﴿إِنَّ هَذَا لَكُرْهًا لَّكَرْتُمْ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا﴾

﴿Surely, this is a plot which you have plotted in the city to drive out its people,﴾

meaning Fir'awn proclaimed, 'Mūsā's defeating you today was because you plotted with him and agreed to that.' Fir'awn also said,

﴿إِنَّكُمْ لَكَيْرِكُمْ أَلَّذِي عَلَّمَكُمُ السِّحْرَ﴾

﴿He (Mūsā) is your chief who has taught you magic.﴾ [20:71]

However, Fir'awn and all those who had any sense of reason knew for sure that what Fir'awn said was utterly false. As soon as Mūsā came from Madyan, he called Fir'awn to Allāh and demonstrated tremendous miracles and clear proofs for the Truth that he brought. Fir'awn then sent emissaries to various cities of his kingdom and collected magicians who were scattered throughout Egypt. Fir'awn and his people chose from them, summoned them, and Fir'awn promised them great rewards. These magicians were very eager to prevail over Mūsā in front of Fir'awn, so that they might become closer to him. Mūsā neither knew any of them nor saw or met them before. Fir'awn knew that, but he claimed otherwise to deceive the ignorant masses of his kingdom, just as Allāh described them,

﴿فَأَسْتَحَفَّ قَوْمَهُ فَأَطَاعُوهُ﴾

﴿Thus he [Fir'awn] fooled his people, and they obeyed him.﴾
[43:54]

Certainly, a people who believed Fir'awn in his statement,

﴿أَنَا رَبُّكُمْ الْأَعْلَى﴾

﴿"I am your lord, most high."﴾ [79:24], are among the most ignorant and misguided creatures of Allāh.

In his *Tafsir*, As-Suddi reported that Ibn Mas'ūd, Ibn 'Abbās, and several other Companions, commented,

﴿إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمُوهُ فِي الْمَدِينَةِ﴾

﴿"Surely, this is a plot which you have plotted in the city..."﴾

"Mūsā met the leader of the magicians and said to him, 'If I defeat you, will you believe in me and bear witness that what I brought is the truth?' The magician said, 'Tomorrow, I will produce a type of magic that cannot be defeated by another magic. By Allāh! If you defeat me, I will believe in you and testify to your truth.' Fir'awn was watching them, and this is why he said what he said."^[1] His statement,

﴿إِنخْرِجُوا مِنهَا أَهْلَهَا﴾

﴿"to drive out its people"﴾, means, so that you all cooperate to gain influence and power, replacing the chiefs and masters of this land. In this case, power in the state will be yours,

﴿تَسَوَّفَ تَعْلَمُونَ﴾

﴿"but you shall come to know"﴾, what I will do to you. He then explained his threat,

﴿لَأَقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلْفٍ﴾

﴿"Surely, I will cut off your hands and your feet from opposite sides."﴾

by cutting the right hand and the left leg or the opposite,

﴿ثُمَّ لَأَصْلِبَنَّكُمْ أَجْمَعِينَ﴾

﴿"then I will crucify you all."﴾ just as he said in another *Āyah*,

﴿فِي جُدُوعِ النَّخْلِ﴾

[1] At-Ṭabari 13:33.

﴿“Fi the trunks of date palms”﴾ [20:71], *Fī* in this *Āyāh* means “on”.

Ibn ‘Abbās said that Fir‘awn was the first to crucify and cut off hands and legs on opposite sides.^[1] The magicians said,

﴿إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ﴾

﴿“Verily, we are returning to our Lord.”﴾

They said, ‘We are now sure that we will go back to Allāh. Certainly, Allāh’s punishment is more severe than your punishment and His torment for what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allāh’s torment.’ They continued,

﴿رَبِّنَا أَنْزِعْ عَلَيْنَا صَبْرًا﴾

﴿“Our Lord! pour out on us patience”﴾, with your religion and being firm in it,

﴿وَتَوَقْنَا مُسْلِمِينَ﴾

﴿“and cause us to die as Muslims.”﴾, as followers of Your Prophet Mūsā, peace be upon him. They also said to Fir‘awn,

﴿فَأَقِصْ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا﴾ ﴿٧١﴾ إِنَّا نَأْمَنُ بِرَبِّنَا لَا يَغْفِرُ لَنَا خَطِيئَاتِنَا وَمَا
أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٧٢﴾ إِنَّهُمْ مِنْ يَأْتِ رَبَّهُمْ بَجْرِمٍ وَقَانٌ لَمْ يَجْهَرُوا لَهُمْ لَوِ كَفَرُوا
فِيهَا وَلَا يَمُوتُونَ ﴿٧٣﴾ وَمَنْ يَأْتِهِمْ مِنْهُمْ فَدَعُوا الصَّلَاتَ وَالزَّكَاةَ وَأَنْتُمْ مُسْرِفُونَ ﴿٧٤﴾

﴿“So decide whatever you desire to decree, for you can only decide for the life of this world. Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better [to reward] and more lasting [in punishment]. Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live. But whoever comes to Him (Allāh) as a believer, and has done righteous good deeds, for such are the high ranks (in the Hereafter).﴾ [20:72-75].

The magicians started the day as sorcerers and ended as honorable martyrs! Ibn ‘Abbās, ‘Ubayd bin ‘Umayr, Qatādah

[1] At-Ṭabari 13:34.

and Ibn Jurayj commented, "They started the day as sorcerers and ended it as martyrs." [1]

﴿وَقَالَ الْكَلْبُ مِنْ قَوْمِ فِرْعَوْنَ أَنْدَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَوَدَّكَ وَالْهَيْكَلُ قَالَ سَتَقْبِلُ آتَاءَهُمْ وَتَسْتَجِبُ لِنِسَاءِهِمْ وَإِنَّا نَفْقَهُمْ نُفُورًا ﴿١٢٧﴾ قَالَ مُوسَى لِقَوْمِهِ اسْتَجِيبُوا لِلَّهِ وَأَصْرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ بَنِي آدَمَ وَالْعَاقِبَةُ لِلتَّقِيَّةِ ﴿١٢٨﴾ قَالُوا أَوَدِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَنِ رَبِّكُمْ أَنْ يَهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾﴾

﴿127. The chiefs of Fir'awn's people said: "Will you leave Mūsā and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let their women live, and we have indeed irresistible power over them."﴾

﴿128. Mūsā said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons."﴾

﴿129. They said: "We suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"﴾

Fir'awn vows to kill the Children of Israel, Who complain to Mūsā; Allāh promises Them Victory

Allāh mentions the conspiracy of Fir'awn and his people, their ill intentions and their hatred for Mūsā and his people.

﴿وَقَالَ الْكَلْبُ مِنْ قَوْمِ فِرْعَوْنَ﴾

﴿The chiefs of Fir'awn's people said﴾, to Fir'awn,

﴿أَنْدَرُ مُوسَى وَقَوْمَهُ﴾

﴿"Will you leave Mūsā and his people"﴾, will you let them be free,

﴿لِيُفْسِدُوا فِي الْأَرْضِ﴾

﴿"to spread mischief in the land"﴾, spreading unrest among your

[1] At-Ṭabari 13:36.

subjects and calling them to worship their Lord instead of you?

Amazingly, these people were worried that Mūsā and his people would cause mischief! Rather, Fir'awn and his people are the mischief-makers, but they did not realize it. They said,

﴿وَيَذَرُكَ وَالْإِهْنَاكَ﴾

﴿“and to abandon you and your gods?”﴾

'Your gods', according to Ibn 'Abbās, as As-Suddi narrated from him, “Were cows. Whenever they saw a beautiful cow, Fir'awn would command them to worship it. This is why As-Sāmiri, made the statue of a calf that seemed to moo for the Children of Israel.”^[1] Fir'awn accepted his people's recommendation, saying,

﴿سَنَقِيلُ لِبَنَاتِهِمْ نِسَاءَهُمْ﴾

﴿“We will kill their sons, and let their women live”﴾

thus reiterating his previous order concerning the Children of Israel. He had tormented them [killing every newly born male] before Mūsā was born, so that Mūsā would not live. However, the opposite of what Fir'awn sought and intended occurred. The same end struck Fir'awn that he intended to subjugate and humiliate the Children of Israel with. Allāh gave victory to the Children of Israel, humiliated and disgraced Fir'awn, and caused him to drown along with his soldiers.

When Fir'awn insisted on his evil plot against the Children of Israel,

﴿قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا﴾

﴿Mūsā said to his people: “Seek help in Allāh and be patient”﴾

and promised them that the good end will be theirs and that they will prevail, saying,

﴿إِنَّكَ الْأَرْضُ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٧٨﴾ قَالُوا أَوْرَثَنَا مِنْ
كَبَلٍ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا﴾

﴿“Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons.” They said: “We suffered troubles

[1] Aṭ-Ṭabari 13:38.

سورة القصص

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القصص

فَإِذَا جَاءَ تَهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبِهِمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ آكَرَهُمْ لَا يَعْلَمُونَ ﴿١٣٠﴾ وَقَالُوا مَهْمَا تَأْتِينَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا تَحْنُ لَكَ يَا مُوسَىٰ ﴿١٣١﴾ فَآرَسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجُرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَاللَّمَامَةَ آيَاتٍ مُتَّصِلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٣٢﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَىٰ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٣﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بِلِقَاؤِهِ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٤﴾ فَانقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِآيَاتِهِمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٥﴾ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمغربَهَا أَلَيْسَ يَبْدُوكُنَّ فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٦﴾

before you came to us, and since you have come to us.”

The Children of Israel replied to Mūsā, ‘they (Fir‘awn and his people) inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Mūsā! Mūsā replied, reminding them of their present situation and how it will change in the future,

﴿عَنِّي رَبُّكُمْ أَنْ يَهْلِكَ عَذْرُوكُمْ﴾

“It may be that your Lord will destroy your enemy...”

encouraging them to appreciate Allāh when the afflictions are removed and replaced by a bounty.

﴿وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾ فَإِذَا جَاءَ تَهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبِهِمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ آكَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾﴾

﴿130. And indeed We punished the people of Fir‘awn with years of drought and lack of fruits (crops), that they might remember (take heed).﴾

﴿131. But whenever good came to them, they said: “This is for us.” And if evil afflicted them, they considered it an omen about Mūsā and those with him. Be informed! Verily, their omens are with Allāh but most of them know not.﴾

Fir'awn and His People suffer Years of Drought

Allāh said,

﴿وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ﴾

﴿And indeed We punished the people of Fir'awn﴾ We tested and tried them,

﴿وَالسِّنِينَ﴾

﴿with years of drought﴾ of famine due to little produce,

﴿وَتَقْصِيرِ مِنَ الشَّرَائِبِ﴾

﴿and lack of fruits﴾, which is less severe, according to Mujāhid.^[1] Abu Ishāq narrated that Rajā' bin Ḥaywah said, "The date tree used to produce only one date!"^[2]

﴿لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾ فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ﴾

﴿That they might remember (take heed). But whenever good came to them﴾

such as a fertile season and provisions,

﴿قَالُوا لَنَا مَنِيَّةٌ﴾

﴿they said, "This is for us."﴾, because we deserve it,

﴿وَلِإِنْ نُسِخْتُمْ سَيِّئَةً﴾

﴿and if evil afflicted them﴾ drought and famine,

﴿يَطْلِقُوا يُرْمَوْنَ وَمِنْ مَعَهُ﴾

﴿they considered it an omen Mūsā and those with him.﴾

saying that this hardship is because of them and what they have done.

﴿أَلَا إِنَّمَا طَلَيْتُهُمْ عِنْدَ اللَّهِ﴾

﴿Verily, their omens are with Allāh﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the Āyah,

[1] Aṭ-Ṭabari 13:46.

[2] Aṭ-Ṭabari 13:46.

﴿أَلَا إِنَّمَا طَلَيْتُهُمْ عِنْدَ اللَّهِ﴾

﴿Verily, their omens are with Allāh﴾

“Allāh says that their afflictions are with and from Him,

﴿وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿but most of them know not.﴾”^[1]

﴿وَقَالُوا مَهْمَا تَأْتِينَا يَوْمَ مِنْ آيَاتِهِ لِنَسْحَرَنَّا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣١﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ
وَالجُرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدمَّ آيَاتٍ مُتَعَدِّتٍ نَأْتِيكُم مِّنْكُمْ وَأَكَاوُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٢﴾ وَلَمَّا وَقَعَ
عَلَيْهِمُ الْعَذَابُ قَالُوا يَمْشُوا أَدْعُوا رَبَّنَا بِمَا عَاهَدَ عِنْدَكَ لِيَن كَشَفْتَ عَنَّا الْعَذَابَ لَنُؤْمِنَنَّ
لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٣﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا أَجَلٌ لَهُمْ يَلْفُوهُ
إِذَا هُمْ يَنْكُورُونَ ﴿١٣٤﴾﴾

﴿132. They said [to Mūsā]: “Whatever Āyāt you may bring to us, to work therewith your sorcery on us, we shall never believe in you.”﴾

﴿133. So We sent on them: the Ṭuwfān, the locusts, the Qummal, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.﴾

﴿134. And when the punishment struck them, they said: “O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.”﴾

﴿135. But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!﴾

Allāh punishes the People of Fir‘awn because of Their Rebellion

Allāh describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir‘awn, prompting them to proclaim,

﴿مَهْمَا تَأْتِينَا يَوْمَ مِنْ آيَاتِهِ لِنَسْحَرَنَّا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾

[1] Aṭ-Ṭabari 13:48.

﴿“Whatever Āyāt you may bring to us, to work therewith your sorcery on us, we shall never believe in you.”﴾

They said, ‘whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.’ Allāh said,

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ﴾

﴿So We sent on them the Ṭūfān﴾

Ibn ‘Abbās commented; “It was a heavy rain that ruined the produce and fruits.” He is also reported to have said that Ṭuwfān refers to mass death. Mujāhid said it is water that carries the plague every where. As for the locust, it is the well-known insect, which is permissible to eat. It is recorded in the Two *Ṣaḥīḥs*, that Abu Ya’fūr said that he asked ‘Abdullāh bin Abi Awfā about locust. He said, “We participated in seven battles with the Messenger of Allāh ﷺ, and we used to eat locusts.”^[1] Ash-Shāfi‘ī, Aḥmad bin Ḥanbal and Ibn Mājah recorded from ‘Abdur-Raḥmān bin Zayd bin Aslam that his father narrated from Ibn ‘Umar that the Prophet ﷺ said,

«أَجَلْتُ لَنَا مَيْتَانِ وَدَمَانِ: الْحُوتُ وَالْجِرَادُ وَالْكَبِدُ وَالطَّحَالُ»

«We were allowed two dead animals and two [kinds of] blood: fish and locust, and kidney and spleen.»^[2]

Ibn Abi Najīḥ narrated from Mujāhid about Allāh’s statement,

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ﴾

﴿So We sent on them: the flood, the locusts ...﴾

“Eating the nails on their doors and leaving the wood.”^[3] As for the *Qummal*, Ibn ‘Abbās said that it is the grain bug^[4], or, according to another view; small locusts that do not have wings.^[5] Similar was reported from Mujāhid, Ṭkrimah and Qatādah. Al-Ḥasan and Sa‘īd bin Jubayr said that ‘*Qummal*

[1] *Faḥ Al-Bārī* 9:535 and *Muslim* 3:1546.

[2] *Musnad Ash-Shāfi‘ī* 2:173, *Aḥmad* 2:97 and *Ibn Mājah* 2:1073.

[3] *Aṭ-Ṭabari* 13:68.

[4] *Aṭ-Ṭabari* 13:54.

[5] *Aṭ-Ṭabari* 13:54.

are small black insects.^[1]

Abu Ja'far bin Jarir recorded that Sa'id bin Jubayr said, "When Mūsā came to Fir'awn, he demanded, 'Release the Children of Israel to me.' But, Fir'awn did not comply; and Allāh sent the *Ṭuwfān*, and that is a rain which continued until they feared that it was a form of torment. They said to Mūsā, 'Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him.

In that year, Allāh allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, 'This is what we hoped for.' So Allāh sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, 'O Mūsā! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and release the Children of Israel to you.' Mūsā invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, 'We saved our crops.' However, Allāh sent the *Qummal*, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain. They said, 'O Mūsā! Ask your Lord to remove the *Qummal* (weevil) from us and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, and Allāh removed the *Qummal* from them. However, they did not send the Children of Israel with him.

Once, when he was with Fir'awn, Mūsā heard the sound of a frog and said to Fir'awn, 'What will you and your people suffer from this (the frogs)?' Fir'awn said, 'What can frogs do?' Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Mūsā, 'Invoke your Lord to remove these frogs from us, and

[1] Aṭ-Ṭabari 13:55.

we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, but they did not believe.

Allāh then sent blood that filled the rivers, wells and the water containers they had. They complained to Fir'awn, saying, 'We are inflicted with blood and do not have anything to drink.' He said, 'Mūsā has bewitched you.' They said, 'How could he do that when whenever we look for water in our containers we found that it has turned into blood?' They came to Mūsā and said, 'Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him." A similar account was attributed to Ibn 'Abbās, As-Suddi, Qatādah and several others among the Salaf.

Muḥammad bin Ishāq bin Yasār said, "The enemy of Allāh, Fir'awn, went back defeated and humiliated, after the sorcerers believed (in Mūsā). He insisted on remaining in disbelief and persisted in wickedness. Allāh sent down the signs to him, and he (and his people) were first inflicted by famine. Allāh then sent the flood, the locusts, the *Qummal*, the frogs then blood, as consecutive signs. When Allāh sent the flood, it filled the surface of the earth with water. But the water level receded, and they could not make use of it to till the land or do anything else. They became hungry. This is when,

﴿نَالُوا يَمُوسَىٰ أَدْعُ رَبَّنَا بِمَا عَاهَدَ عَلَيْكَ لَٰبِنَ كُفَّتَ عَنَّا أَوَّجَرَ لَنُؤْمِنَنَّ لَكَ وَكَرَّسَنَّ
مَعَكَ بَنِي إِسْرَائِيلَ﴾

﴿They said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."﴾

Mūsā invoked his Lord and He removed the affliction from them, but they did not keep their promises.

So Allāh sent locusts that ate the trees and consumed the nails on their doors, until the doors fell from their homes and residences. They again said what they said to Mūsā before, and he called on his Lord and He removed the affliction.

Still, they did not keep their promises, and Allāh sent the

Qummal. Mūsā, peace be upon him, was commanded to go to a mound and strike it with his staff. So Mūsā went to a huge mound, struck it with his staff and the *Qummal* fell out of it in tremendous numbers, until they overwhelmed the houses and food reserves, ultimately depriving them of sleep and rest. When they suffered under this affliction, they said similar to what they said before, and Mūsā invoked his Lord and He removed the affliction.

They did not keep their promise and Allāh sent the frogs to them, and they filled the houses, foods and pots. One of them would not pick up a piece of clothing, or uncover some food, without finding frogs in it. When this affliction became hard on them, they made similar promises as before, Mūsā supplicated to his Lord and Allāh removed the affliction.

They did not keep any of the promises they made, and Allāh sent the blood, and the waters of the people of Fir'awn turned to blood. Any water they collected from a well, a river, or a container, turned to blood.^[1]

﴿فَأَنْفَقْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾ وَأَوْزَيْنَا الْقَوْمَ الْآزِينَ ﴿١٣٧﴾ كَانُوا يَسْتَفْتِمُونَ مَسْحُورَ الْأَرْضِ وَمَعْرِبَهَا أَلَىٰ بَنِي إِسْرَائِيلَ وَبِهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحَقُّ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٨﴾﴾

﴿136. So We took retribution from them. We drowned them in the sea, because they belied Our Āyāt and were heedless with them.﴾

﴿137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed what Fir'awn and his people produced, and what they erected.﴾

The People of Fir'awn drown in the Sea; the Children of Israel inherit the Holy Land

Allāh states that when the people of Fir'awn rebelled and

[1] Aṭ-Ṭabari 13:63.

transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Mūsā parted by Allāh's power, and he and the Children of Israel passed through. In their pursuit, Fir'awn and his soldiers went in the sea chasing Mūsā and his people. When they all had gone inside the water, the sea closed in on them and they all drowned, because they belied the Āyāt of Allāh and were heedless of them. Allāh said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land.

Al-Ḥasan Al-Baṣri and Qatādah commented that Allāh's statement,

﴿مَشْرِقَ الْأَرْضِ وَمَشْرِقَهَا أَلَىٰ بَنَاتِنَا﴾

﴿...the eastern parts of the land and the western parts thereof which We have blessed.﴾

refers to the Sham area (Greater Syria). Also, Mujāhid and Ibn Jarīr said that Allāh's statement,

﴿وَوَقَّعْتَ كَيْدَ رَبِّكَ الْخَسْفَ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا﴾

﴿And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.﴾

is explained by Allāh's other statement,

﴿وَرِيدٌ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضِيْعُوا فِي الْأَرْضِ وَجَعَلْنَاهُمْ آيَةً وَيَجْعَلَهُمُ الْوَارِثِينَ﴾

﴿وَنُفِخَ لَهُمْ فِي الْأَرْضِ وَرَبِّي فِرْعَوْنَ وَهَمَانَ وَهُمَا خِفَتَا يَدَ اللَّهِ﴾ [28:5-6]

﴿And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir'awn and Hāmān and their hosts receive from them that which they feared﴾ [28:5-6].

Further, Allāh's statement,

﴿وَدَمَّرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ﴾

﴿And We destroyed what Fir'awn and his people produced,﴾

meaning, We destroyed what Fir'awn and his people produced, such as agriculture and buildings.

سورة القصص

١٦٧

الْبَحْرَيْنِ

وَجَنُوزًا بِسَبِيِّ إِسْرَءِيلَ بِيَلِّ الْبَحْرَيْنِ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى
 أَصْنَانٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ
 قَالُوا إِنَّكُمْ قَوْمٌ يَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَؤُلَاءِ مَثَرٌ مَّا هُمْ فِيهِ وَيَنْظِلُ
 مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغَيْكُمْ إِلَهًا
 وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أُنجِيتُكُمْ
 مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَنْقَلِبُونَ
 أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ فِي ذَلِكُمْ بَلَاءٌ مِنْ
 رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾ وَوَعَدْنَا مُوسَى فَلْيُتِمَّ لَيْلَةَ
 وَأَتَمَّنَّهَا بِعَشْرِ فِئْتَمٍ مِيقَاتٍ رَبِّهِ أَنْ يَبْعِدَ لَيْلَةَ وَقَالَ
 مُوسَى لِأَخِيهِ هَارُونَ أَخْلَفِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ
 سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ
 رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرِيكَ وَلَكِنْ أَنْظُرْ
 إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرِيكَ فَلَمَّا بَلَغَ
 رَبُّهُ الْجَبَلَ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ
 قَالَ سُبْحَانَكَ بُنْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

﴿وَمَا كَانُوا يَعْرِشُونَ﴾

﴿and what they erected.﴾
 Ibn 'Abbās and Mujā-
 hid said that

﴿يَعْرِشُونَ﴾

﴿they erected﴾ means,
 they built.

﴿وَجَنُوزًا بِسَبِيِّ إِسْرَءِيلَ بِيَلِّ الْبَحْرَيْنِ
 فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى
 أَصْنَانٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ
 لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ
 إِنَّكُمْ قَوْمٌ يَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَؤُلَاءِ
 مَثَرٌ مَّا هُمْ فِيهِ وَيَنْظِلُ مَا كَانُوا
 يَعْمَلُونَ ﴿١٣٩﴾﴾

﴿138. And We brought
 the Children of Israel
 (with safety) across the
 sea, and they came upon
 a people devoted to some
 of their idols (in worship)

ship). They said: "O Mūsā! Make for us a god as they have gods."
 He said: "Verily, you are an ignorant people."﴾

﴿139. [Mūsā added:] "Verily, these people will be destroyed for that
 which they are engaged in (idols' worship). And all that they are
 doing is in vain."﴾

The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping

Allāh mentions the words that the ignorant ones among the Children of Israel uttered to Mūsā after they crossed the sea and witnessed Allāh's *Āyāt* and great power.

﴿فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَانٍ لَهُمْ﴾

﴿And they came upon a people devoted to some of their idols (in

worship).﴾

Some scholars of *Tafsīr* said that the people mentioned here were from Canaan, or from the tribe of Lakhm. Ibn Jarīr commented, "They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf. They said here,

﴿يَسْتَوْسُونَ أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمُ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ﴾

﴿"O Mūsā! Make for us a god as they have gods." He said:
"Verily, you are an ignorant people."﴾^[1]

Mūsā replied, you are ignorant of Allāh's greatness and majesty and His purity from any partners or anything resembling Him.

﴿إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم بِبِغِيٍّ﴾

﴿"Verily, these people will be destroyed for that which they are engaged in﴾ they will perish,

﴿وَيَبْطِلُونَ مَا كَانُوا يَعْمَلُونَ﴾

﴿"and all that they are doing is in vain."﴾

Commenting on this *Ayāh*, Imām Abu Ja'far bin Jarīr reported from Abu Wāqid Al-Laythi that they (the Companions) went out from Makkah with the Messenger of Allāh ﷺ for (the battle of) Ḥunayn. Abu Wāqid said, "Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called 'Dhāt Al-Anwāḩ'. So when we passed by a huge, green lote tree, we said, 'O Messenger of Allāh! Appoint for us a Dhāt Al-Anwāḩ as they have.' He said,

﴿قُلْتُمُ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَ قَوْمُ مُوسَى لِمُوسَى :

«by He in Whose Hand is my soul! You said just as what the people of Mūsā said to him :

﴿أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمُ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ﴾ ﴿١٣٨﴾
﴿وَيَبْطِلُونَ مَا كَانُوا يَعْمَلُونَ﴾ ﴿١٣٩﴾

﴿"Make for us a god as they have gods." He said: "Verily,

[1] Aṭ-Ṭabari 13:80.

you are an ignorant people. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain.” ﴿١٤١﴾

﴿قَالَ أَغَيْرَ اللَّهِ أَنبِئِكُمْ إِنَّهَا لَهُمُ نَفْسُكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أُنجَيْنَاكُم مِّنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوَىَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْجُونَ نِسَاءَكُمْ وَفِي ذَلِكَ لَكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾﴾

﴿140. He said: “Shall I seek for you an ilāh (a god) other than Allāh, while He has given you superiority over the nations.”﴾

﴿141. And (remember) when We rescued you from Fir’awn’s people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.﴾

Reminding the Children of Israel of Allāh’s Blessings for Them

Mūsā reminded the Children of Israel of Allāh’s blessings, such as saving them from Fir’awn, his tyranny and the humiliation and disgrace they suffered. He reminded them of the glory and revenge against their enemy, when they watched them suffering in disgrace, destroyed by drowning and meeting utter demise. We mentioned this subject in the *Tafsir* of *Sūrat Al-Baqarah*.^[2]

﴿وَلَدَعْنَا مُوسَىٰ نُورًا مِّن لَّلَّيْلِ لَّيْلَةً وَأَنصَبْنَاهَا بِمَشْرِقِنَا مِمَّا رُبِّيَهُ أَرْبَبَاتٍ لَّيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ كَتَلْفِينِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾﴾

﴿142. And We appointed for Mūsā thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights. And Mūsā said to his brother Hārūn: “Replace me among my people, act in the right way and follow not the way of the mischief-makers.”﴾

Mūsā fasts and worships Allāh for Forty Days

Allāh reminds the Children of Israel of the guidance that He

[1] Aṭ-Ṭabari 13:82.

[2] See the *Tafsir* of *Sūrat Al-Baqarah* [2:49-50].

sent to them by speaking directly to Mūsā and revealing the Tawrah to him. In it, was their law and the details of their legislation. Allāh stated here that He appointed thirty nights for Mūsā. The scholars of *Tafsīr* said that Mūsā fasted this period, and when they ended, Mūsā cleaned his teeth with a twig. Allāh commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Mūsā was about to return to Mount Ṭūr, as Allāh said,

﴿يَبْنَیْ إِسْرَءِیْلَ قَدْ أٰجٰتٰکُمْ مِّنْ عَدُوِّکُمْ وَوَعَدٰنٰکُمْ جَآئِبَ الْاٰطُرِ الْاٰیْمٰنِ﴾

﴿O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount﴾ [20:80].

Mūsā left his brother Hārūn with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Hārūn was an honorable and noble Prophet who had grace and exalted standard with Allāh, may Allāh's peace and blessings be upon him and the rest of the Prophets.

﴿وَلَمَّا جَآءَ مُوسٰى لِمِیْمِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ اَرِنِیْ اَنْظُرْ اِلَیَّ وَلٰكِن اَنْظُرْ اِلٰى الْجَبَلِ فَاِذَا اَسْتَفَرَّ مَكَانَهُ فَسَوْفَ تَرٰنِیْ فَلَمَّا جَعَلَ رَبُّهُ لِلْجَبَلِ جَمَلًا دَكًّا وَخَرَّ مُوسٰى صَوًّا فَلَمَّا اَفَاقَ قَالَ سُبْحٰنَكَ بُتُّ اِلَیْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِیْنَ﴾

﴿143. And when Mūsā came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."﴾

Mūsā asks to see Allāh

Allāh said that when Mūsā came for His appointment and spoke to Him directly, he asked to see Him,

﴿رَبِّ اَرِنِیْ اَنْظُرْ اِلَیَّ قَالَ لَنْ تَرٰنِیْ﴾

﴿“O my Lord! Show me (Yourself), that I may look upon You.” Allāh said: “You cannot see Me,”﴾

You cannot' (Lan) by no means indicates that seeing Allāh will never occur, as (the misguided sect of) Al-Mu'tazilah claimed. The *Ḥadīths* of *Mutawātir* grade^[1] narrated from the Messenger of Allāh, affirm that the believers will see Allāh in the Hereafter. We will mention these *Ḥadīths* under the explanation of Allāh's statement,

﴿رُؤُوسُهُمْ يَوْمَئِذٍ مُّأْنِرَةٌ ۖ وَإِلَىٰ رَبِّهَا نَاظِرَةٌ ۝۲۳﴾

﴿Some faces that Day shall be radiant. Looking at their Lord.﴾
[75:22-23]

In earlier Scriptures, it was reported that Allāh said to Mūsā, “O Mūsā! No living soul sees Me, but will perish, and no solid but will be demolished.”^[2] Allāh said here,

﴿فَلَمَّا تَخَلَّىٰ رَبُّهُ لِلجَبَلِ جَمَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَوْعًا﴾

﴿So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious.﴾

In his *Musnad* Imām Aḥmad recorded from Anas bin Mālik that the Prophet ﷺ said about Allāh's saying;

﴿فَلَمَّا تَخَلَّىٰ رَبُّهُ لِلجَبَلِ﴾

﴿And when his Lord appeared to the mountain,﴾

«هكذا»

«Like this» then he held out the tip of his little finger.^[3] At-Tirmidhi recorded this in the chapter of *Tafsir* for this *Āyah*, then he said; “This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.”^[4]

This was also recorded by Al-Ḥākim in his *Mustadrak* through the route of Ḥamād bin Salamah, and he said; “This *Ḥadīth* is *Ṣaḥīḥ* according to the criteria of Muslim and they did not record it.”^[5] And As-Suddi reported that 'Ikrimah

[1] Having numerous narrators in each link of every chain.

[2] *Al-Bidāyah wan-Nihāyah* 3:112.

[3] Aḥmad 3:125.

[4] *Tuḥfat Al-Aḥwadhi* 8:451.

[5] Al-Ḥākim 2:320.

reported from Ibn 'Abbās about Allāh's saying,

﴿فَلَمَّا تَخَلَّى رَبُّهُ لِلْجَبَلِ﴾

﴿And when his Lord appeared to the mountain,﴾

Only the extent of the little finger appeared from Him,

﴿جَعَلَهُ دَكًّا﴾

﴿He made it collapse﴾ as dust;

﴿وَرَحَرَ مُوسَىٰ صَوْفًا﴾

﴿And Mūsā fell down unconscious﴾ fainting from it. Ibn Jarīr recorded these because of the relation to the word Al-Ghashī.^[1]

﴿فَلَمَّا أَتَاهُ﴾

﴿Then when he (Mūsā) recovered his senses﴾ after he lost consciousness,

﴿قَالَ سُبْحٰنَكَ﴾

﴿he said: "Glory be to You,"﴾ thus, praising, glorifying and honoring Allāh since no living soul could see Him in this life and remain alive. Mūsā' statement,

﴿تَبْتُ إِلَيْكَ﴾

﴿"I turn to You in repentance"﴾ means, according to Mujāhid, that from asking you to look at you,

﴿وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

﴿"and I am the first of the believers."﴾, among the Children of Israel, according to Ibn 'Abbās, Mujāhid, and Ibn Jarīr preferred this view. Or, according to another narration from Ibn 'Abbās, the meaning of,

﴿وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

﴿"and I am the first of the believers."﴾, is that 'none shall see You (in this life).' Allāh said,

﴿وَرَحَرَ مُوسَىٰ صَوْفًا﴾

﴿And Mūsā fell down unconscious.﴾

[1] At-Ṭabari 13:97.

قَالَ يَمْوَسَىٰ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي
فَخُذْ مَاءً اتَّيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١١٨﴾ وَكَتَبْنَا
لَهُ فِي الْأَلْوَابِ مِن كُلِّ شَيْءٍ وَمَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ
شَيْءٍ وَفَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُوذِيكَ
دَارَ الْفَيْسِقِينَ ﴿١١٩﴾ سَأَمْرِفُ عَنْ عَائِشَةَ الَّذِينَ يَتَكَبَّرُونَ
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كَلِمَةً بُيُوتًا لِّمُؤْمِنُوا
بِهَا وَإِن يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا
سَبِيلَ الْغَىِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا
وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٢٠﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ
الْآخِرَةِ حَبِطَتْ أُعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿١٢١﴾ وَأَتَّخِذْ قَوْمَ مَوْسَىٰ مِن بَعْدِهِمْ جَلِيلَةً
عَجَلًا جَسَدًا اللَّهُ خَوَّارٌ لِّمَنْ يَرَا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٢٢﴾ وَلَمَّا سَقَطَ
فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا
رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٢٣﴾

Abu Sa'ïd Al-Khudri and Abu Hurayrah narrated a *Hadith* from the Prophet ﷺ that is suitable to mention here. As for the *Hadith* from Abu Sa'ïd, Al-Bukhârî recorded in his *Shâhîh* that he said: A Jew came to the Prophet ﷺ after his face was smacked, and said, "O Muḥammad! One of your companions from Al-Anṣâr smacked me on the face." The Prophet ﷺ said,

«ادْعُوهُ»

«Summon him» and he was summoned. The Prophet ﷺ asked him,

«لِمَ لَطَمْتَ وَجْهَهُ؟»

«Why did you smack his face?» He said, "O Allāh's Messenger! I passed by that Jew and heard him swearing, 'No, by He Who has chosen Mūsā over mankind!' I said, 'Over Muḥammad too?', and I became angry and struck his face." The Prophet ﷺ said,

«لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ يَضَعُقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُنْفِقُ،
فَإِذَا أَنَا بِمَوْسَىٰ آخِذٌ بِقَائِمَةٍ مِنَ قَوَائِمِ الْعَرْشِ، فَلَا أُدْرِي أَنَا قَبْلِي أَمْ جُوزِي
بِضَعْفَةِ الطُّورِ»

«Do not prefer me above the Prophets. Verily, on the Day of Resurrection, people will be struck unconscious, and I (feel that I) am the first to wake up. Thereupon I will find that Mūsā is holding onto a pillar of the Throne ('Arsh of Allāh). I will not know if he woke up before me or he received his due (because of

his) unconsciousness on (Mount) Aṭ-Tur.^[1]

Al-Bukhāri recorded this Ḥadīth in many locations of his *Ṣaḥīḥ*, as did Muslim and Abu Dāwud.^[2] As for the Ḥadīth from Abu Hurayrah, Imām Aḥmad and the Two Shaykhs (Al-Bukhāri and Muslim) collected his narration.^[3]

﴿قَالَ يٰمُوسَىٰ اِنِّي اصْلَحْتُكَ عَلَ النَّاسِ بِرِسَالَتِي وَبِكَلِمَتِي فَخُذْ مَا آتَيْنَاكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَمْ فِي الْاَلْوَاخِ مِنْ كُلِّ شَيْءٍ مَّرْعُطَةً وَتَفْصِيْلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِمُؤَدَّ وَامْرَ قَوْمَكَ بِاِحْذُوا بِاَحْسَنِهَا سَاوِرِيْكَ دَارَ الْاَلْفَيْفِيْنَ ﴿١٤٥﴾﴾

﴿144. (Allāh) said: "O Mūsā I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."﴾

﴿145. And We wrote for him on the Tablets the exhortation all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious.﴾

Allāh chooses Mūsā and gives Him the Tablets

Allāh states that He spoke to Mūsā directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him.

Here we should mention that there is no doubt that Muḥammad ﷺ is the chief of all the Children of Ādam, the earlier and later ones among them. This is why Allāh has chosen him to be the Final and Last Prophet and Messenger, whose Law shall remain dominant and valid until the commencement of the Last Hour. Muḥammad's followers are more numerous than the followers of all Prophets and Messengers. After Muḥammad ﷺ, the next in rank of honor and virtue is Ibrāhīm upon him be peace, then Mūsā, son of 'Imrān, who spoke to the Most Beneficent directly. Allāh commanded Mūsā, saying,

﴿فَخُذْ مَا آتَيْنَاكَ﴾

[1] *Faḥ Al-Bāri* 8:152.

[2] Al-Bukhāri, nos. 4638, 2412, 6917, 3398, 7427 and 6518, Muslim 2374 and Abu Dāwud 4668.

[3] Aḥmad 2:264, *Faḥ Al-Bāri* 13:455 and Muslim 4:1844.

﴿So hold to that which I have given you﴾, of My Speech and conversation with you,

﴿وَكُنْ مِنَ الشَّاكِرِينَ﴾

﴿and be of the grateful﴾, for it and do not ask for what is beyond your capacity to bear.

Allāh stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets. It was said that in the Tablets, Allāh wrote advice and the details of the commandments for lawful and prohibited matters. The Tablets contained the Tawrah, that Allāh described;

﴿وَلَقَدْ مَلَأْنَا مِثْرَةَ الْكِتَابِ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِمَا كَانُوا لِلنَّاسِ﴾

﴿And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind﴾[28:43].

It was also said that Allāh gave Mūsā the Tablets before the Tawrah, and Allāh knows best. Allāh said next,

﴿تَخَذُوا بِقُوَّةٍ﴾

﴿Hold unto these with firmness﴾, be firm on the obedience,

﴿وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا﴾

﴿and enjoin your people to take the better therein.﴾

Sufyān bin 'Uyaynah said, "Abu Sa'd narrated to us from 'Ikrimah from Ibn 'Abbās that "Mūsā, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people."^[1] Allāh's statement,

﴿سَأُورِيكُمْ دَارَ الْفَاسِقِينَ﴾

﴿I shall show you the home of the rebellious﴾,

means, you will witness the recompense of those who defy My order and deviate from My obedience, the destruction, demise and utter loss they will suffer.

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلِمًا مِنْ آيَاتِي لَا يَوْمِسُوا بِهَا وَإِنْ يَرَوْا سِجِيلَ الرُّسُلِ لَا يَنْخُدُّوهُ سِجِيلًا وَإِنْ يَرَوْا سِجِيلَ آتِي يَنْخُدُّوهُ سِجِيلًا﴾

^[1] At-Ṭabari 13:110.

ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِكَآءَ الْآخِرَةِ
حِطَّتْ أَعْمَالُهُمْ هَلْ يُجْرَزُونَ إِلَّا مَا كَانُوا يَسْعَوْنَ ﴿١٤٧﴾

﴿146. I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right, and (even) if they see all the Āyāt, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Āyāt and were heedless of them.﴾

﴿147. Those who deny Our Āyāt and the meeting in the Hereafter, vain are their deeds. Are they requited with anything except what they used to do?﴾

Arrogant People will be deprived of Allāh's Āyāt

Allāh said,

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right﴾.

Allāh says, "I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments." And just as they acted arrogantly without justification, Allāh has disgraced them with ignorance. Allāh said in another Āyah,

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ﴾

﴿And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time﴾ [6:110], and,

﴿فَلَمَّا زَاغُوا أَزَاعَ اللَّهُ قُلُوبَهُمْ﴾

﴿So when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path).﴾ [61:5]

Sufyān bin 'Uyaynah commented on this Āyah,

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right﴾,

“(Allāh says) I shall snatch away comprehension of the Qur’ān from them and turn them away from My Āyāt.”^[1] Ibn Jarīr commented on Sufyān’s statement that, “This indicates that this part of the Āyah is addressed to this Ummah.”^[2] This is not necessarily true, for Ibn ‘Uyaynah actually meant that this occurs in every Ummah and that there is no difference between one Ummah and another Ummah in this regard. Allāh knows best. Allāh said next,

﴿وَأَن يَرَوْا كُذَّبَ مَا يُورِثُهُمْ أَتَىٰ﴾

﴿and (even) if they see all the Āyāt, they will not believe in them﴾. Allāh said in a similar Āyāh,

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَهُمْ سَبَاطٌ مِّنَ آيَاتِنَا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ۗ﴾

﴿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]

Allāh’s statement,

﴿وَأَن يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا﴾

﴿And if they see the way of righteousness, they will not adopt it as the way,﴾

means, even if the way of guidance and safety appears before them, they will not take it, but if the way that leads to destruction and misguidance appears to them, they adopt that way. Allāh explains why they do this,

﴿ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا﴾

﴿that is because they have rejected Our Āyāt﴾, in their hearts,

﴿وَرَكَاوُا عَنَّا غَفِلِينَ﴾

﴿and were heedless of them.﴾, gaining no lessons from the Āyāt. Allāh’s statement,

[1] Aṭ-Ṭabari 13:112.

[2] Aṭ-Ṭabari 13:113.

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أُعْسُلُهُمْ﴾

﴿Those who deny Our Āyāt and the meeting in the Hereafter, vain are their deeds.﴾

indicates that whoever among them does this, remaining on this path until death, then all his deeds will be in vain. Allāh said next,

﴿هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ﴾

﴿Are they requited with anything except what they used to do?﴾

meaning, 'We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.'

﴿وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَدِيدٍ مِنْ مِثْلِهِمْ عِمْلًا جَدًّا لَهُمْ خَوَافُ أَنَّهُ يَصْحَقُ أَنَّهُمْ لَا يَكْفُرُهُمْ وَلَا يَنْبِرِينَ سَيِّئًا أَتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾﴾
 ﴿وَلَا تَقِطُ فِتْ أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدَّ صَلَّوْا قَالُوا لَيْنَ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾﴾

﴿148. And the people of Mūsā made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound. Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were wrongdoers.﴾

﴿149. And when they regretted and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers"﴾

Story of worshipping the Calf

Allāh describes the misguidance of those who worshipped the calf that As-Sāmiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibrīl was riding, and the calf seemed to moo. This occurred after Mūsā went for the appointed term with his Lord, where Allāh told him about what happened when he was on Mount Ṭūr. Allāh said about His Honorable Self,

﴿قَالَ فَإِنَّا قَدَّ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَسْلَمْنَا السَّامِرِيُّ﴾

﴿(Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmīri has led them astray"﴾ [20:85].

The scholars of *Tafsīr* have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allāh knows best. It was reported that when the statue mooed, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, the calf, is your god and the god of Mūsā, but Mūsā forgot it! Allāh answered them,

﴿أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا تَفْعَالًا﴾

﴿Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good?﴾ [20:89]. Allāh said here,

﴿أَلَمْ يَرَوْا أَنَّهُ لَا يَكَلِّمُهُمْ وَلَا يَهْتَدِيهِمْ سَبِيلًا﴾

﴿Did they not see that it could neither speak to them nor guide them to the way?﴾

Allāh condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance.

Allāh's statement,

﴿وَلَا سُوِّطَ فِي آيَاتِهِمْ﴾

﴿And when they regretted﴾, and felt sorrow for their action,

﴿وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ

الْخَاسِرِينَ﴾

﴿and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we will certainly become among the losers."﴾

or among the destroyed ones. This was their recognition of their sin and their way of seeking salvation from Allāh the Most Mighty and Majestic.

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي
 مِن بَعْدِي ۖ أَعْيَلْتُم بِأَمْرِي رَبِّكُمْ وَأَلْقَى الْأُلُوحَ وَأَخَذَ بِرَأْسِ
 أَخِيهِ يُجْرِّهُ ۖ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا
 يَقْتُلُونِي فَلَا تَكْسِمُ فِي الْأَعْدَاءِ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ
 الظَّالِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي ۖ وَادْخُلْنَا فِي
 رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾ إِنَّ الَّذِينَ أَخَذُوا
 الْعِجْلَ سَيِّئًا لَهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا
 وَكَذَلِكَ نَجْزِي الْمُفْضِرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا الشَّيْءَاتِ ثُمَّ
 تَابُوا مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ
 ﴿١٥٣﴾ وَلَمَّا سَكَتَ عَن مُّوسَىٰ الْغَضَبُ أَخَذَ الْأُلُوحَ ۖ فِي
 نَسْحَتِهَا هُدًى وَرَحْمَةً لِّلَّذِينَ هُم لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَأَخْبَارُ
 مُّوسَىٰ قَوْمَهُ سَبْعِينَ رَّجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ
 قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ ۖ وَإِنِّي أَنهَلِكُهُمْ أَمَّا فَعَل
 السَّفَهَاءُ مَتَىٰ إِنَّ هِيَ إِلَّا فَنُنَاكَ نُضِلُّ بِهَا مَن نَّشَاءُ وَنَهْدِي
 مَن نَّشَاءُ ۖ أَنْتَ وَلِيْنَا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

﴿وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي ۖ أَعْيَلْتُم بِأَمْرِي رَبِّكُمْ وَأَلْقَى الْأُلُوحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يُجْرِّهُ ۖ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونِي فَلَا تَكْسِمُ فِي الْأَعْدَاءِ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ﴾ ﴿١٥٠﴾ قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي ۖ وَادْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

﴿150. And when Mūsā returned to his people, angry and grieved, he said: "What an evil thing is that which you have done during my absence. Did you hasten in matter of your Lord?"

And he threw down the

Tablets and seized his brother by (the hair of) his head and dragged him towards him. He (Hārūn) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers." ﴿

﴿151. He (Mūsā) said: "O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those who show mercy." ﴿

Allāh states that when Mūsā returned to his people after conversation with his Lord, he became angry and full of regret. Abu Ad-Dardā' said that Asif, or regret, is the severest type of anger.

﴿قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي﴾

﴿He (Mūsā) said: "What an evil thing is that which you have done during my absence."﴾

evil it is that which you committed after I departed and left you, by worshiping the calf,

﴿أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ﴾

﴿Did you hasten in the matter of your Lord?﴾

Mūsā said, 'You wanted me to rush back to you, even though [being there] this was Allāh's decision?' Allāh said next,

﴿وَأَلْقَى الْأَوْحَاءَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ﴾

﴿And he threw down the Tablets and seized his brother by his head and dragged him towards him.﴾

This Āyah demonstrates the meaning of the Ḥadīth,

«لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ»

«Information is not the same as observation.»^[1]

It indicates that Mūsā threw down the Tablets because he was angry at his people, according to the majority of scholars of early and latter times. Allāh said,

﴿وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ﴾

﴿and seized his brother by (the hair of) his head and dragged him towards him.﴾

for Mūsā feared that Hārūn might have not tried hard enough to forbid them from their evil action. In another Āyah, Allāh said,

﴿قَالَ يَهُودُ مَا مَنَّكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۖ أَلَا تَتَّبِعُونَ أَفْعَصَبْتَ أَمْرِي ۚ قَالَ يَبْتَدُونَ لَا تَأْخُذْ بِبِخَاتِي وَلَا بِرَأْسِي ۚ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ۚ﴾

﴿He [Mūsā] said: "O Hārūn ! What prevented you when you saw them going astray. That you followed me not (according to my advice to you)? Have you then disobeyed my order?" He [Hārūn] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and

[1] Aḥmad 1 :271.

you have not respected (waited or observed) my word!'” ﴿
[20:92-94].

Here, Allāh said that Hārūn said,

﴿إِنَّ أُمَّ إِيَّ الْقَوْمِ اسْتَفْضَلُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُخْشِعْكَ بِكِ الْأَعْدَاءُ وَلَا تَجْعَلَنِي مَعَ الْقَوْمِ الظَّالِمِينَ﴾

﴿“O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.”﴾

Hārūn said, ‘Do not place me on the same level as they are, as if I was one of them.’ Further, Hārūn said, ‘O son of my mother’, so that Mūsā would feel more mercy and leniency towards him, even though Hārūn was also the son of Mūsā’s father. When Mūsā was satisfied that his brother was innocent,

﴿وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلِ يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي﴾

﴿And Hārūn indeed had said to them beforehand: “O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order.”﴾
[20:90], this is when,

﴿قَالَ﴾

﴿he said﴾ Mūsā,

﴿رَبِّ اغْفِرْ لِي وَلِإِخْوَتِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿“O my Lord! Forgive me and my brother, and admit us into Your mercy, for you are the Most Merciful of those who show mercy.”﴾

Ibn Abi Hātim recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

﴿يَرْحَمُ اللَّهُ مُوسَى لَيْسَ الْمُعَايِرُ كَالْمُخْبِرِ أَخْبِرَهُ رَبُّهُ عَزَّ وَجَلَّ أَنْ قَوْمَهُ فُتِنُوا بَعْدَهُ فَلَمْ يَلْقُ الْأَلْوَاخَ فَلَمَّا رَأَاهُمْ وَعَايَنَهُمْ أَلْفَى الْأَلْوَاخَ﴾

﴿May Allāh grant His mercy to Mūsā! Surely, he who observes [something] is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people

were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets.»^[1]

﴿إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ﴾ وَالَّذِينَ عَمِلُوا الصَّالِحَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَأَسْتَوْا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿٥٤﴾

﴿152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.﴾

﴿153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.﴾

The 'wrath' mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allāh did not accept their repentance until some of them [who did not worship the calf] killed others [who worshipped the calf]. We mentioned this story in *Sūrat Al-Baqarah*,

﴿فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾

﴿So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.﴾ [2:54]

As for the humiliation mentioned in the *Āyah*, it pertains to the disgrace and humiliation that the Jews suffered in the life of this world. Allāh's statement,

﴿وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ﴾

﴿Thus do We recompense those who invent lies﴾

is for all those who invent an innovation (in religion). Surely, the disgrace resulting from inventing an innovation (in religion) and defying Allāh's Message, will be placed in the heart and from there on to the shoulders. Al-Ḥasan Al-Baṣri said; "The disgrace of innovation will weigh on their shoulders even if

[1] Ibn Mājah 2:380.

they were to gallop on their mules or trot on their work horses." Ayyūb As-Sakhtiyāni narrated from Abu Qilābah Al-Jarmi that he commented on this Āyah,

﴿وَكَذَلِكَ يَجْزَى الْمُفْتَرِينَ﴾

﴿Thus do We recompense those who invent lies.﴾

"By Allāh! This Āyah is for all those who invent a lie, until the Day of Resurrection."^[1] Also, Sufyān bin 'Uyaynah said, "Every person who invents a *Bid'ah* (innovation in the religion) will taste disgrace."^[2] Allāh tells His servants that He accepts repentance from His servants for any sin, even *Shirk*, *Kufr*, hypocrisy and disobedience. Allāh said:

﴿وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَدْيِهَا وَآمَنُوا إِنَّ رَبَّكَ﴾

﴿But those who committed evil deeds and then repented afterwards and believed, verily, your Lord﴾

O Muḥammad, Messenger of Repentance and Prophet of Mercy,

﴿مِنْ بَدْيِهَا﴾

﴿after that﴾ after committing that evil action,

﴿لَنْفُورٌ رَحِيمٌ﴾

﴿is indeed Oft-Forgiving, Most Merciful.﴾

Ibn Abi Ḥātim reported that 'Abdullāh bin Mas'ūd was asked about a man committing fornication with a woman and then marrying her, and Ibn Mas'ūd recited this Āyah,

﴿وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَدْيِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَدْيِهَا لَنْفُورٌ رَحِيمٌ﴾

﴿But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.﴾

'Abdullāh recited this Āyah ten times, neither allowing nor disallowing it.^[3]

﴿وَلَمَّا سَكَتَ عَنْ مُوسَى الْفَضْبُ أَخَذَ الْأَلْوَابِحَ وَفِي سَكْنَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِزَيْمِهِمْ﴾

﴿رَهْبُونَ﴾

[1] Aṭ-Ṭabari 13:135.

[2] Aṭ-Ṭabari 13:136.

[3] Ad-Durr Al-Manthūr 3:566.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
١٧٠
الْبُرْجَانِ

﴿وَكَتَبْنَا فِي هَذِهِ الْكِتَابِ مَا حَسَنَةٌ فِي الْآخِرَةِ إِنَّا هُدُنَا إِلَيْكَ قَالَ عَدَايُ أُصِيبُ بِهِ مِنْ أَشْيَاءِ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُمُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٦٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَا مَرْهُمْ بِالْمَعْرُوفِ وَيَتَّبِعُهُمُ الْخَبِيثِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ، أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦٧﴾﴾ قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ، وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٦٨﴾﴾ وَرَبُّ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٦٩﴾﴾

﴿154. And when the anger of Mūsā calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.﴾

Mūsā picked up the Tablets when His Anger subsided

Allāh said next,

﴿وَلَمَّا سَكَتَ﴾

﴿And when calmed﴾ and subsided,

﴿عَنْ مُوسَى الْقَضْبُ﴾

﴿the anger of Mūsā﴾ with his people,

﴿أَخَذَ الْأَلْوَابِحَ﴾

﴿he took up the Tablets﴾, which he had thrown out of jealousy

for Allāh and anger for His sake, because of his people worshipping the calf,

﴿وَفِي تَسْحَبِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْتَابُونَ﴾

﴿and in their inscription was guidance and mercy for those who fear their Lord.﴾

Several scholars of *Tafsir* said that when Mūsā threw the Tablets on the ground they were shattered and he collected the pieces afterwards. Mūsā found in its inscription guidance and mercy, but the specific details of the Law was lost, so they said. They also claimed that the shattered pieces of the Tablets still remained in the treasury safes of some Israelite kings until the Islāmic State came into existence. Only Allāh knows if these statements are true.

﴿وَإِنشَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا أَلِيْقِيْنًا فَلَمَّا أَحَدْتَهُمُ الرَّجْمَةَ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ
مِن قَبْلُ وَإِنِّي أَهْلِكُكَمَا يَمَا فَمَلَ السَّعْيَاءُ إِنِّي أَنَا مِنَ النَّشَاءِ وَيَسْأَلُكَ مَنْ
نَشَاءُ أَنْ تَبْلُغَ أَفْعَامًا وَإِنِّي لَأَكْتُبُ لَكَ فِي هَذِهِ الْأَيَّامِ حَسَنَةً
وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالِ عَذَابٌ أَصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ وَ
سَأَلْتُمْنَا لِلَّذِينَ يَقُولُونَ رَبُّنَاكَ الرَّكُوعَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾﴾

﴿155. And Mūsā chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.﴾

﴿156. "And ordain for us good in this world, and in the Hereafter. Certainly we have Hūdā unto You." He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt.﴾

Seventy Men from the Children of Israel go for the appointed Meeting Place that Allāh designated, Allāh later on destroys Them

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented; "Allāh commanded Mūsā to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord. Their supplication included asking Allāh, 'O Allāh! Give us what you have never given anyone before us and will never give anyone after us!' Allāh disliked this supplication and they were seized with a violent earthquake, Mūsā said:

﴿رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِن قَبْلُ وَإِنِّي﴾

﴿"O my Lord, if it had been Your will, You could have destroyed them and me before.﴾"^[1]

[1] Aṭ-Ṭabari 13:141.

As-Suddi said, "Allāh commanded Mūsā to come with thirty men from the Children of Israel, apologizing for worshipping the calf; and He gave them an appointed time and place.

﴿وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا﴾

﴿And Mūsā chose out of his people seventy (of the best) men.﴾

He chose these men and went along with them so that they could apologize. When they reached the appointed place, they said,

﴿لَنْ نُؤْمِنَ لَكَ﴾

﴿We shall never believe in you﴾, [2:55] 'O Mūsā,

﴿حَتَّىٰ رَىٰ اللَّهُ جَهْرَةً﴾

﴿until we see Allāh plainly,﴾ for you spoke to Him,' they said, 'therefore, show Him to us,'

﴿فَأَخَذَهُمُ الصَّوْقَةُ﴾

﴿but they were struck with a bolt of lightning﴾ [4:153]

and they died. Mūsā stood up crying, invoking Allāh, 'O Lord! What should I tell the Children of Israel, when I go back to them after You destroyed their best men?'

﴿رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم بَيْنَ قَبْلِ وَرَائِي﴾

﴿"O my Lord, if it had been Your will, You could have destroyed them and me before"﴾.¹¹

Muḥammad bin Ishāq said, "Mūsā chose seventy of the best men from the Children of Israel. He said to them, 'Go to the meeting with Allāh and repent for what you committed. Beg His forgiveness for those of your people whom you left behind. Fast, purify yourselves and clean your clothes.' So, he went with them to Mount Ṭūr in Sinai for the meeting place and time designated by his Lord. He went there only with the leave and knowledge of Allāh. According to what has been mentioned to me, when the seventy did what he ordered them to do, and went with him to the meeting of Mūsā with his Lord, they said, 'Request that we may also hear the words of

¹¹ Aṭ-Ṭabari 13:140.

our Lord.' So he replied, 'I shall.' When Mūsā approached the mountain it became completely covered with columns of clouds, Mūsā approached it and entered in them. He said to the people, 'Approach.' But when Allāh spoke to Mūsā, his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached. When they entered the cloud they fell prostrate and they heard Him while he was speaking to Mūsā, commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Mūsā, he faced the people and they said, 'O Mūsā! We will not believe in you unless we see Allāh directly.' So the thunder shook them, their souls were captured and they all died. Mūsā stood up invoking, begging and supplicating to his Lord,

﴿رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَرَائِي﴾

﴿“O my Lord, if it had been Your will, You could have destroyed them and me before.”^[1]﴾

meaning, 'They were foolish. Would You destroy anyone who comes after me from the Children of Israel?'

Ibn 'Abbās, Qatādah, Mujāhid and Ibn Jarīr Aṭ-Ṭabari said, "They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf."^[2] This is supported by Mūsā's statement,

﴿أَتُرِيدُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا﴾

﴿“would You destroy us for the deeds of the fools among us?”﴾

He said next,

﴿إِن مِّنْ إِلَهٍ إِلَّا وَجْهَكَ﴾

﴿“It is only Your Fitnah”﴾ affliction, test and trial, according to Ibn 'Abbās, Saʿīd bin Jubayr, Abu Al-ʿĀliyah, Ar-Rabī' bin Anas and several among the Salaf and latter scholars.^[3] This is the only plausible meaning, in which Mūsā says, "The decision is Yours (O Allāh), and the judgment, and whatever You will

[1] Aṭ-Ṭabari 13:140.

[2] Aṭ-Ṭabari 13:143-144.

[3] Aṭ-Ṭabari 13:151.

occurs. You misguide whom You will, guide whom You will, and none can guide whom You misguide or misguide whom You guide. There is none who can give what You deprive or avert what You give. The sovereignty is all Yours, and Yours is the judgment, the creation and the decision." The *Āyah*,

﴿أَنْتَ وَلِيُّنَا فَعَفِّرْنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَفِيرِينَ﴾

﴿"You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive."﴾,

pertains to (Allāh's) covering the mistake and not punishing for the sin. Whenever mercy is mentioned along with forgiveness [such as in Mūsā's supplication to Allāh], it includes the hope that Allāh does not permit one to fall into that act again.

﴿وَأَنْتَ خَيْرُ الْغَفِيرِينَ﴾

﴿"for You are the best of those who forgive,"﴾ for none except You can forgive the sin.

﴿رَاكِبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ﴾

﴿"And ordain for us good in this world, and in the Hereafter."﴾

The first part of Mūsā's supplication was to fend off what should be avoided, while this part is a request for what is sought. The meaning of,

﴿رَاكِبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ﴾

﴿"And ordain for us good in this world, and in the Hereafter."﴾

is, 'ordain for us and grant us all that is good in both lives. We mentioned the meaning of 'good' before in *Sūrat Al-Baqarah*.^[1]

﴿إِنَّا هُدْنَا إِلَيْكَ﴾

﴿"We have Hūdā unto You"﴾ 'we repent, go back and return unto You,' according to the meaning of, 'Hūdā', given by Ibn 'Abbās, Sa'īd bin Jubayr, Mujāhid, Abu Al-Āliyah, Aḍ-Ḍahḥāk, Ibrāhīm At-Taymi, As-Suddi, Qatādah and several others.^[2]

[1] See the *Tafsir* of *Sūrat Al-Baqarah* [2: 200-202].

[2] Aṭ-Ṭabari 13:154-155.

﴿قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ وَنَسَأْتُهَا لِلَّذِينَ يَقُولُونَ
رَبُّنَاكَ الرَّكُوعَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ﴾

﴿He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt.﴾ [7:156]

Allāh's Mercy is for Those Who have Taqwā and believe in Allāh's Āyāt and His Messenger ﷺ

Allāh answers the statement,

﴿إِنِّي إِلَّا فِتْنَاكَ﴾

﴿"It is only Your trial..."﴾ [7:155], by saying,

﴿عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

﴿(As to) My punishment I afflict therewith whom I will and My mercy embraces all things.﴾

Allāh says here, 'I do what I will, decide what I will and I have wisdom and justice in all matters.' Certainly, there is no deity worthy of worship except Allāh. Allāh's statement,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

﴿and My mercy embraces all things﴾

testifies to His encompassing mercy. Allāh said that the angels who carry His Throne and those around the Throne supplicate,

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا﴾

﴿"Our Lord! You comprehend all things in mercy and knowledge."﴾ [40:7]

Imām Aḥmad recorded that Jundub bin 'Abdullāh Al-Bajali said, "A bedouin man came, he made his camel kneel and he tied it. Then he prayed behind the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ finished the prayer, that man untied his camel mounted it and supplicated aloud, 'O Allāh! Grant Your mercy to me and to Muḥammad, and do not give a share in it to anyone else.' The Messenger of Allāh ﷺ

commented (to his Companions),

«أَتَقُولُونَ هَذَا أَضَلُّ أَمْ بَعِيرُهُ أَلَمْ تَسْمَعُوا مَا قَالَ؟»

«Do you think that this man is more misguided or his camel?
Did you not hear what this man has said?»

They said, 'Yes.' He ﷺ said,

«لَقَدْ حَظَرْتُ رَحْمَةً وَاسِعَةً إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ مِائَةَ رَحْمَةٍ فَأَنْزَلَ رَحْمَةً بِتَمَاطُفٍ
بِهَا الْخَلْقُ جِئَهَا وَإِنْسَهَا وَبِهَائِبِهَا وَأَخَّرَ عِنْدَهُ نِسْمًا وَتِسْعِينَ رَحْمَةً أَتَقُولُونَ هُوَ أَضَلُّ
أَمْ بَعِيرُهُ؟»

«You (the bedouin man) have restricted a vast mercy! Allāh, the Exalted, the most Honored has created a hundred mercies and sent down one of them by which the creation, men, jinn and animals, show mercy to each other. He left with Him ninety-nine mercies, so do you say that this man is more misguided or his camel?»

Aḥmad^[1] and Abu Dāwud collected this Ḥadīth.^[2] Imām Aḥmad recorded that Salmān narrated that the Prophet ﷺ said,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ يَتَرَاخَمُ بِهَا الْخَلْقُ وَبِهَا تَعَطِفُ الْوُحُوشُ
عَلَى أَوْلَادِهَا وَأَخَّرَ نِسْمَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ»

«Allāh, the Exalted and Most Honored, has a hundred mercies. With one of them, the creations show mercy to each other, and even the beasts show kindness to their offspring. He has kept ninety-nine mercies with Him for the Day of Resurrection.»^[3]

Muslim recorded it.^[4] Allāh said next,

﴿سَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ﴾

﴿That (mercy) I shall ordain for those who have Taqwā,﴾

meaning, I will ordain My mercy for them, as a favor and kindness from Me to them. Allāh said in a similar Āyah,

[1] Aḥmad 4:312.

[2] Abu Dāwud 5:197.

[3] Aḥmad 5:439.

[4] Muslim 4:2108.

﴿ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ﴾

﴿He has prescribed mercy for Himself﴾ [6:12]

Allāh's statement,

﴿ لِلَّذِينَ يَتَّقُونَ ﴾

﴿for those who have Taqwā﴾, means, 'I will ordain My mercy for those who possess these qualities, and they are the Ummah of Muḥammad,'

﴿ لِلَّذِينَ يَتَّقُونَ ﴾

﴿for those who have Taqwā﴾, who avoid Shirk and major sins,

﴿ وَذُكُوتِ الزَّكَاةِ ﴾

﴿and give the Zakāh﴾, purify themselves, according to one opinion. It was also said that, 'the Zakāh', here pertains to wealth. It is possible that both meanings are included here, for this Āyah was revealed in Makkah [before Zakāh in fixed shares was ordained],

﴿ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴾

﴿and those who believe in Our Āyāt.﴾, those who have faith in them.

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوزًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ قَالُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾ ﴾

﴿157. Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrah and the Injil, – he commands them to do good; and forbids them from evil; he makes lawful for them the good things, and forbids them from the evil things, he releases them from their heavy burdens and from the fetters that were upon them. So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful.﴾

The Description of that Messenger ﷺ

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ﴾

«Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil.»

This is the description of the Prophet Muḥammad ﷺ in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions were still apparent in their Books, as the rabbis and the priests well know. Imām Aḥmad recorded that Abu Ṣakhr Al-ʿUqayli said that a bedouin man said to him, “I brought a milk-producing camel to Al-Madīnah during the life time of Allāh’s Messenger. After I sold it, I said to myself, ‘I will meet that man (Muḥammad) and hear from him.’ So I passed by him while he was walking between Abu Bakr and ʿUmar, and I followed them until they went by a Jewish man, who was reading from an open copy of the Tawrah. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allāh ﷺ asked him (the father),

«أَسْأَلُكَ بِالَّذِي أَنْزَلَ التَّوْرَةَ هَلْ تَجِدُ فِي كِتَابِكَ هَذَا صِفَتِي وَمَخْرَجِي؟»

«I ask you by He Who has sent down the Tawrah, do you not find the description of me and my advent in your Book?»

He nodded his head in the negative. His son said, ‘Rather, yes, by He Who has sent down the Tawrah! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allāh and that you are the Messenger of Allāh.’ The Prophet ﷺ said (to the Companions),

«أَقِيمُوا الْيَهُودِيَّ عَنَ أَخِيكُمْ»

«Stop the Jew (the father) from (taking care of) your brother (in Islam).»

The Prophet ﷺ then personally took care of the son’s funeral and led the funeral prayer on him.^[1] This Ḥadīth is sound and is supported by a similar Ḥadīth in the Ṣaḥīḥ narrated

[1] Aḥmad 5:411.

from Anas.^[1]

Ibn Jarīr recorded that Al-Muthannā said that 'Atā' bin Yasār said, "I met 'Abdullāh bin 'Amr and asked him, 'Tell me about the description of Allāh's Messenger ﷺ in the Tawrah.' He said, 'Yes, by Allāh! He is described in the Tawrah, just as he is described in the Qur'an,

﴿يَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾

﴿O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner.﴾ [33:45]

as a safe refuge for the unlettered ones. 'You are My servant and Messenger. I have called you 'Al-Mutawakkil' (who trusts in Allāh), not hard or harsh.' Neither uttering foul speech in the markets nor returning evil deed with one in kind. Rather, he forgives and forgoes. Allāh will not end his life until He straightens through him the crooked religion, so that they might proclaim, 'There is no deity worthy of worship except Allāh.' He will open through him sealed hearts, deaf ears and blind eyes.'" 'Atā' then said, "I also met Ka'b and asked him the same question, and his answer did not differ from 'Abdullāh's answer, even concerning one letter."^[2] Al-Bukhāri recorded it^[3] from 'Abdullāh bin 'Amr. It was also recorded by Al-Bukhāri [up to the word] forgoes. And he mentioned the narration of 'Abdullāh bin 'Amr then he said; "It was common in the speech of our Salaf that they describe the Books of the People of the Two Scriptures as the Tawrah, as some Ḥadīths concur. Allāh knows best."

Allāh's statement,

﴿يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ﴾

﴿He commands them to do good; and forbids them from evil;﴾

This is the description of the Messenger of Allāh ﷺ in previous Books. These were the true qualities of our Messenger ﷺ, as well, for he only ordained good and forbade evil. We should mention here that 'Abdullāh bin Mas'ūd said, "When you hear Allāh's statement,

[1] *Fath Al-Bāri* 3 :259.

[2] *Aṭ-Ṭabari* 13 :164.

[3] *Fath Al-Bāri* 4 :402.

﴿يَأْتِيهَا الذِّكْرُ آمَنُوا﴾

﴿O you who believe!﴾, then pay it your full attention, for it is a good that you are being commanded, or an evil that you are being forbidden.” And the most important and greatest of these commands and prohibitions, is that Allāh has sent the Messenger ﷺ to order worshipping Him Alone without partners and forbid worshipping others besides Him. This is the Message that Allāh has sent all Messengers with before Muḥammad ﷺ, just as Allāh said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allāh, and avoid the Ṭāghūt (false deities)”﴾[16:36].

Allāh’s statement,

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾

﴿He makes lawful for them the good things, and forbids them from the evil things,﴾

meaning, he makes the Baḥīrah, Sā’ibah, Waṣīlah and Hām, etc., lawful. They were prohibitions that they invented which were only hard for themselves. He also forbids them from evil things, such as the flesh of the pig, Ribā, and foods that were treated as lawful although Allāh the Exalted had forbidden them. ‘Ali bin Abi Ṭalḥah reported this from Ibn ‘Abbās.^[1] Allāh’s statement,

﴿وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾

﴿He (Muḥammad) releases them from their heavy burdens, and from the fetters that were upon them.﴾

indicates that Muḥammad ﷺ came with leniency and an easy religion. As mentioned in the Ḥadīth recorded from many routes that Allāh’s Messenger ﷺ said,

﴿بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ﴾

﴿I was sent with the easy way of Hanīfiyyah [monotheism]﴾^[2]

[1] Aṭ-Ṭabari 13:166.

[2] Aḥmad 5:266 and 6:116.

The Prophet ﷺ said to the two Commanders he appointed, Mu'ādh and Abu Mūsā Al-Ash'ari, when he sent them to Yemen,

«بَشْرًا وَلَا تَفْرًا وَيَسْرًا وَلَا تُعَسِّرًا وَتَطَاوَعًا وَلَا تَخْتَلِفًا»

«Bring glad tidings and do not drive people away, make things easy and do not make them difficult, obey each other and do not differ among yourselves». ^[1]

Abu Barzah Al-Aslami, the Prophet's Companion, said, "I accompanied the Messenger of Allāh and saw how easy he was. The nations that were before us had things made difficult for them in their laws. Allāh made the law encompassing and easy for this Ummah. Hence the statement of the Messenger of Allāh,

«إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّيِّ مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

«Allāh has forgiven my Ummah for what occurs in themselves, as long as they do not utter it or act upon it.»^[2]

The Prophet ﷺ said,

«رُفِعَ عَنِ أُمَّيِّ الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتُكْرِهُوا عَلَيْهِ»

«My Ummah was forgiven (by Allāh) unintentional errors, forgetfulness and what they are forced to do.»^[3]

This is why Allāh has guided this Ummah to proclaim,

«رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ»

«Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Patron, Supporter and Protector) and give us victory over the

[1] Fath Al-Bāri 5 :188.

[2] Fath Al-Bāri 9 :300.

[3] Ibn Mājah 1 :659.

disbelieving people. ﴿ [2:286]

It is recorded in *Ṣaḥīḥ Muslim* that [the Prophet ﷺ said that] Allāh the Exalted said after every one of these supplications, "I shall accept (your supplication)." Allāh's statement,

﴿قَالَ ذَرَيْتُمْ أَهْلَ الْبَيْتِ وَغَرَّبْتُمْ وَتَوَكَّرْتُمْ وَصَدَّقْتُمْ﴾

﴿So those who believe in him, honor him, help him.﴾

refers to respecting and honoring Muḥammad ﷺ,

﴿وَاتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ﴾

﴿and follow the light which has been sent down with him,﴾

the Qur'ān and the revelation [Sunnah] that the Prophet delivered to mankind,

﴿أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿it is they who will be successful.﴾

in this life and the Hereafter.

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ. وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿158. Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death. So believe in Allāh and His Messenger, the Prophet who can neither read nor write, who believes in Allāh and His Words, and follow him so that you may be guided."﴾

Muḥammad's Message is Universal

Allāh says to His Prophet and Messenger Muḥammad ﷺ,

﴿قُلْ﴾

﴿Say﴾, O Muḥammad,

﴿يَا أَيُّهَا النَّاسُ﴾

﴿O mankind!﴾, this is directed to mankind red and black, and the Arabs and non-Arabs alike,

﴿إِنِّي رَسُولٌ مِّنْ رَبِّكُمْ﴾

﴿I am sent to you all as the Messenger of Allāh,﴾

This Āyah mentions the Prophet's honor and greatness, for he is the Final Prophet who was sent to all mankind [and the Jinns]. Allāh said,

﴿قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ. وَمَنْ يَلْبَسْ﴾

﴿Say, "Allāh is Witness between you and I; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach."﴾ [6:19],

﴿وَمَنْ يَكْفُرْ بِهِ. مِنَ الْأَحْزَابِ فَالْتَأَمَّ مَوْعِدُهُمْ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place﴾[11:17], and,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالَّذِينَ آمَنُوا مِن قَبْلِهِمْ فَآذَنُوا قَوْلًا مِّنْ رَبِّكُمْ وَأَقْبَلُوا الْقُرْآنَ بِرِضْوَانٍ مِّنْ رَبِّكُمْ. وَالَّذِينَ آمَنُوا مِن قَبْلِهِمْ فَآذَنُوا قَوْلًا مِّنْ رَبِّكُمْ وَأَقْبَلُوا الْقُرْآنَ بِرِضْوَانٍ مِّنْ رَبِّكُمْ﴾

﴿And say to those who were given the Scripture and to the illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islām)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.﴾ [3:20]

There are many other Āyāt and more Ḥadīths than can be counted on this subject. It is also well-known in our religion that the Messenger of Allāh ﷺ was sent to all mankind [and the Jinns]. Al-Bukhāri recorded that Abu Ad-Dardā' said, "Abu Bakr and 'Umar had an argument in which Abu Bakr made 'Umar angry. So 'Umar went away while angry and Abu Bakr followed him asking him to forgive him, but 'Umar refused. 'Umar shut his door closed in Abu Bakr's face and Abu Bakr went to the Messenger of Allāh ﷺ while we were with him. The Messenger of Allāh ﷺ said,

﴿أَمَا صَاحِبُكُمْ هَذَا فَقَدْ غَامَرَ﴾

﴿This fellow of yours (Abu Bakr) has made someone angry!﴾

'Umar became sorry for what he did, went to the Prophet ﷺ and greeted him with the Salām and sat next to him, telling

him what had happened. The Messenger of Allāh ﷺ became angry (at Umar), and realizing that, Abu Bakr said, 'O Allāh's Messenger! It was me who was unjust.' The Messenger of Allāh ﷺ said,

«هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ إِنِّي قُلْتُ: يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
فَقُلْتُمْ: كَذَبْتَ وَقَالَ أَبُو بَكْرٍ: صَدَقْتَ»

«Will you leave my Companion (Abu Bakr) alone! I said, 'O People! I am the Messenger of Allāh to you all,' and you said, 'You lie,' but Abu Bakr declared, 'You said the truth.'» Al-Bukhārī recorded it.^[1]

Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي وَلَا أَقُولُهُ فَخَرًّا بَعُثْتُ إِلَى النَّاسِ نَكَافَةَ الْأَحْمَرِ
وَالْأَسْوَدِ وَنُصِرْتُ بِالرُّعْبِ مَبِيرَةً شَهْرٍ وَأَجَلْتُ لِي الْغَنَائِمَ وَلَمْ تَجَلْ لِأَحَدٍ قَبْلِي
وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا وَأَعْطَيْتُ الشَّفَاعَةَ فَأَخْرَجْتُهَا لِأُمَّتِي يَوْمَ الْقِيَامَةِ
فَهِيَ لِمَنْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا»

«I have been given five things which were not given to any Prophet before me, and I do not say it out of pride. I was sent to all mankind (their) black and white alike. Allāh made me victorious by fright, (by His frightening my enemies) for a distance of one month's journey. The spoils of war are lawful for me, yet it was not lawful for anyone else before me. The earth has been made for me (and for my followers) a place for praying and a thing to perform purification with. I have been given the Shafā'ah (right of intercession), and I saved it for my Ummah on the Day of Resurrection. Therefore, the Shafā'ah will reach those who associate none with Allāh in worship.»^[2]

This Ḥadīth's chain of narration is suitable, but the Two Saḥīḥs did not record it. Allāh's statement,

﴿الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ﴾

«to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who

[1] *Fath. Al-Bārī* 8:153.

[2] *Aḥmad* 1:301.

gives life and causes death. ﴿

describes Allāh by the words of the Messenger ﷺ that He Who has sent him is the Creator, Lord and King of all things and in His Hand is the control, life, death and the decision. Just as Allāh said

﴿فَتَّابِنَا بِإِلَهِهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ﴾

﴿So believe in Allāh and His Messenger, the Prophet who can neither read nor write,﴾

Allāh proclaims here that Muḥammad ﷺ is His Messenger and reiterates this fact by commanding that he be believed in and followed. Allāh said,

﴿النَّبِيِّ الْأُمِّيِّ﴾

﴿The Prophet who can neither read nor write﴾ who you were promised and given the good news of in previous revealed books.

Certainly, Muḥammad ﷺ was amply described in the previous books, including his description as being the unlettered Prophet. Allāh's statement,

﴿الَّذِي يُؤْمِنُ بِإِلَهِهِ وَكَلِمَاتِهِ﴾

﴿who believes in Allāh and His Words﴾, means, his actions conform with his words and he believes in what he was given from his Lord.

﴿وَاتَّبِعُوهُ﴾

﴿And follow him﴾, embrace his path and guidance,

﴿لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿so that you may be guided﴾ to the Straight Path.

﴿وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٍ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْتَدُونَ﴾

﴿159. And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith.﴾

Allāh stated that of the Children of Israel there are some who follow the truth and judge by it, just as He said in another Āyah,

الَّذِينَ آمَنُوا

١٧١

الَّذِينَ آمَنُوا

وَقَطَعَنَّهُمْ آثَنُوا عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ
 إِذِ اسْتَسْقَنَهُ قَوْمُهُ رَبَّكَ أَضْرِبْ بِعَصَاكَ الْحَجَرَ
 فَأَنجَسْتَ مِنْهُ آثَنًا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ
 مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّانَ
 وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا
 ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٧١﴾ وَإِذْ
 قِيلَ لَهُمْ اسْكُنُوا أَهْلِيئِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ
 شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَتَغْفِرْ
 لَكُمْ خَطِيئَتِكُمْ سَتَزِيدُ الْمُحْسِنِينَ ﴿١٧٢﴾
 فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ
 فَأَرْسَلْنَا عَلَيْهِمْ رِجْسًا مِنْ السَّمَاءِ بِمَا كَانُوا
 يَظْلِمُونَ ﴿١٧٣﴾ وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ
 حَاصِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذ تَأْتِيهِمْ
 حِثَّانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ
 لَا تَأْتِيهِمْ كَذَلِكَ بَلَّوْهُم بِمَا كَانُوا يَفْسُقُونَ ﴿١٧٤﴾

﴿مِنَ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ
 يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ
 يَسْجُدُونَ﴾

﴿A party of the people of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer﴾ [3:113],

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ
 يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا
 أُنزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا
 يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
 أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ
 رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ
 الْحِسَابِ﴾ ﴿١٧٥﴾

﴿And there are, certainly, among the

People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the verses of Allāh for a small price, for them is a reward with their Lord. Surely, Allāh is Swift in account.﴾ [3:199]

﴿الَّذِينَ آمَنُوا بِالْكِتَابِ الْمُنِيرِ وَالَّذِينَ آمَنُوا بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ وَمَن يَبْتَغِ الْفَضْلَ مِنَ اللَّهِ وَرَحْمَةً مِنَّا يَأْتِ بِهَا صَدَقَاتٍ
 مِّن بَيْنِ يَدَيْهِ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ ﴿١٧٦﴾

﴿Those to whom We gave the Scripture before it, they believe in it (the Qur'ān). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves. These will be given their reward twice over, because they are patient.﴾ [28:52-54], and,

﴿إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُسْمَعُ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٦٠﴾ وَقَوْلُونَ سُبْحَانَ رَبِّنَا إِنْ كُنَّا وَعَدَّ رَبَّنَا لَمَقْمُولًا ﴿١٦١﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكُوتُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٦٢﴾﴾

﴿Verily, those who were given knowledge before it, when it (this Qur'ān) is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.﴾[17:107-109]

﴿وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ آبَ صَمْرِئِيلَ بِمِصْكَاكِ الْمَجْمَرِ فَأَلْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَمْنَا عَلَيْهِمُ الْقَسَمَ وَأَنْزَلْنَا عَلَيْهِمُ السَّمَاءَ وَالسَّلْوَى كُتُوبًا مِنْ طِينَتٍ مَا رَزَقْنَاهُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾ وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَقِيرَ لَكُمْ خَلِيلَاتِكُمْ سَخَّرْنَا الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْسًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾﴾

﴿160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā when his people asked him for water (saying): "Strike the stone with your stick," and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them the manna and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.﴾

﴿161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allāh) forgive our sins'; and enter the gate prostrating (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers."﴾

﴿162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.﴾

We discussed these *Āyāt* in *Sūrat Al-Baqarah*,^[1] which was revealed in Al-Madīnah, while these *Āyāt* were revealed in Makkah. We also mentioned the difference between the two narrations, and thus we do not need to repeat it here, all thanks are due to Allāh and all the favors are from Him.

﴿وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ جِثَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا سَبْطَ لَهُمْ لَّا تَأْتِيهِمْ كَذَلِكَ تَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾

﴿163. And ask them about the town that was by the sea; when they transgressed in the matter of the Sabbath: when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial for them, for they used to rebel against Allāh's command.﴾

The Jews transgress the Sanctity of the Sabbath

This *Āyah* explains Allāh's statement,

﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ أَخَذُوا مِنْكُمْ فِي السَّبْتِ﴾

﴿And indeed you knew those among you who transgressed in the matter of the Sabbath...﴾ [2:65]

Allāh says to His Prophet ﷺ here,

﴿وَسَأَلْتَهُمْ﴾

﴿And ask them﴾ ask the Jews who are with you, about the story of their fellow Jews who defied Allāh's command, so that His punishment overtook them all of a sudden for their evil actions, transgression and defiance by way of deceit. Also, warn the Jews (O Muḥammad) against hiding your description that they find in their books, so that they do not suffer what their forefathers suffered. The village mentioned here is Aylah, on the shore of the Qulzum (Red) Sea. Muḥammad bin Ishāq recorded from Dāwud bin Al-Ḥuṣayn from Ṭkrimah that Ibn 'Abbās commented on Allāh's statement,

﴿وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ﴾

﴿And ask them about the town that was by the sea...﴾

[1] See the *Tafsir* of *Sūrat Al-Baqarah* [2:60].

“A village called Aylah between Madyan and Aṭ-Ṭur (which is in Sinai).^[1] Ṭkrimah, Mujāhid, Qatādah and As-Suddi said similarly.^[2] Allāh’s statement,

﴿إِذْ يَتَدَوَّرُونَ فِي السَّبْتِ﴾

﴿when they transgressed in the matter of the Sabbath;﴾

means, they transgressed in the Sabbath and defied Allāh’s command to them to keep it sanctified,

﴿إِذْ تَأْتِيهِمْ جِثَاثُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا﴾

﴿when their fish came to them openly on the Sabbath day,﴾

visible on top of the water, according to Aḍ-Ḍaḥḥāk who reported it from Ibn ‘Abbās.^[3] Ibn Jarīr said, “Allāh’s statement,

﴿وَيَوْمَ لَا يَسْمُونَ لَا تَأْتِيهِمْ كَذَلِكَ بَلَّوْهُمْ﴾

﴿and did not come to them on the day they had no Sabbath.

Thus We made a trial of them,﴾

means, this is how We tested them by making the fish swim close to the surface of the water, on the day which they were prohibited to fish. The fish would be hidden from them on the day when they were allowed to fish,

﴿كَذَلِكَ بَلَّوْهُمْ﴾

﴿Thus We made a trial for them,﴾ so that We test them,

﴿بِمَا كَانُوا يَفْسُقُونَ﴾

﴿for they used to rebel against Allāh’s command﴾

by defying His obedience and rebelling against it.”^[4]

Therefore, these were a people who used a trick to violate Allāh’s prohibitions, taking an action that seemed legal on the surface. However, in reality, this action was meant to transgress the prohibition. Imām and scholar Abu ‘Abdullāh Ibn Baṭṭāh reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 13:180.

[2] Aṭ-Ṭabari 13:180-181.

[3] Aṭ-Ṭabari 13:183.

[4] Aṭ-Ṭabari 13:183.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٧٢

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةُ إِلَى رَبِّكُمْ وَعَلَّهْمُ يُنْقَوْنَ ﴿١٦٤﴾
 فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَاجْتَمَعْنَا الَّذِينَ يَنْهَوْنَ عَنِ الشُّوْءِ
 وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابِ بَنِي إِسْرَائِيلَ كَانُوا يُفْسِقُونَ ﴿١٦٥﴾
 فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾
 وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ
 يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾ وَطَعَنَتْهُمْ فِي الْأَرْضِ أُمَمًا مِنْهُمْ
 الْأَصْلِيحُونَ وَمِنْهُمْ دُونِ ذَلِكَ وَبَلَّوْنَهُمْ بِالْحَسَنَاتِ
 وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ
 وَرَوُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَفَعْنَا لَنَا
 وَإِن يَأْتِهِمْ عَرَضٌ يَشْتَلِهِ، يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ
 أَن لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَاللَّذَارِ الْأُخْرَى
 خَيْرٌ لِلَّذِينَ يُنْقَوْنَ أَفَلَا تَتَّقُونَ ﴿١٦٩﴾ وَالَّذِينَ يَسْتَكُونُونَ
 بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصَلِّينَ ﴿١٧٠﴾

«لَا تَرْكَبُوا مَا اتَّكَبَتِ الْيَهُودُ
 فَتَسْتَحِلُّوا مَحَارِمَ اللَّهِ بِأَدْنَى
 الْحِيلِ»

«Do not repeat what the Jews committed, and violate Allāh's prohibitions using deceitful tricks.»^[1]

This Ḥadīth has a reasonable chain.

﴿وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةُ إِلَى رَبِّكُمْ وَعَلَّهْمُ يُنْقَوْنَ﴾ ﴿١٦٤﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَاجْتَمَعْنَا الَّذِينَ يَنْهَوْنَ عَنِ الشُّوْءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابِ بَنِي إِسْرَائِيلَ كَانُوا يُفْسِقُونَ﴾ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ﴾ ﴿١٦٦﴾

﴿164. And when a community among them said: "Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh."﴾

﴿165. So when they forgot the reminder that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong, because they used to rebel against Allāh's command.﴾

﴿166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised."﴾

[1] *Ādāb Az-Zafāf* p. 192.

Those Who breached the Sabbath were turned into Monkeys, but Those Who prohibited Their Actions were saved

Allāh said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath, as we described in the *Tafsīr* of Sūrat Al-Baqarah.^[1] Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers,

﴿لِمَ تَبْطُونَ قَوْمًا أَلَلَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا﴾

﴿“Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?”﴾.

They said, ‘why do you forbid these people from evil, when you know that they are destroyed and have earned Allāh’s punishment?’ Therefore, they said, there is no benefit in forbidding them. The preachers replied,

﴿مَعَذِرَةٌ إِلَىٰ رَبِّكَ﴾

﴿“In order to be free from guilt before your Lord (Allāh),”﴾
‘for we were commanded to enjoin righteousness and forbid evil,’

﴿وَلَعَلَّهُمْ يَتَّقُونَ﴾

﴿“and perhaps they may fear Allāh”﴾ for on account of our advice, they might stop this evil and repent to Allāh. Certainly, if they repent to Allāh, Allāh will accept their repentance and grant them His mercy.’ Allāh said,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ﴾

﴿So when they forgot the reminder that had been given to them,﴾

when the evil doers refused the advice,

﴿أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ الْإِسْوَاءِ وَأَعَذْنَا الَّذِينَ ظَلَمُوا﴾

﴿We rescued those who forbade evil, but We seized who did wrong,﴾

[1] See the *Tafsīr* of Sūrat Al-Baqarah [2:65-66].

who committed the transgression,

﴿بِعَذَابٍ يَبِينٍ﴾

﴿with a severe torment﴾. Allāh stated that those who enjoined good were saved, while those who committed the transgression were destroyed, but He did not mention the end of those who were passive (the third group), for the compensation is comparable to the deed. This type did not do what would warrant praise, nor commit wrong so that they are admonished.

Ikrimah said, "Ibn 'Abbās said about the *Āyah*: 'I do not know whether or not the people were saved who said;

﴿لِمَ تَمْطُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ﴾

﴿'Why do you preach to a people whom Allāh is about to destroy...?'﴾

So I continued discussing it with him until I convinced him that they were. Then he gave me [the gift of] a garment."^[1]

Allāh said,

﴿وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَينٍ﴾

﴿and We seized those who did wrong with a Ba'is torment﴾

indicating that those who remained were saved. As for 'Ba'is', it means 'severe', according to Mujāhid,^[2] or 'painful', according to Qatādah.^[3] These meanings are synonymous, and Allāh knows best. Allāh said next,

﴿خَسِيئِينَ﴾

﴿despised﴾, humiliated, disgraced and rejected.

﴿وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبَيِّنَنَّ عَلَيْهِمْ إِنَّ يَوْمَ الْفَيْسَمَةِ مَن يَسُوءُهُمْ سَوْءَ الْعَذَابِ إِنَّ رَبَّكَ

لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَوْرٌ رَّجِيمٌ ﴿١٦٧﴾﴾

﴿167. And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating

[1] Aṭ-Ṭabari 13:187.

[2] Aṭ-Ṭabari 13:202.

[3] Aṭ-Ṭabari 13:202.

torment. Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.﴾

Eternal Humiliation placed on the Jews

﴿تَأَذَّنَ﴾

﴿Ta'dhdhana﴾ means 'declared', according to Mujāhid, or 'ordained', according to others. This part of the *Āyah* indicates a vow,

﴿يَبْتَئِنُّ عَلَيْهِمْ﴾

﴿that He will keep on sending against them﴾ against the Jews,

﴿إِنَّ يَوْمَ الْقِيَامَةِ مَنْ يُسْؤِمُهُمْ سُوءَ الْعَذَابِ﴾

﴿till the Day of Resurrection, those who would afflict them with a humiliating torment.﴾

on account of their disobedience, defying Allāh's orders and Law and using tricks to transgress the prohibitions. It was reported that Mūsā required the Jews to pay the production tax for seven or thirteen years, and he was the first to do so. Also, the Jews fell under the humiliating rule of the Greek Kushdanīn,^[1] Chaldeans and later on the Christians, who subjugated and disgraced them, and required them to pay the *Jizyah* (tribute tax). When Islām came and Muḥammad ﷺ was sent, they became under his power and had to pay the *Jizyah*, as well. Therefore, the humiliating torment mentioned here includes disgrace and paying the *Jizyah*, as Al-'Awfi narrated from Ibn 'Abbās.^[2] In the future, the Jews will support the Dajjāl (False Messiah); and the Muslims, along with 'Īsā, son of Mary, will kill the Jews. This will occur just before the end of this world. Allāh said next,

﴿إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ﴾

﴿Verily, your Lord is quick in retribution﴾, with those who disobey Him and defy His Law,

﴿وَأِنَّهُمْ لَمَفْجُورٌ رَجِيدٌ﴾

[1] Perhaps it refers to the Kushite Dynasty, and Allāh knows best.

[2] At-Ṭabari 13:205.

﴿and certainly He is Oft-Forgiving, Most Merciful.﴾

for those who repent and go back to Him. This *Āyah* mentions both the mercy, as well as, the punishment, so that no despair is felt. Allāh often mentions encouragement and warning together, so that hearts always have a sense of hope and fear.

﴿وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا يَنْهَدُ الصَّالِحُونَ رِزْقَهُمْ دُونَ ذَلِكَ وَيَكُونُهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَمَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمُ بِنَبِيِّ الْكِتَابِ أَنْ لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالنَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أجرَ الصَّالِحِينَ ﴿١٧٠﴾﴾

﴿168. And We have broken them (the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh).﴾

﴿169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life saying: "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what is in it (the Book). And the home in the Hereafter is better for those who have Taqwa. Do not you then understand?﴾

﴿170. And as to those who hold fast to the Book (act on its teachings) and perform the Ṣalāh, certainly We shall never waste the reward of those who do righteous deeds.﴾

The Children of Israel scatter throughout the Land

Allāh states that He divided the Jews into various nations, sects and groups,

﴿وَقُلْنَا مِنْ بَعدِهِ يٰبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرِ جِئْنَا بِكُمْ لَيْفًا ﴿١٦٤﴾﴾

﴿And We said to the Children of Israel after him (after Mūsā

died): "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as a mixed crowd (gathered out of various nations)." ﴿[17:104]

﴿وَمِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ﴾

﴿some of them are righteous and some are away from that﴾,
some of them are led aright and some are not righteous, just as the Jinns declared,

﴿وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كَمَا طَرَفَىٰ فِدَا ۗ﴾

﴿"There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects)."﴾ [72:11]

Allāh said here,

﴿وَبَلَوْنَهُمْ﴾

﴿And We tried them﴾, and tested them,

﴿بِالْحَسَنَاتِ وَالْكِسْفَاتِ﴾

﴿with good and evil﴾, with times of ease, difficulty, eagerness, fear, well-being and affliction,

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿in order that they might turn (to Allāh)﴾

Allāh said next,

﴿فَنَخَلَفَ مِنْ بَآدِيهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ﴾

﴿Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life﴾

This Āyah means, after the generation made up of righteous and unrighteous people, another generation came that did not have goodness in them, and they inherited the Tawrah and studied it. Mujāhid commented on Allāh's statement,

﴿يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ﴾

﴿They chose (for themselves) the goods of this low life﴾

"They will consume anything they can consume in this life, whether legally or illegally. Yet, they wish for forgiveness,

﴿وَيَقُولُونَ سَيَغْفِرَ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ يُنَالَهُمْ يَقْبِضُوهُ﴾

◀Saying: “(Everything) will be forgiven for us.” And if (again) the offer of the like came their way, they would (again) seize them.▶^[1]

Qatadah commented on Allāh’s statement,

﴿يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى﴾

◀they chose (for themselves) the goods of this low life▶

“This, by Allāh, is an evil generation,

﴿وَرِثُوا الْكِتَابَ﴾

◀which inherited the Book▶ after their Prophets and Messengers, for they were entrusted with this job by Allāh’s command to them. Allāh said in another Āyah,

﴿خَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ﴾

◀Then, there has succeeded them a posterity who neglect the Ṣalāh (the prayers).▶ [19:59]

Allāh said next,

﴿يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيَغْفِرَ لَنَا﴾

◀They chose the goods of this low life saying: “(Everything) will be forgiven to us.”▶

They wish and hope from Allāh, while deceiving themselves,

﴿وَإِن يَأْتِهِمْ عَرَضٌ يُنَالَهُمْ يَقْبِضُوهُ﴾

◀And if (again) the offer of the like came their way, they would (again) seize them.▶

Nothing stops them from this behavior, for whenever they are given an opportunity in this life, they will consume regardless of it being allowed or not.”^[2] As-Suddi said about Allāh’s statement,

﴿فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ﴾

◀Then after them succeeded an (evil) generation▶ until,

[1] Aṭ-Ṭabari 13:212.

[2] Aṭ-Ṭabari 13:213.

﴿وَدَرَسُوا مَا فِيهِ﴾

﴿and they have studied what is in it (the Book).﴾

“Every time the Children of Israel appointed a judge, he used to take bribes. The best ones among them held a counsel and took covenants from each that they would not take bribes. However, when one of them would take bribes in return for judgment and was asked, ‘What is the matter with you; you take a bribe to grant judgment?’, he replied, ‘I will be forgiven.’ So the rest of his people would admonish him for what he did. But when he died, or was replaced, the one who replaced him would take bribes too. Therefore, Allāh says, if the others (who admonished him) would have a chance to loot this world, they will take it.”^[1] Allāh said,

﴿أَلَمْ يُوْعَدْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

﴿Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth?﴾

thus, admonishing them for this behavior. Allāh took a pledge from them that they would declare the truth to people and not hide it. Allāh said in another Āyah,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَرُوا بِهِ. ثُمَّ قَلِيلًا مِمَّا بَشَرُوا﴾

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

Ibn Jurayj said that Ibn ‘Abbās said about the Āyah,

﴿أَلَمْ يُوْعَدْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

﴿Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth?﴾,

“Their claim that Allāh will forgive the sins they keep committing without repenting from them.”^[2] Allāh said,

[1] At-Ṭabari 13:213.

[2] At-Ṭabari 13:215.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ وَإِذْ نُنْفِئُ الْجِبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٦﴾
 وَإِذْ أَخَذْنَا مِنْ بُنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٧﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَنفَهُمَا لَنَا مِثْلُ الْمَطْبُورِ ﴿١٧٨﴾ وَكَذَٰلِكَ نَقُصُّ لَكَ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٩﴾ وَأَنْزَلْنَا عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ آيَاتِنَا فَاسْتَكْبَرَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٨٠﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثَ أَوْ تَرَكَهٗ يَلْهَثُ ذَٰلِكَ مِثْلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٨١﴾ سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٨٢﴾ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٨٣﴾

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾
 ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾
 ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿And the home in the Hereafter is better for those who have Taqwā Do not you then understand?﴾

Encouraging them to seek Allāh's tremendous reward and warning them against His severe torment. Allāh says here, 'My reward and what I have are better for those who avoid prohibitions, abandon lusts and become active in the obedience of their Lord.'

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Do not you then understand?﴾ Allāh says 'Do not these people, who preferred this life instead of what is with Me, have any sense to prohibit them from their foolish and extravagant ways?' Allāh then praises those who adhere to His Book, which directs them to follow His Messenger Muḥammad ﷺ,

﴿وَالَّذِينَ يُؤْتُونَ مَا فِيهَا مِنْ مَغْرِبٍ أَوْ أَجْنَانٍ يُرِيدُوا الْفِتْرَةَ﴾

﴿And as to those who hold fast to the Book﴾

adhere to it, implement its commands and refrain from its prohibitions,

﴿وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَسْفِعُ أَمْرَ الْمُتْلِيعِينَ﴾

﴿and perform the Ṣalāh, certainly We shall never waste the reward of those who do righteous deeds.﴾

﴿ وَإِذْ نَفَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

﴿171. And (remember) when We Nataqnā the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [the Tawrah], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him."﴾

Raising Mount Tūr over the Jews, because of Their Rebellion

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the Āyah,

﴿ وَإِذْ نَفَقْنَا الْجَبَلَ فَوْقَهُمْ ﴾

﴿And (remember) when We Nataqnā the mountain over them﴾,
"We raised the mountain, as Allāh's other statement testifies,

﴿ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ ﴾

﴿And for their covenant, We raised over them the mountain﴾
[4:154]."^[1]

Also, Sufyān Ath-Thawri narrated that Al-A'mash said that, Sa'īd bin Jubayr said that Ibn 'Abbās said, "The angels raised the Mount over their heads, as reiterated by Allāh's statement,

﴿ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ ﴾

﴿We raised over them the mountain﴾ [4:154]."

Al-Qāsim bin Abi Ayyub narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said, "Mūsā later on proceeded with them to the Sacred Land. He took along the Tablets, after his anger subsided, and commanded them to adhere to the orders that Allāh ordained to be delivered to them. But these orders became heavy on them and they did not want to implement them until Allāh raised the mountain over them,

﴿ كَأَنَّهُ ظُلَّةٌ ﴾

[1] Aṭ-Ṭabari 13:218.

﴿as if it had been a canopy﴾, that is, when the angels raised the mountain over their heads." An-Nasā'i collected it.^[1]

﴿رَأَىٰ لَحَدَّ رَبِّكَ مِنْ بَيْتِ آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَنفَبِكُمَا بِمَا فَعَلَ الْمُتَعَبِلُونَ ﴿١٧٣﴾ وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾﴾

﴿172. And (remember) when your Lord brought forth from the Children of Ādam, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we were unaware of this."﴾

﴿173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood?"﴾

﴿174. Thus do We explain the Āyāt in detail, so that they may turn (unto the truth).﴾

The Covenant taken from the Descendants of Ādam

Allāh stated that He brought the descendants of Ādam out of their fathers' loins, and they testified against themselves that Allāh is their Lord and King and that there is no deity worthy of worship except Him. Allāh created them on this *Fiṭrah*, or way, just as He said,

﴿فَأَوْفِرْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾

﴿So set you (O Muḥammad) your face truly towards the religion, *Ḥanīfan*. Allāh's *Fiṭrah* with which He has created mankind. No change let there be in *Khalqillah*. ﴿^[2] [30:30]﴾

And it is recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah who said that the Messenger of Allāh ﷺ said,

[1] An-Nasā'i in *Al-Kubrā*: 6:396.

[2] The meaning of this Āyah is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجْسِنَانِهِ كَمَا تُولَدُ بَيْهَمَةٌ جَمْعَاءَ هَلْ تُجِشُونَ فِيهَا مِنْ جَدْعَاءَ»

«Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian. Just as animals are born having full bodies, do you see any of them having a cutoff nose (when they are born)».^[1]

Muslim recorded that 'Iyād bin 'Himār said that the Messenger of Allāh ﷺ said;

«يَقُولُ اللهُ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَأَجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمَتْ عَلَيْهِمْ مَا أَخَلَلْتُ لَهُمْ»

«Allāh said, 'I created My servants Ḥunafā' (monotheists), but the devils came to them and deviated them from their religion, prohibiting what I allowed.»^[2]

There are Ḥadīths that mention that Allāh took Ādam's offspring from his loins and divided them into those on the right and those on the left. Imām Aḥmad recorded that Anas bin Mālik said that the Prophet ﷺ said,

«يُقَالُ لِلرَّجُلِ مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ أَرَأَيْتَ لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ مُفْتَدِيًا بِهِ قَالَ: فَيَقُولُ: نَعَمْ فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ ذَلِكَ قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي»

«It will be said to a man from the people of the Fire on the Day of Resurrection, 'If you owned all that is on the earth, would you pay it as ransom?' He will reply, 'Yes.' Allāh will say, 'I ordered you with what is less than that, when you were still in Ādam's loins, that is, associate none with Me (in worship). You insisted that you associate with Me (in worship).'^[3]

This was recorded in the Two Ṣaḥīḥs^[4]

Commenting on this Āyah (7:172), At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

[1] *Faḥ Al-Bāri* 3:290 and Muslim 4:2047.

[2] Muslim 4:2197.

[3] Aḥmad 3:127.

[4] *Faḥ Al-Bāri* 6:419 and Muslim 4:2160.

«لَمَّا خَلَقَ اللهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنِي كُلِّ إِنْسَانٍ مِنْهُمْ وَبَيْضًا مِنْ نُورٍ ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ: أَيُّ رَبِّ مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ ذُرِّيَّتُكَ فَرَأَى رَجُلًا مِنْهُمْ فَأَعَجَبَهُ وَبَيْضُ مَا بَيْنَ عَيْنَيْهِ قَالَ: أَيُّ رَبِّ مَنْ هَذَا؟ قَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ قَالَ: رَبِّ وَكَمْ جَعَلْتَ عُمْرَهُ؟ قَالَ: سِتِّينَ سَنَةً، قَالَ: أَيُّ رَبِّ وَقَدْ وَهَبْتَ لَهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً فَلَمَّا انْقَضَى عُمْرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ قَالَ: أَوْ لَمْ يَبْقَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً قَالَ: أَوْ لَمْ تُعْطِهَا ابْنُكَ دَاوُدَ؟ قَالَ: فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسِيَتْ ذُرِّيَّتُهُ وَحَطَى آدَمُ فَحَطَلَتْ ذُرِّيَّتُهُ»

«When Allāh created Ādam, He wiped Ādam's back and every person that He will create from him until the Day of Resurrection fell out from his back. Allāh placed a glimmering light between the eyes of each one of them. Allāh showed them to Ādam and Ādam asked, 'O Lord! Who are they?' Allāh said, 'These are your offspring.' Ādam saw a man from among them whose light he liked. He asked, 'O Lord! Who is this man?' Allāh said, 'This is a man from the latter generations of your offspring. His name is Dāwud.' Ādam said, 'O Lord! How many years would he live?' Allāh said, 'Sixty years.' Ādam said, 'O Lord! I have forfeited forty years from my life for him.' When Ādam's life came to an end, the angel of death came to him (to take his soul). Ādam said, 'I still have forty years from my life term, don't I?' He said, 'Have you not given it to your son Dāwud?' So Ādam denied that and his offspring followed suit (denying Allāh's covenant), Ādam forgot and his offspring forgot, Ādam made a mistake and his offspring made mistakes.»

At-Tirmidhi said, "This Ḥadīth is Ḥasan Ṣaḥīḥ, and it was reported from various chains of narration through Abu Hurayrah from the Prophet ﷺ."^[1] Al-Ḥākim also recorded it in his *Mustadrak*, and said; "Ṣaḥīḥ according to the criteria of Muslim, and they did not record it."^[2]

These and similar Ḥadīths testify that Allāh, the Exalted and Most Honored, brought forth Ādam's offspring from his loins

[1] *Tuḥfat Al-Aḥwadhī* 8:457.

[2] *Al-Ḥākim* 2:325.

and separated between the inhabitants of Paradise and those of the Fire. Allāh then said,

﴿وَأَشْهَدُهُمْ عَلَىٰ أَنفُسِهِمِ ٱلَّتِىٰ بِرَبِّكُمْ قَالُوا بَلَىٰ﴾

﴿and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!"﴾

Therefore, Allāh made them testify with themselves by circumstance and words. Testimony is sometimes given in words, such as,

﴿قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا﴾

﴿They will say: "We bear witness against ourselves."﴾ [6:130]

At other times, testimony is given by the people themselves, such as Allāh's statement,

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ ٱللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِٱلْكَفْرِ﴾

﴿It is not for the Mushrikīn, (polytheists) to maintain the mosques of Allāh, while they testify against their own selves of disbelief.﴾ [9:17]

This Āyah means that their disbelief testifies against them, not that they actually testify against themselves here. Another Āyah of this type is Allāh's statement,

﴿وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ﴾

﴿And to that he bears witness (by his deeds).﴾ [100:7]

The same is the case with asking, sometimes takes the form of words and sometimes a situation or circumstance. For instance, Allāh said,

﴿وَمَا سَأَلْتُمُوهُ﴾

﴿And He gave you of all that you asked for.﴾ [14:34]

Allāh said here,

﴿أَنْ تَقُولُوا﴾

﴿lest you should say﴾, on the Day of Resurrection

﴿إِنَّا كُنَّا عَنْ هَٰذَا﴾

﴿we were of this﴾ of Tawhīd

﴿عَفِيلِينَ﴾ أَوْ نَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا

﴿unaware. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh,"﴾ [7:172-173]

﴿وَأَقْل عَلَيْهِمْ نَبَأَ الَّذِينَ ءَاتَيْنَاهُمْ ءَايَاتِنَا فَانْسَلَخْنَا مِنْهَا فَأَتَيْنَاهُمُ الْعَذَابَ فَكُلُوا مِنَ الْعَاوِرِ﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَتَشَبَّهُ كَسَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْصَبْ الْقَصَصَ لَهُمْ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا بِظُلْمٍ ﴿١٧٧﴾﴾

﴿175. And recite to them the story of him to whom We gave Our Āyāt, but he threw them away; so Shayṭān followed him up, and he became of those who went astray.﴾

﴿176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires. So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants. Such is the parable of the people who reject Our Āyāt. So relate the stories, perhaps they may reflect.﴾

﴿177. Evil is the parable of the people who rejected Our Āyāt, and used to wrong themselves.﴾

Story Bal'am bin Bā'ūrā'

'Abdur-Razzāq recorded that 'Abdullāh bin Mas'ūd said that Allāh's statement,

﴿وَأَقْل عَلَيْهِمْ نَبَأَ الَّذِينَ ءَاتَيْنَاهُمْ ءَايَاتِنَا فَانْسَلَخْنَا مِنْهَا﴾

﴿And recite to them the story of him to whom We gave Our Āyāt, but he threw them away﴾

"Is about Bal'am bin Bā'ūrā' a man from the Children of Israel."^[1] Shu'bah and several other narrators narrated this statement from Manṣūr who got it from Ibn Mas'ūd.^[2] Sa'īd bin Abi 'Arūbah narrated that Qatādah said that Ibn 'Abbās

[1] 'Abdur-Razzāq 2:443.

[2] Aṭ-Ṭabari 13:253.

said, "He is Şayfi, son of Ar-Rāhib." Qatādah commented that Ka'b said, "He was a man from Al-Balqlā' (a province of Jordan) who knew Allāh's Greatest Name. He used to live in Bayt Al-Maqdis with the tyrants." Al-'Awfi reported that Ibn 'Abbās said, "He is Bal'am bin Bā'ūrā', a man from Yemen whom Allāh had given the knowledge of His *Āyāt*, but he abandoned them."^[1] Mālik bin Dīnār said, "He was one of the scholars of the Children of Israel whose supplication was acceptable. They used to seek his lead in supplication in times of difficulty. Allāh's Prophet Mūsā sent him to the King of Madyan to call him to Allāh. That king appeased him and gave him land and gifts, and he reverted from the religion of Mūsā and followed the king's religion." Imrān bin 'Uyaynah narrated that Ḥuşayn said that Imrān bin Al-Ḥarīth said that Ibn 'Abbās said, "He is Bal'am son of Bā'ūrā'."^[2] Similar was said by Mujāhid and 'Ikrimah.^[3] Therefore, it is well-known that this honorable *Āyah* was revealed about a man from the Children of Israel in ancient times, according to Ibn Mas'ūd and several others among the Salaf.^[4] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "He is a man from the city of the tyrants (Jerusalem) whose name was Bal'am and who knew Allāh's Greatest Name."^[5] 'Ali bin Abi Ṭalḥah also reported that Ibn 'Abbās that he said, "When Mūsā and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal'am and his people came to him and said, 'Mūsā is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allāh that He prevents Mūsā and those with him from prevailing over us.' Bal'am said, 'If I supplicate to Allāh that He turns back Mūsā and those with him, I will lose in this life and the Hereafter.' They kept luring him until he supplicated against Mūsā and his people, and Allāh took away what he bestowed on him (of knowledge). Hence Allāh's statement,

[1] Aṭ-Ṭabari 13:261.

[2] Aṭ-Ṭabari 13:253.

[3] Aṭ-Ṭabari 13:254.

[4] Aṭ-Ṭabari 13:253

[5] Aṭ-Ṭabari 13:258.

﴿فَانسَلَخَ مِنْهَا فَاتْبَعَهُ الشَّيْطَانُ﴾

﴿but he threw them away; so Shayṭān followed him up﴾.^[1]

Allāh said next,

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ﴾

﴿And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desires﴾.

Allāh said,

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا﴾

﴿And had We willed, We would surely have elevated him therewith﴾

from the filth of this earthly life through the *Āyāt* that We gave him knowledge of,

﴿وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ﴾

﴿but he clung to the earth﴾, he became interested in the adornment of this life and its delights. He indulged in the lusts of life and its joys and was deceived by it, just as life deceived others like him, without sound comprehension or a good mind. Muḥammad bin Ishāq bin Yasār narrated from Sālim, from Abu An-Naḍr that when Mūsā entered the land of Bani Canaan in the area of Ash-Shām (Greater Syria), the people of Bal'am came to him, saying, "This is Mūsā, son of Imrān with the Children of Israel. He wants to drive us out from our land, kill us and replace us with the Children of Israel. We are your people and have no other dwelling area. You are a person whose supplication is acceptable (to Allāh), so go out and supplicate to Allāh against them." He said, "Woe to you! Here is Allāh's Prophet (Mūsā) with whom the angels and believers are! How can I supplicate against them when I know from Allāh what I know?" They said, "We have no other dwelling area." So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Ḥusbān, which was behind the Israelite military barracks. When he proceeded

[1] Aṭ-Ṭabari 13:260.

on the Mount for a while, the donkey sat down and refused to proceed. He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up... So he proceeded and tried to supplicate against Mūsā and his people. However, Allāh made his tongue mention his people with evil and the Children of Israel with good instead of his people, who protested, "O Bal'am! What are you doing? You are supplicating for them and against us!" He said, "It is against my will. This is a matter that Allāh has decided." He then said to them, as his tongue was made to loll out of his mouth, "Now I have lost this life and the Hereafter." This *Āyah* was revealed about the story of Bal'am son of Bā'ūrā'

﴿وَأَقْلَعْنَا لُغَمَ بَالْعَمْرِؤِ الَّذِي كَفَرَ أَنفَجْنَا فَكَفَرَ مِنَّمَا﴾

﴿And recite to them the story of him to whom We gave Our Āyāt, but he threw them away.﴾, until,

﴿لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿perhaps they may reflect.﴾

Allāh said next,

﴿فَتَلَّهُمْ كَنَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ﴾

﴿So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants.﴾

Scholars of *Tafsīr* have conflicting opinions regarding the meaning of this *Āyah*. Some scholars said that it refers to the end of Bal'am's tongue which flickered out of his mouth, as in the story narrated from Ibn Ishāq, from Sālim, from Abu An-Naḍr.^[1] Therefore, his example is the example of the dog, its tongue pants regardless of whether it is driven away or not. It was also said that the meaning here is a parable of this man – and his like – concerning their misguidance, persisting the wrong path and not being able to benefit from faith or comprehend what they are being called to. So his example is that of a dog which pants whether it was driven away or left alone. The person described here does not benefit from the

[1] At-Ṭabari 13 :265.

advice or the call to faith, just as if the advice and call never occurred. Allāh said in another *Āyah*,

﴿سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾

﴿It is the same to them (disbelievers) whether you warn them or do not warn them, they will not believe.﴾ [2:6] and,

﴿أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾

﴿Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them.﴾ [9:80]

and similar *Āyāt*. It was also said that the meaning here, is that the heart of the disbeliever, the hypocrite and the wicked is weak and devoid of guidance. Therefore, it keeps faltering. Similar was narrated from Al-Ḥasan Al-Baṣri.

﴿فَأَقْصِبْ الْغَنَصَ لَهُمْ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿So relate the stories, perhaps they may reflect﴾

Allāh said next to His Prophet Muḥammad ﷺ,

﴿فَأَقْصِبْ الْغَنَصَ لَهُمْ﴾

﴿So relate the stories, perhaps they may﴾ the Children of Israel, who have knowledge of the story of Bal'am and what happened to him when Allāh allowed him to stray and expelled him from His mercy. Allāh favored him by teaching him His Greatest Name, by which, if He is asked, He will grant, and if He is called upon, He answers. But Bal'am used it in disobedience to Allāh and invoked Him against His own party of the people of faith, followers of His servant and Messenger during that time, Mūsā, the son of Imrān, peace be upon him, whom Allāh spoke to directly,

﴿لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿perhaps they may reflect.﴾ and avoid Bal'am's behavior, for Allāh has given the Jews knowledge and made them superior to the bedouins surrounding them. He gave them the description of Muḥammad ﷺ which would allow them to recognize him, as they recognize their own children. They, among people, have the most right to follow, aid and support Muḥammad ﷺ, in obedience to their Prophets who informed them of him and

commanded them to follow him. Therefore, whoever among them defies the knowledge in their Books or hides it from the servants, Allāh will place disgrace on him in this life, followed by humiliation in the Hereafter. Allāh said,

﴿سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَبُوا بِآيَاتِنَا﴾

﴿Evil is the parable of the people who rejected Our Āyāt.﴾

Allāh says, evil is the example of the people who deny Our Āyāt in that they are equated with dogs that have no interest but to collect food and satisfy lusts.' Therefore, whoever goes out of the area of knowledge and guidance, and seeks satisfaction for his lusts and vain desires, is just like a dog; what an evil example. The Ṣaḥīḥ recorded that the Messenger of Allāh ﷺ said,

«لَيْسَ لَنَا مَثَلُ السَّوْءِ، الْعَائِدُ فِي هَيْبِهِ كَالْكَلْبِ يَعُودُ فِي قَيْبِهِ»

«The evil example is not suitable for us: he who goes back on his gift is just like the dog that eats its vomit.»^[1]

Allāh's statement,

﴿وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ﴾

﴿and they used to wrong themselves.﴾

means, Allāh did not wrong them, but they wronged themselves by rejecting guidance, not obeying the Lord, being content with this life that will soon end, all the while seeking to fulfill desires and obey lusts.

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِّ فَلَا تِلْكَ لَهُمُ الْخَيْرُونَ﴾

﴿178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, - then those! They are the losers.﴾

Allāh says, whomever He leads aright, then none can lead him to misguidance, and whomever He leads astray, will have acquired failure, loss and sure misguidance. Verily, whatever Allāh wills occurs; and whatever He does not will, does not occur. A Ḥadīth narrated from 'Abdullāh bin Mas'ūd reads,

«إِنَّ الْخَمْدَ اللَّهُ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ

[1] Fath Al-Bāri 5:288.

سُورَةُ الْاِنْفِرَاتِ
١٧٤
الْحَمْدُ لِلّٰهِ

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ
لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ
بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾
وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾ وَمِمَّنْ خَلَقْنَا أُمَّةً
يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمَلِّ لَهُمْ آيَاتِ
كَيِّدِي مَتِينٌ ﴿١٨٣﴾ أُولَئِكَ يَنْفَكِرُوا مَا يَصَاحِبُهُمْ مِنْ جِنَّةٍ إِن
هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أُولَئِكَ نَنْظُرُ فِي مَلَكَاتِ السَّمَوَاتِ
وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ
أَجَلُهُمْ فَيَأْتِي حَدِيثٌ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾ مَنْ يُضِلِلِ اللَّهُ فَهُوَ
هَادِيٌ لَهُ، وَيُدْرِهِمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْتَلُونَكَ عَنِ السَّاعَةِ
أَيَّانَ مَرَسْنَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُحِيطُ بِهَا لَوْ قِفْنَا إِلَّا هُوَ نَقَلَتْ
فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ الْبَغْثَةُ يَسْتَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَنَّا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِن كَأَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا
شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

«All praise is due to Allāh, Whom we praise and seek help, guidance and forgiveness from. We seek refuge with Allāh from the evils within ourselves and from the burden of our evil deeds. He whom Allāh guides, will never be misled; and he whom He misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allāh without partners and that Muḥammad is His servant and Messenger.»

The complete Ḥadīth was collected by Imām Aḥmad and the collectors of Sunan and others.^[1]

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾﴾

﴿179. And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.﴾

[1] Aḥmad 1:392, Abu Dāwud 2:591, Tuḥfat Al-Aḥwadhī 4:237, An-Nasāʾī 3:105 and Ibn Mājah 1:609.

Disbelief and the Divine Decree

Allāh said,

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ﴾

﴿And surely, We have created for Hell﴾ We made a share in the Fire for,

﴿كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ﴾

﴿many of the Jinn and mankind﴾ We prepared them for it by their performance of the deeds of its people. When Allāh intended to create the creation, He knew what their work will be before they existed. He wrote all this in a Book, kept with Him, fifty thousand years before He created the heavens and earth. Muslim recorded that 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضِ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Verily, Allāh decided the destination and due measurement of the creation fifty thousand years before He created the heavens and earth, and His Throne was over the water.»^[1]

There are many *Hadīths* on this subject, and certainly, the matter of *Al-Qadar* is of utmost importance, yet this is not where we should discuss it.

Allāh said,

﴿لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَسْمَاعٌ لَا يَسْمَعُونَ بِهَا﴾

﴿They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not.﴾

meaning, they do not benefit from these senses that Allāh made for them as a means of gaining guidance. Similarly, Allāh said,

﴿وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ﴾

﴿And We had assigned them the (faculties of) hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed

[1] Muslim 4:2044.

them nothing since they used to deny the Āyāt. ﴿ [46:26].

Allāh also said about the hypocrites,

﴿صُمُّ بِكُمْ عَمَىٰ فُهِمَ لَا يَرْجِعُونَ ﴿١١٠﴾﴾

﴿(They are) deaf, dumb, and blind, so they return not (to the right path)﴾ [2:18],

and about the disbelievers,

﴿صُمُّ بِكُمْ عَمَىٰ فُهِمَ لَا يَفْقَهُونَ ﴿١٧١﴾﴾

﴿(They are) deaf, dumb and blind. So they do not understand.﴾ [2:171]

However, they are not deaf, dumb or blind, except relation to the guidance. Allāh said;

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿١٢٣﴾﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).﴾ [8:23],

﴿فَأَنبَأَهَا لَا تَعْمَىٰ الْأَبْصَارُ وَلَكِن تَعْمَىٰ الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾﴾

﴿Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾ [22:46], and,

﴿وَمَنْ يَعْصِ عَن ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ مَا سَعَىٰ لَهُ فَهُوَ لَمْ يَسْطُرْنَا لَهُ قَرِينًا ﴿١٧١﴾﴾ وَانْتُمْ لِيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿١٧٢﴾﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him Shayṭān to be an intimate companion to him. And verily, they hinder them from the path, but they think that they are guided aright!﴾[43:36-37]

Allāh's statement,

﴿أُولَئِكَ كَالْأَنْعَامِ﴾

﴿They are like cattle﴾, means, those who neither hear the truth, nor understand it, nor see the guidance, are just like grazing cattle that do not benefit from these senses, except for what sustains their life in this world. Allāh said in a similar Āyah,

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْإِذَىٰ يَبْعُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاةً وَنِدَاةً﴾

﴿And the example of those who disbelieve is as that of one who shouts to those who hear nothing but calls and cries.﴾ [2:171]

meaning, their example, when they are called to the faith, is the example of cattle that hear only the voice of their shepherd, but cannot understand what he is saying. Allāh further described them

﴿بَلْ هُمْ أَضَلُّ﴾

﴿nay even more astray﴾, than cattle, because cattle still respond to the call of their shepherd, even though they do not understand what he is saying. As for the people described here, they are unlike cattle, which fulfill the purpose and service they were created for. The disbeliever was created to worship Allāh alone in *Tawhīd*, but he disbelieved in Allāh and associated others in His worship. Therefore, those people who obey Allāh are more honorable than some angels, while cattle are better than those who disbelieve in Him. So Allāh said;

﴿أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ﴾

﴿They are like cattle, nay even more astray; those! They are the heedless ones.﴾

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَمْكُلُونَ﴾

﴿180. And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do.﴾

Allāh's Most Beautiful Names

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«إِنَّ لِلَّهِ تِسْعًا وَتِسْعِينَ اسْمًا بَاءَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ وَهُوَ وَرَثٌ يُحِبُّ الْوَرَثَ»

«Verily, Allāh has ninety-nine Names, a hundred less one; whoever counts (and preserves) them, will enter Paradise. Allāh is *Witr* (One) and loves *Al-Witr* (the odd numbered things),»

The Two *Ṣaḥīḥs* collected this *Ḥadīth*.^[1]

We should state that Allāh's Names are not restricted to only ninety-nine. For instance, in his *Musnad*, Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said;

«مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ: اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رِبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذَمَبَ اللَّهُ حُزْنَهُ وَهَمَّهُ وَأَبْدَلَ مَكَانَهُ فَرَحًا»

«Any person who is overcome by sadness or grief and supplicates, 'O Allāh! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgement about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur'ān the spring of my heart, the light of my chest, the remover of my grief and the dissipater of my concern.' Surely, Allāh will remove his grief and sadness and exchange them for delight.»

The Prophet ﷺ was asked "O Messenger of Allāh! Should we learn these words?" He said,

«بَلَى يَنْبَغِي لِكُلِّ مَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا»

«Yes. It is an obligation on all those who hear this supplication to learn it.»^[2]

Al-'Awfi said that Ibn 'Abbās said about Allāh's statement,

﴿وَذُرُوا الَّذِينَ يُطِيعُونَكَ فِي أَسْمَائِهِ﴾

«and leave the company of those who belie His Names»

"To belie Allāh's Names includes saying that *Al-Lāt* (an idol)

[1] *Fath Al-Bāri* 5:417 and 11:218 and *Muslim* 4:2062.

[2] *Aḥmad* 1:391.

derived from Allāh's Name."^[1] Ibn Jurayj narrated from Mujāhid that he commented,

﴿وَدُّوا آلَإِثْمِينَ يُجَادُونَ فِي أَسْمَاءِهِ﴾

﴿and leave the company of those who belie His Names﴾

"They derived Al-Lāt (an idol's name) from Allāh, and Al-'Uzzā (another idol) from Al-'Aziz (the All-Mighty)."^[2] Qatādah stated that *Ilhād* refers to associating others with Allāh in His Names (such as calling an idol Al-'Uzzā).^[3] The word *Ilhād* [used in the *Āyah* in another from] means deviation, wickedness, injustice and straying. The hole in the grave is called *Laḥd*, because it is a hole within a hole, that is turned towards the *Qiblah* (the direction of the prayer).

﴿وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾

﴿181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.﴾

Allāh said,

﴿وَمِمَّنْ خَلَقْنَا﴾

﴿And of those whom We have created﴾, in reference to some nations,

﴿أُمَّةٌ﴾

﴿a community﴾, that stands in truth, in words and action,

﴿يَهْدُونَ بِالْحَقِّ﴾

﴿who guides (others) with the truth﴾, they proclaim it and call to it,

﴿وَبِهِ يَعْدِلُونَ﴾

﴿and establishes justice therewith﴾, adhere to it themselves and judge by it. It was reported that this *Āyah* refers to the *Ummah* of Muḥammad ﷺ.

In the Two *Ṣaḥīḥs*, it is recorded that Mu'āwiyah bin Abi Sufyān said that the Messenger of Allāh ﷺ said,

[1] At-Ṭabari 13:282.

[2] At-Ṭabari 13:283.

[3] At-Ṭabari 13:283.

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى تَقُومَ السَّاعَةُ»

«There will always be a group of my Ummah who are apparent on the Truth, unabated by those who fail or oppose them, until the (Last) Hour commences.»

In another narration, the Messenger ﷺ said,

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ»

«Until Allāh's command (the Last Hour) comes while they are still like this.» and in yet another narration,

«وَهُمْ بِالشَّامِ»

«And they will dwell in Ash-Shām (Greater Syria).»^[1]

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَلْمُونَ ﴿١٨٢﴾ وَأَمْ لِي لَكُمْ إِنْ كِيدِي تَبِينَ ﴿١٨٣﴾﴾

﴿182. Those who reject Our Āyāt, We shall gradually seize them with punishment in ways they perceive not.﴾

﴿183. And I respite them; certainly My plan is strong.﴾

Allāh said,

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَلْمُونَ ﴿١٨٢﴾﴾

﴿Those who reject Our Āyāt, We shall gradually seize them in ways they perceive not﴾

meaning, the doors of provisions will be opened for them and also the means of livelihood, in this life. They will be deceived by all this and think that they are on the correct path. Allāh said in another instance,

﴿فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ، فَفَتَحْنَا عَلَيْهِم بَابَ كُلِّ نَعْمَةٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْتَهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿١٨٤﴾ فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٥﴾﴾

﴿So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets

^[1] Fath Al-Bāri 13:451 and Muslim 3:1524.

and sorrow. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allāh, the Lord of all that exists. ﴿6:44-45﴾.

Allāh said here,

﴿وَأَمَلِ لَهُمْ﴾

﴿And I respite them﴾ prolong what they are in,

﴿إِنَّ كَيْدِي مَتِينٌ﴾

﴿certainly My plan is strong﴾ and perfect.

﴿أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ﴿184﴾﴾

﴿184. Do they not reflect? There is no madness in their companion. He is but a plain warner.﴾

Allāh said,

﴿أَوَلَمْ يَتَفَكَّرُوا﴾

﴿Do they not reflect?﴾ ‘those who deny Our Āyāt,’

﴿مَا بِصَاحِبِهِمْ﴾

﴿there is not in their companion﴾, Muḥammad ﷺ,

﴿مِنْ جِنَّةٍ﴾

﴿madness﴾ Muḥammad is not mad, rather, he is truly the Messenger of Allāh, calling to Truth,

﴿إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ﴾

﴿but he is a plain warner﴾, and this is clear for those who have a mind and a heart by which they understand and comprehend. Allāh said in another Āyah,

﴿وَمَا صَاحِبُكَ بِجُنُونٍ ﴿181﴾﴾

﴿And (O people) your companion is not a madman.﴾ [81:22]

Allāh also said,

﴿قُلْ إِنَّمَا أَعِظُكُمْ بِوَجْدِي أَنْ تَقُومُوا لِلَّهِ مَشْفِقِينَ وَعُرَادِي نَسْتَعِينُ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ﴾

﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿181﴾﴾

﴿Say: “I exhort you to one (thing) only, that you stand up for

Allāh's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment." ﴿ [34:46]

meaning, 'I ask you to stand for Allāh in sincerity without stubbornness or bias,'

﴿مَتْنٌ وَفُرْدَى﴾

﴿in pairs and singly﴾ [34:46] individuals and in groups,

﴿ثُمَّ تَتَفَكَّرُوا﴾

﴿and reflect﴾ [34:46], about this man who brought the Message from Allāh, is he mad? If you do this, it will become clear to you that he is the Messenger of Allāh in truth and justice. Qatādah bin Di'āmah said, "We were informed that the Prophet of Allāh ﷺ once was on (Mount) Aṣ-Ṣafā and called the Quraysh, subtribe by subtribe, proclaiming,

﴿يَا بَنِي فَلَانِ، يَا بَنِي فَلَانِ فَحَذَرْتُمْ بَأْسَ اللَّهِ وَوَقَائِعَ اللَّهِ﴾

«O Children of so-and-so, O Children of so-and-so! He warned them against Allāh's might and what He has done (such as revenge from His enemies).»¹

Some of them commented, 'This companion of yours (Prophet Muḥammad) is mad; he kept shouting until the morning?' Allāh sent down this *Āyah*,

﴿أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ﴿١٨٤﴾﴾

﴿Do they not reflect? There is no madness in their companion. He is but a plain warner﴾ [7:184]."¹¹

﴿أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ إِلَيْهِمْ قِيَامُ يَوْمٍ يُؤْمِنُونَ ﴿١٨٥﴾﴾

﴿185. Do they not look in the dominion of the heavens and the earth and all things that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?﴾

^[1] Aṭ-Ṭabari 13:289. This narration is not authentic. Al-Bukhārī (nos. 4770 -1) recorded a similar story about the revelation of *Āyah* 214 of *Sūrat Ash-Shu'arā'* (26) and *Sūrat Al-Masad* (111).

Allāh asks, those who denied faith, did they not contemplate about Our Āyāt in the kingdom of the heavens and earth and what was created in them? Do they not contemplate about all this and learn lessons from it, so that they are certain that He Who has all this, has no equal or rival? All this was made by He Who Alone deserves the worship and sincere religion, so that they might have faith in Him and believe in His Messenger, all the while turning to Allāh's obedience, rejecting any rivals to Him, and rejecting idols. They should be warned that their lives may have reached their end, and they, thus, face their demise while disbelievers, ending up in Allāh's torment and severe punishment. Allāh said,

﴿يَأْتِي حَٰدِيثٌ بَعْدَهُ يُؤْمِنُونَ﴾

﴿In what message after this will they then believe?﴾

Allāh says, what more warnings, and discouragements should compel them to believe, if the warnings and threats that Muḥammad ﷺ brought them from Allāh in His Book do not compel them to do so? Allāh said next,

﴿مَنْ يُضِلِلِ اللَّهُ فَكَلَّا هَادِيَ لَهُمْ وَيَضَلُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾﴾

﴿186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.﴾

Allāh says, those who were destined to be misguided, then none can lead them to guidance, and even if they try their best effort to gain such guidance, this will not avail them,

﴿وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ أَلَلِهِ شَيْئًا﴾

﴿And whomsoever Allāh wants to put in Fitnah (error, because of his rejecting of Faith, or trial), you can do nothing for him against Allāh﴾ [5:41], and,

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمٰوٰتِ وَالْأَرْضِ وَمَا تُنْفِی الْآیٰتِ وَالنُّذُرَ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٨٧﴾﴾

﴿Say: "Behold all that is in the heavens and the earth," but neither Āyāt nor warners benefit those who believe not﴾ [10:101].

﴿يَسْتَلُونَكَ عَنِ السَّمٰوٰتِ اَيَّٰنَ مُرْسَلِنَا قُلْ اِنَّمَا عَلَّمَهَا رَبِّي لَا يُخَبِّرُنَا لَوْحٌ اَوْ قُلُوبٌ وَلَا هُمْ يُنصِتُونَ ﴿١٨٨﴾﴾

﴿السَّمٰوٰتِ وَالْأَرْضِ لَا تَأْتِيكُمُ الْبَسْمَةُ يَسْتَلُونَكَ كَأَنَّكَ حَٰوِيٌّ عَنْهَا قُلْ اِنَّمَا عَلَّمَهَا رَبِّي وَلَا يُنصِتُونَ﴾

﴿أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾

﴿187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone), but most of mankind know not."﴾

The Last Hour and its Portents

Allāh said here,

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ﴾

﴿They ask you about the Hour﴾, just as He said in another Āyah,

﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ﴾

﴿People ask you concerning the Hour﴾ [33:63].

It was said that this Āyah was revealed about the Quraysh or the Jews, although it appears that it was about the Quraysh, because this Āyah was revealed in Makkah. The Quraysh used to ask about the Last Hour, because they used to deny it and discount its coming. For instance, Allāh said in another Āyah,

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾

﴿And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"﴾ [10:48], and,

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنَّا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارِقُونَ فِي السَّاعَةِ لِيُصَلِّبُوا بَعْضُهُمْ أَعْيُنًا عَلَىٰ بَعْضٍ﴾

﴿Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away﴾ [42:18].

Allāh said here (that the Quraysh asked),

﴿أَيَّانَ مَرْثَاهَا﴾

﴿“When will be its appointed time?”﴾ in reference to its commencement, according to ‘Ali bin Abi Ṭalḥah who reported this from Ibn ‘Abbās.^[1] They asked about the Hour’s appointed term and when the end of this world will begin;

﴿قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْعَابُهُ إِلَّا هُوَ﴾

﴿Say: “The knowledge thereof is with my Lord (Alone). None can reveal its time but He.”﴾

Allāh commanded His Messenger ﷺ that when asked about the appointed term of the Last Hour, he referred its knowledge to Allāh, the Exalted. Only Allāh knows the Last Hour’s appointed term and when it will certainly occur, and none besides Him has this knowledge,

﴿نُقِلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth﴾

‘Abdur-Razzāq narrated that Ma‘mar said that Qatādah commented on this Āyah,

﴿نُقِلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth﴾

“Its knowledge is heavy on the residents of the heavens and earth, they do not have knowledge in it.”^[2] Also, Ma‘mar said that Al-Ḥasan commented on this Āyah, “When the Last Hour comes, it will be heavy on the residents of the heavens and earth.”^[3]

Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās explained this Āyah,

﴿نُقِلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth﴾

saying, “All creatures will suffer its heaviness on the Day of Resurrection.” Ibn Jurayj also said about this Āyah,

﴿نُقِلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth﴾

[1] Aḷ-Ṭabari 13 :294.

[2] ‘Abdur-Razzāq 2 :244.

[3] ‘Abdur-Razzāq 2 :245.

“When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round (thus losing its light), the mountains will be made to pass away and all of which Allāh spoke of will occur. This is the meaning of its burden being heavy.”

As-Suddi said that,

﴿نُفِّتْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth﴾

means, its knowledge is hidden in the heavens and earth, and none, not even a close angel or a sent Messenger has knowledge of its appointed time.^[1]

﴿لَا تَأْتِيكَ إِلَّا بَغْتَةً﴾

﴿It shall not come upon you except all of a sudden﴾

indicating that the Hour will start all of a sudden, while they are unaware. Qatādah said, “Allāh has decided that,

﴿لَا تَأْتِيكَ إِلَّا بَغْتَةً﴾

﴿It shall not come upon you except all of a sudden.﴾

He then said, “We were informed that Allāh’s Prophet ﷺ said,

«إِنَّ السَّاعَةَ تَهِيحُ بِالنَّاسِ، وَالرَّجُلُ يُضْلِعُ حَوْضَهُ وَالرَّجُلُ يَسْقِي مَاشِيَتَهُ، وَالرَّجُلُ يَقُمُ سِلْعَتَهُ فِي السُّوقِ وَيَخْفِضُ مِيزَانَهُ وَيَرْفَعُهُ»

«The Hour will start (suddenly) for the people while one is mending his watering hole, giving water to his cattle, setting his goods in the market or lowering his scale and raising it (selling and buying)».^[2] Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطَّلَعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ فَرَأَاهَا النَّاسُ أَمْنُوا أَجْمَعُونَ، فَذَلِكَ جِئْنَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ أَمَنْتْ مِنْ قَبْلِ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا، فَلَا يَتَبَايَعَانِيهِ وَلَا يَطْوِيَانِيهِ. وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ أَنْصَرَفَ الرَّجُلُ بِلَبَنِ لِفَحْتِهِ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ

[1] At-Ṭabari 13:295.

[2] At-Ṭabari 13:297. The meaning of this narration is supported by the following *Ḥadīth*

السَّاعَةُ وَهُوَ يَلِيظُ حَوْضَهُ فَلَا يَسْتَبِي فِيهِ، وَلَتَشُومَنَّ السَّاعَةُ وَالرَّجُلُ قَدْ رَفَعَ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعُمُهَا»

«The Hour will not commence until the sun rises from the west. When it rises (from the west) and the people see it, then, all people will believe. However, this is when faith does not benefit a soul that did not believe beforehand nor earned good in faith. The Hour will (all of a sudden) commence while two men have spread a garment between them, and they will neither have time to conclude the transaction nor to fold the garment. The Hour will commence after a man milked his animal, but he will not have time to drink it. The Hour will start when a man is making his watering hole (for his animals), but will not have time to make use of the pool. And the Hour will commence while a man has raised his hand with a bite to his mouth, but will not eat it.»^[1]

Al-'Awfi said that Ibn 'Abbās commented on the Āyah,

﴿يَسْتَأْذِنُكَ كَأَنَّكَ حَافِيٌّ عَنْهَا﴾

﴿They ask you as if you have good knowledge of it.﴾

“As if you have good relations and friendship with them!” Ibn 'Abbās said, “When the people (pagans of Quraysh) asked the Prophet ﷺ about the Last Hour, they did so in a way as if Muḥammad was their friend! Allāh revealed to him that its knowledge is with Him Alone and He did not inform a close angel or Messenger of it.”^[2] The correct explanation for this Āyah is, as narrated from Mujāhid, through Ibn Abi Najīh,

﴿يَسْتَأْذِنُكَ كَأَنَّكَ حَافِيٌّ عَنْهَا﴾

﴿They ask you as if you have Hafī of it.﴾

means, ‘as if you had asked about its time and so its knowledge is with you.’

Allāh said,

﴿قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿Say: “The knowledge thereof is with Allāh (Alone), but most

[1] *Faḥ Al-Bāri* 11 :360.

[2] *Aṭ-Ṭabari* 13 :298.

of mankind know not.”﴾

When Jibril came in the shape of a bedouin man to teach the people matters of their religion, he sat next to the Messenger of Allāh ﷺ asking him as if to learn. Jibril asked the Messenger ﷺ about *Islām*, then about *Īmān* (faith) then about *Īhsān* (Excellence in the religion). He asked next, “When will the Hour start?” Allāh’s Messenger ﷺ said,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«He who is asked about it has no more knowledge of it than the questioner.»

Therefore, the Prophet ﷺ was saying, ‘I have no more knowledge in it than you (O Jibril), nor does anyone have more knowledge in it than anyone else.’ The Prophet ﷺ then recited the *Āyah*,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾

«Verily, Allāh, with Him (Alone) is the knowledge of the Hour.» [31:34]

In another narration, Jibril asked the Prophet ﷺ about the portents of the Hour, and the Prophet ﷺ mentioned them. The Prophet ﷺ also said in this narration,

«فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ»

«Five, their knowledge is only with Allāh» then recited this *Āyah* (31:34). In response to the Prophet’s answers after each question, Jibril would say, “You have said the truth.” This made the Companions wonder about this questioner who would ask a question and attest to every answer he was given. When Jibril went away, the Messenger of Allāh ﷺ said to the Companions,

«هَذَا جِبْرِيلُ أَنَا كُمْ يُعَلِّمُكُمْ دِينَكُمْ»

«This is Jibril, he came to teach you matters of your religion.»

In yet another narration, the Prophet ﷺ commented,

«وَمَا أَنَا فِي صُورَةٍ إِلَّا عَرَفْتُهُ فِيهَا إِلَّا صُورَتُهُ هَذِهِ»

«I recognized him (Jibril) in every shape he came to me in, except this one.»^[1]

[1] *Fath Al-Bāri* 1:140.

Muslim recorded that 'Aishah, may Allāh be pleased with her, said; "When the bedouins used to come to the Prophet ﷺ, they used to ask him about the Hour. The Prophet ﷺ would answer them, while pointing at the youngest person among them,

«إِنْ يَعْشُرُ هَذَا لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّى قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ»

«If this (young man) lives, he will not become old before your Hour starts.»^[1]

The Prophet ﷺ meant the end of their life that introduces them to the life in *Barzakh*, which is between this life and the Hereafter. Muslim recorded that Anas said that a man asked Allāh's Messenger ﷺ about the Hour, and the Messenger ﷺ answered,

«إِنْ يَعْشُرُ هَذَا الْغُلَامُ فَعَسَى أَنْ لَا يُدْرِكْهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ»

«If this young boy lives, it might be that he will not become old before the Hour starts.»^[2]

Only Muslim collected this *Hadīth*.

Jābir bin 'Abdullāh said, "I heard the Messenger of Allāh ﷺ saying, one month before he died,

«تَسْأَلُونِي عَنِ السَّاعَةِ، وَإِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ، وَأُقْسِمُ بِاللَّهِ مَا عَلَى ظَهْرِ الْأَرْضِ الْيَوْمَ مِنْ نَفْسٍ مَنفُوسَةٍ تَأْتِي عَلَيْهَا بِأَنَّهُ سَنَةٌ»

«You keep asking me about the Hour, when its knowledge is with Allāh. I swear by Allāh that there is no living soul on the face of the earth now will be alive a hundred years from now.»

Muslim collected this *Hadīth*. A similar *Hadīth* is recorded in Two *Ṣaḥīḥs* from Ibn 'Umar, but he commented, "The Messenger of Allāh ﷺ meant that his generation will be finished by that time reach its appointed term." Imām Aḥmad recorded that Ibn Mas'ūd said that the Prophet ﷺ said,

«لَقِيتُ لَيْلَةَ أُسْرِي بِي إِبْرَاهِيمَ وَمُوسَى وَعِيسَى، فَتَذَاكُرُوا أَمْرَ السَّاعَةِ - قَالَ -
فَرَدُّوا أَمْرَهُمْ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى
مُوسَى فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى عِيسَى فَقَالَ عِيسَى: أَنَا وَجِبْتُهَا

[1] Muslim 4:2269.

[2] Muslim 4:2270.

فَلَا يَغْلَمُ بِهَا أَحَدٌ إِلَّا اللَّهُ عَزَّ وَجَلَّ، وَفِيمَا عَهَدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنَّ الدَّجَالَ خَارِجٌ - قَالَ - وَمَعِيَ قَضِييَانِ، فَإِذَا رَأَيْتَ ذَابَ كَمَا يَذُوبُ الرِّصَاصُ، قَالَ: فَيَهْلِكُهُ اللَّهُ عَزَّ وَجَلَّ إِذَا رَأَيْتَ حَتَّىٰ إِنَّ الشَّجَرَ وَالْحَجَرَ يَقُولُ: يَا مُسْلِمُ إِنَّ تَحِيَّتِي كَأَفْرَا فَتَعَالَ فَاقْتُلْهُ، قَالَ: فَيَهْلِكُهُمُ اللَّهُ عَزَّ وَجَلَّ ثُمَّ يَرْجِعُ النَّاسُ إِلَىٰ بِلَادِهِمْ وَأَوْطَانِهِمْ، قَالَ: فَعِنْدَ ذَلِكَ يَخْرُجُ بِأَجُوجَ وَمَاجُوجَ وَهُمْ مِنْ كُلِّ حَدْبٍ يَنْسِلُونَ، قِيَطَاوَنَ بِلَادِهِمْ لَا يَأْتُونَ عَلَىٰ شَيْءٍ إِلَّا أَهْلَكُوهُ وَلَا يَمُرُّونَ عَلَىٰ مَاءٍ إِلَّا شَرِبُوهُ. قَالَ: ثُمَّ يَرْجِعُ النَّاسُ إِلَيَّ فَيَشْكُونَهُمْ فَأَدْعُو اللَّهَ عَزَّ وَجَلَّ عَلَيْهِمْ فَيَهْلِكُهُمْ وَيُمِيتُهُمْ حَتَّىٰ تَجُوزَ الْأَرْضُ مِنْ تَحْتِ رِجْلِهِمْ أَيْ تُنْتِنُ، قَالَ: فَيُنزِلُ اللَّهُ عَزَّ وَجَلَّ الْمَطَرَ فَيَجْتَرِفُ أَجْسَادَهُمْ حَتَّىٰ يَثْقِفَهُمْ فِي الْبَحْرِ. قال يزيد بن هارون: ثُمَّ تُنْسَفُ الْجِبَالُ وَتُمَدُّ الْأَرْضُ مَدَّ الْأَوْبِيحِ، ثُمَّ رَجَعَ إِلَىٰ حَدِيثِ هُشَيْمٍ، قَالَ: فَفِيمَا عَهَدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنَّ ذَلِكَ إِذَا كَانَ كَذَلِكَ، فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمِمْ لَا يَدْرِي أُمَّهَا مَتَىٰ نَفَاجُهُمْ يَوْلَادِيهَا لَيْلًا أَوْ نَهَارًا»

«During the night of Isrā', I met Ibrāhīm, Mūsā and 'Īsā. They mentioned the matter of the Last Hour, and they asked Ibrāhīm about it, who said, 'I do not have knowledge of it.' They asked Mūsā about it and he said, 'I have no knowledge of it.' They then asked 'Īsā about it, and he said, 'As for when it will occur, only Allāh, the Exalted and Most Honored, knows that. My Lord has conveyed to me that the Dajjāl (False Messiah) will appear, and I will have two staffs (spears) with me. When he sees me, he will dissolve just as lead is dissolved. Allāh will destroy him when he sees me, and the tree and the stone will say, 'O Muslim! There is a disbeliever under (behind) me, so come and kill him.' Allāh will destroy them (the Dajjāl and his army), and the people will safely go back to their lands and areas. Thereafter, Gog and Magog will appear, and they will be swarming from every mound, sweeping over the earth and destroying everything they pass by. They will drink every water source they pass. The people will come to me complaining about Gog and Magog and will invoke Allāh, the Exalted and Most Honored, against them, and Allāh will bring death to all of them until the earth rots with their stinking odor. Allāh will send down rain on them and the rain will carry their corpses,

until it throws them in the sea... My Lord, the Exalted and Most Honored has conveyed to me that when this occurs, the Hour will be just like the pregnant women when the term of pregnancy is full, her family does not know when she will surprise them and give birth, whether by night or by day.»^[1]

Ibn Majah also collected a similar Ḥadīth^[2] Therefore these are the greatest of the Messengers but they did not have knowledge of the appointed term of the Hour. They asked 'Īsā about it and he spoke about its Signs, since he will descend in the last generations of this Ummah, implementing the Law of Allāh's Messenger ﷺ, killing the Dajjāl and destroying Gog and Magog people by the blessing of his supplication. 'Īsā merely informed them of the knowledge Allāh gave him on this subject.

Imām Aḥmad recorded that Ḥudhayfah said, "The Messenger of Allāh ﷺ was asked about the Hour and he said,

«عِلْمُهَا عِنْدَ رَبِّي عَزَّ وَجَلَّ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ، وَلَكِنْ سَأَخْبِرُكُمْ بِمَشَارِيطِهَا
وَمَا يَكُونُ بَيْنَ يَدَيْهَا، إِنَّ بَيْنَ يَدَيْهَا فِتْنَةٌ وَهَرَجًا»

«Its knowledge is with my Lord, the Exalted and Most Honored, none can reveal its time except Him. However, I will tell you about its portents and the signs that precede it. Before it commences, there will be Fitnah (trials) and Harj.»

They asked, 'O Allāh's Messenger! We know the meaning of the Fitnah, so what is the Harj?' He said,

«بِلِسَانِ الْحَبَشَةِ الْقَتْلُ»

«It means killing, in the Language of the Ethiopians.» He then said,

«وَيَلْقَى بَيْنَ النَّاسِ التَّنَاقُرُ، فَلَا يَكَادُ أَحَدٌ يَعْرِفُ أَحَدًا.»

«Isolation and loneliness will be common between people, and therefore, almost no one will be able to recognize any other.»^[3]

None among the collectors of the six Sunan collected this Ḥadīth using this chain of narration. Tāriq bin Shihāb said

[1] Aḥmad 1:375.

[2] Ibn Mājah 2:1365.

[3] Aḥmad 5:389.

تَبَارَكَ الَّذِي

١٧٥

الْبَرَاءَةِ

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ
 أَعْلَمُ الْغَيْبِ لَا سْتَكْرَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ
 أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ﴿١٧٥﴾ هُوَ الَّذِي خَلَقَكُمْ
 مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا
 تَغَشَّيْهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلتْ دَعَوَا
 اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٧٦﴾
 فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى
 اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٧٧﴾ أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ
 ﴿١٧٨﴾ وَلَا يَسْتَطِيعُونَ لَهُمُ نَصْرًا وَلَا أَنفُسُهُمْ يَنْصُرُونَ ﴿١٧٩﴾
 وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوكُمْ سِوَاةَ عَلَيْهِكُمْ أَدْعُو تَدْعُوهُمْ
 أَمْ أَنْتُمْ صُنْمُوتٌ ﴿١٨٠﴾ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
 عِبَادٌ أَشْبَاهُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا الْكُرْآنَ
 كُنْتُمْ صَادِقِينَ ﴿١٨١﴾ أَلَيْسَ أَرْجُلُكُمْ يَمْشُونَ بِهَا أَمْ لَكُمْ أَيْدٍ
 يَبْطِشُونَ بِهَا أَمْ لَكُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَكُمْ أذانٌ
 يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ﴿١٨٢﴾

that the Messenger of Allāh ﷺ kept mentioning the Last Hour [for people kept asking about it], until this *Āyah* was revealed,

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا﴾

﴿They ask you about the Hour (Day of Resurrection): "When will be its appointed time?"﴾.^[1]

An-Nasā'i collected this *Hadīth*,^[2] which has a strong chain. Therefore, this unlettered Prophet ﷺ, the chief of the Messengers and their Seal, Muḥammad, may Allāh's peace and blessings be on him, Muḥammad, the Prophet of mercy, repentance, Al-

Malḥmah (great demise of the disbelievers), Al-'Āqib (who came after many Prophets), Al-Muqaffi (the last of a succession) and Al-Hāshir (below whom will all people be gathered [on the Day of Gathering]) Muḥammad ﷺ who said, as collected in the *Ṣaḥīḥ* from Anas and Sahl bin Sa'd,

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ»

«My sending and the Hour are like this,» and he joined his index and middle fingers.^[3] Yet, he was commanded to defer knowledge of the Last Hour to Allāh if he was asked about it,

[1] Aṭ-Ṭabari 3:292.

[2] An-Nasā'i in *Al-Kubrā*:6:506.

[3] *Fath Al-Bārī* 11:355.

﴿قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿Say: "The knowledge thereof is with Allāh (alone), but most of mankind know not."﴾

﴿قُلْ لَا أَمْرٌ لِي بِعَيْبِ اللَّهِ وَلَا سَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْكَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿188. Say : "I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴾

The Messenger ﷺ does not know the Unseen, and He cannot bring Benefit or Harm even to Himself

Allāh commanded His Prophet ﷺ to entrust all matters to Him and to inform, about himself, that he does not know the unseen future, but he knows of it only what Allāh informs him. Allāh said in another Āyah,

﴿عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا﴾

﴿(He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.﴾ [72:26]

Ad-Ḍaḥḥāk reported that Ibn 'Abbās said that,

﴿وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْكَرْتُ مِنَ الْخَيْرِ﴾

﴿If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth.﴾

refers to money. In another narration, Ibn 'Abbās commented, "I would have knowledge of how much profit I would make with what I buy, and I would always sell what I would make profit from,

﴿وَمَا مَسَّنِيَ السُّوءُ﴾

﴿"and no evil should have touched me."﴾ and poverty would never touch me." ^[1] Ibn Jarīr said, "And others said, 'This means

^[1] Ad-Durr Al-Manthūr 3 :622.

that if I know the Unseen then I would prepare for the years of famine during the prosperous years, and in the time of high cost, I would have prepared for it.” ‘Abdur-Rahmān bin Zayd bin Aslam also commented on this Āyah;

﴿وَمَا مَسَّنِيَ الضُّرُّ﴾

﴿“and no evil should have touched me.”﴾, “I would have avoided and saved myself from any type of harm before it comes.”^[1] Allāh then stated that the Prophet ﷺ is a warner and bearer of good news. He warns against the torment and brings good news of Paradise for the believers,

﴿فَإِنَّمَا يَنْزَلْنَاهُ بِلسَانِكَ يُبَشِّرُ بِهِ الْمُتَّقِينَ وَنُذِرُ بِهِ. وَمَا لَدُنَّا﴾

﴿So We have made this (the Qur’ān) easy on your tongue, only that you may give glad tidings to the pious, and warn with it the most quarrelsome of people.﴾ [19:97]

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجِدَةٍ رَجَعَلَ بَيْنَا وَزَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَضَمَّنَهَا وَهَمَّ بِحَمْلٍ خَوْفًا مَمَرَّتْ بِهِ. فَلَمَّا أَفَلَتْ دَعَا اللَّهُ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَوِّنَنَّ مِنْكَ الشُّكْرَ ﴿١٨٩﴾ فَلَمَّا آتَيْنَاهَا صَالِحًا جَعَلَا لَمْ شُرَكَاءَ فِيمَا آتَيْنَاهَا فَتَعَلَّى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾﴾

﴿189. It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he covered [had sexual relation with] her, she became pregnant and she carried it about (lightly). Then when it became heavy, they both invoked Allāh, their Lord (saying): “If You give us a Ṣālih (good in every aspect) child, we shall indeed be among the grateful.”﴾

﴿190. But when He gave them a Ṣālih child, they ascribed partners to Him (Allāh) in that which He has given to them. High be Allāh, Exalted above all that they ascribe as partners to Him.﴾

All Mankind are the Offspring of Ādam

Allāh states that He has created all mankind from Ādam,

[1] Aṭ-Ṭabari 13:302.

peace be upon him, and from Ādam, He created his wife, Ḥawwā' and from them, people started to spread. Allāh said in another Āyah,

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ﴾

﴿O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has Taqwā﴾ [49:13], and,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجَعَلَكُمْ مِنْهَا زَوْجَهَا﴾

﴿O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his wife.﴾[4:1]

In this honorable Āyah, Allāh said;

﴿وَجَعَلَ بَيْنَهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا﴾

﴿And (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her.﴾

so that he is intimate and compassionate with her. Allāh said in another Āyah,

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً﴾

﴿And among His Signs is this, that He created for you wives (spouses) from among yourselves, that you may find repose in them, and He has put between you affection and mercy.﴾ [30:21]

Indeed, there is no intimacy between two souls like that between the spouses. This is why Allāh mentioned that the sorcerer might be able with his trick to separate between a man and his wife [thus indicating the difficulty of separating them in normal circumstances]. Allāh said next,

﴿فَلَمَّا تَشَأْهَا﴾

﴿When he covered her﴾ meaning had sexual intercourses with her.

﴿حَمَلَتْ حَمَلًا خَفِيفًا﴾

﴿she became pregnant and she carried it about lightly﴾

in reference to the first stage of pregnancy when the woman does not feel pain, for at that time, the fetus will be just a *Nutfah* (the mixture of the male and female discharge), then becomes an *'Alaqah* (a piece of thick coagulated blood) and then a *Mudghah* (a small lump of flesh).

Allāh said next,

﴿فَمَرَّتْ بِهِ﴾

﴿and she carried it about﴾, she continued the pregnancy, according to Mujāhid.^[1] It was reported that Al-Ḥasan, Ibrāhīm An-Nakha'ī and As-Suddi said similarly.^[2] Maymūn bin Mahrān reported that his father said, "She found the pregnancy unnoticeable." Ayyub said, "I asked Al-Ḥasan about the *Āyah*,

﴿فَمَرَّتْ بِهِ﴾

﴿and she carried it about﴾ and he said, 'Had you been an Arab, you would know what it means! It means that she continued the pregnancy [through its various stages]."^[3] Qatādah said,

﴿فَمَرَّتْ بِهِ﴾

﴿and she carried it about (lightly).﴾, means, it became clear that she was pregnant.^[4] Ibn Jarīr commented, "This *Āyah* means that the liquid remained, whether she stood up or sat down."^[5] Al-'Awfi recorded that Ibn 'Abbās said, "The semen remained in, but she was unsure if she became pregnant or not,

﴿فَلَمَّا أَثَقَتْ﴾

﴿Then when it became heavy﴾, she became heavier with the fetus",^[6] As-Suddi said, "The fetus grew in her womb."^[7]

[1] Aṭ-Ṭabari 13 :305.

[2] Aṭ-Ṭabari 13 :304-305.

[3] Aṭ-Ṭabari 13 :304.

[4] Aṭ-Ṭabari 13 :305.

[5] Aṭ-Ṭabari 13 :304.

[6] Aṭ-Ṭabari 13 :305.

[7] Aṭ-Ṭabari 13 :305.

﴿دَعَا اللَّهَ رَبَّهُمَا لَئِن مَّاتَيْتَنَا صَالِحًا﴾

﴿they both invoked Allāh, their Lord (saying): "If You give us a Ṣālih child,﴾

if he is born human in every respect. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented, "They feared that their child might be born in the shape of an animal!"^[1] while Abu Al-Bakhtri and Abu Mālik commented, "They feared that their newborn might not be human."^[2] Al-Ḥasan Al-Baṣri also commented, "If You (Allāh) give us a boy."^[3]

﴿لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾ فَلَمَّا آتَيْنَاهَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَيْنَاهُمَا فَتَعَلَىٰ اللَّهُ عَٰسًا يُشْرِكُونَ ﴿١٩٠﴾﴾

﴿we shall indeed be among the grateful. But when He gave them a Ṣālih child, they ascribed partners to Him (Allāh) in that which He has given to them. High be Allāh, Exalted above all that they ascribe as partners to Him.﴾ [7:189-190]

Ibn Jarīr recorded that Al-Ḥasan commented on this part of the Āyah,

﴿جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَيْنَاهُمَا﴾

﴿they ascribed partners to Him (Allāh) in that which He has given to them﴾

"This occurred by followers of some religion, not from Ādam [or Ḥawwā]".^[4]

Al-Ḥasan also said, "This Āyah refers to those among the offspring of Ādam who fell into *Shirk*,

﴿جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَيْنَاهُمَا﴾

﴿they ascribed partners to Him (Allāh) in that which He has given to them.﴾"^[5]

Qatādah said, "Al-Ḥasan used to say that it refers to the Jews and Christians. Allāh gave them children, and they turned

[1] Aṭ-Ṭabari 13:306.

[2] Aṭ-Ṭabari 13:306.

[3] Aṭ-Ṭabari 13:306.

[4] Aṭ-Ṭabari 13:314.

[5] Aṭ-Ṭabari 13:314.

سُورَةُ الْاِنشَارِ ١٧٦

إِنَّ وَعِىَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ تَوَلَّى الصَّالِحِينَ ﴿١٧٦﴾
 وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصَرَكُمْ وَلَا
 أَنْفُسَهُمْ يَصُدُّونَ ﴿١٧٧﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا
 وَتَرَدُّهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٧٨﴾ خذ العفو وأمر
 بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٧٩﴾ وَإِمَائِنُ غَنَاقٍ مِنْ
 الشَّيْطَانِ نَزَعٌ فَأَسْتَعِذُ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨٠﴾ إِنَّ
 الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا
 فَإِذَا هُمْ مُبْصِرُونَ ﴿١٨١﴾ وَارْحَمْتُهُمْ بِمَدْوَنِهِمْ فِي الْغَيْ ثَمَّ
 لَا يُفْصِرُونَ ﴿١٨٢﴾ وَإِذَا لَمْ تَأْتِيَهُمْ بَأْيَةٌ قَالُوا لَوْلَا جِئْتِنَاهُمْ
 قُلْ إِنَّمَا أَتَيْتُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرٌ مِنْ رَبِّكُمْ
 وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿١٨٣﴾ وَإِذَا قُرِئَ الْقُرْآنُ
 فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٨٤﴾ وَأَذْكُرْ بِكَ
 فِي نَفْسِكَ نَضْرَعًا وَخِيفَةً وَدُؤَانَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
 وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿١٨٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ
 لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿١٨٦﴾

them into Jews and Christians.”^[1]

The explanations from Al-Hasan have authentic chains of narration leading to him, and certainly, it is one of the best interpretations. This *Āyah* should therefore be understood this way, for it is apparent that it does not refer to Ādam and Ḥawā', but about the idolators among their offspring. Allāh mentioned the person first [Ādam and Ḥawwā'] and then continued to mention the species [mankind, many of whom committed *Shirk*]. There are similar cases in the Qur'an.

For cases, Allāh said

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾

﴿And indeed We have adorned the nearest heaven with lamps﴾

It is well-known that the stars that were made as lamps in the sky are not the same as the shooting missiles that are thrown at the devils [mentioned later in the *Āyah*]. There are similar instances in the Qur'an. Allāh knows best.

﴿أَشْرَكُونَ مَا لَا يَخْلُقُ سَيِّئًا وَمَنْ يَخْلُقْ ﴿١٨١﴾ وَلَا يَسْتَجِيبُونَ لِمَنْ نَصَرَ وَلَا أَنْفُسَهُمْ يَصُدُّونَ ﴿١٨٢﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا ﴿١٨٣﴾ وَأَمَّا الَّذِينَ اتَّقَوْا فَيَسْجُدُونَ رُكُوعًا لِلَّهِ الْحَمْدِ كُلِّ يَوْمٍ ﴿١٨٤﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ

[1] At-Ṭabari 13:315.

تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أُنثَالِكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩١﴾
 أَلَهُمْ أَنْجُلٌ يَمْسُونَ بِهَا أَمْ لَهُمْ آيَةٌ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يَصِيرُونَ بِهَا أَمْ لَهُمْ أاذَانٌ
 يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَمَا تُظِرُّونَ ﴿١٩٢﴾ إِنْ وَلِيَ اللَّهُ الْأَلْيَةَ نَزَلَ الْكِتَابُ وَهُوَ
 بِقَوْلِ الصَّالِحِينَ ﴿١٩٣﴾ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنفُسَهُمْ
 يَصُورُونَ ﴿١٩٤﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْمُنَى لَا يَسْمَعُوا وَزَرْنَهُمْ يُظَرُّونَ إِلَيْكَ وَهُمْ لَا
 يُصِيرُونَ ﴿١٩٥﴾

﴿191. Do they attribute as partners to Allāh those who created nothing but they themselves are created?﴾

﴿192. No help can they give them, nor can they help themselves.﴾

﴿193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.﴾

﴿194. Verily, those whom you call upon besides Allāh are servants like you. So call upon them and let them answer you if you are truthful.﴾

﴿195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say: "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite!﴾

﴿196. Verily, my protector is Allāh Who has revealed the Book (the Qur'ān), and He protects the righteous.﴾

﴿197. And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves.﴾

﴿198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not."﴾

Idols do not create, help, or have Power over Anything

Allāh admonishes the idolators who worshipped idols, rivals and images besides Him, although these objects were created by Allāh, and neither own anything nor can they bring harm or benefit. These objects do not see or give aid to those who worship them. They are inanimate objects that neither move, hear, or see. Those who worship these objects are better than

they are, for they hear see and have strength of their own. Allāh said,

﴿أَشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٧١﴾﴾

﴿Do they attribute as partners to Allāh those who created nothing but they themselves are created?﴾

meaning, 'Do you associate with Allāh others that neither create, nor have power to create anything?' Allāh said in another Āyah,

﴿يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ فَاذْسَعِمُوا لَهُمْ إِنَّكَ الْذَّيْبُ تَدْعُونَ مِن دُونِ اللَّهِ لَن يُخْلَقُوا ذُبَابًا وَلَا أَوْجَعُوا لَكُمْ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ صَمْعَكَ الْظَّلَالِ وَالنَّظْلُوبُ ﴿٧٢﴾ مَا فَكَّرُوا اللَّهَ حَقَّ فَكْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٣﴾﴾

﴿O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allāh His rightful estimate. Verily, Allāh is All-Strong, Almighty﴾ [22:73-74].

Allāh states that if all false gods of the disbelievers gather their strength, they would not be able to create a fly. Rather, if the fly steals anything from them, no matter how insignificant, and flew away, they would not be able to retrieve it. Therefore, if an object is this weak, how can it be worshipped and invoked for provisions and aid? This is why Allāh said,

﴿لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ﴾

﴿... who created nothing but they themselves are created?﴾

these worshipped objects themselves were created and made. Prophet Ibrāhīm Al-Khalīl proclaimed,

﴿أَتَعْبُدُونَ مَا تَحْجِرُونَ﴾

﴿'Worship you that which you (yourselves) carve?')﴾ [37:95]

Allāh said next,

﴿وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا﴾

﴿No help can they give them﴾ those who worship them,

﴿وَلَا أَنفُسَهُمْ يَصْرِفُونَ﴾

﴿nor can they help themselves﴾ nor are they able to aid themselves against those who seek to harm them. For instance, Allāh's Khalīl, peace be upon him, broke and disgraced the idols of his people, just as Allāh said he did,

﴿فَرَأَىٰ عَلَيْهِمْ سَمْرًا يَاجِلِيْنَ ۝۱۳﴾

﴿Then he turned upon them, striking (them) with (his) right hand,﴾ [37:93] and,

﴿فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيراً لَّهُمْ لَمَّا هُمْ لَمَّهُمْ إِلَيْهِ يَرْجِعُونَ ۝۵۸﴾

﴿So he broke them to pieces, (all) except the biggest of them, that they might turn to it.﴾ [21:58]

Mu'ādh bin 'Amr ibn Al-Jamūḥ and Mu'ādh bin Jabal, may Allāh be pleased with both of them, were still young when they embraced Islām after the Messenger of Allāh ﷺ came to Al-Madīnah. So they were attacking the idols of the idolators at night, breaking, disfiguring them and using them as fuel for needy widows. They sought to give a lesson to their people to make them aware of their error. 'Amr bin Al-Jamūḥ, who was one of the chiefs of his people, had an idol that he used to worship and perfume. The two Mu'ādhs used to go to that idol, turn it on its head and tarnish it with animal waste. When 'Amr bin Al-Jamūḥ would see what happened to his idol, he would clean it, perfume it and leave a sword next to it, saying, "Defend yourself." However, the two young men would repeat their actions, and he would do the same as before. Once, they took the idol, tied it to a dead dog and threw it in a well while tied to a rope! When 'Amr bin Al-Jamūḥ saw this, he knew that his religion was false and said, "By Allāh! Had you been a god who has might, you would not end up tied to a dog on a rope!" 'Amr bin Al-Jamūḥ embraced Islām, and he was strong in his Islām. He was later martyred during the battle of Uḥud, may Allāh be pleased with him, give him pleasure. and grant him Paradise as his dwelling. Allāh said,

﴿وَأِنْ تَدْعُوهُمْ إِلَى الْمَدَىٰ لَا يَسْمَعُونَ ۝﴾

﴿And if you call them to guidance, they follow you not.﴾

Allāh says, these idols do not hear the calls of those who worship them. Therefore, the result is the same, whether calling the idols or shunning them. Ibrāhīm, peace be upon said,

﴿يَأْتِيهِمْ لَيْلٌ قُبُودٌ مَا لَا يَسْمَعُونَ وَلَا يَبْصُرُونَ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾

﴿"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"﴾ [19:42]

Next, Allāh states that the idols were created, just as those who worship them. Rather, the people are better than the idols, because they are able to hear, see and exert harm. The idols, on the other hand, have no such powers. Allāh said next,

﴿قُلْ أَدْعُوا شُرَكَاءَكُمْ﴾

﴿Say: "Call your (so-called) partners (of Allāh)﴾

invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort,

﴿إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَرَى الْصَّالِحِينَ﴾

﴿Verily, my protector is Allāh Who has revealed the Book (the Qur'ān), and He protects the righteous.﴾

Allāh's support is sufficient and He will suffice for me, He is My supporter, I trust in Him and take refuge with Him. He is my protector, in this life and the Hereafter, and the protector of every righteous believer after me. Similarly, the people of Hūd said,

﴿إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوْرٍ قَالَ إِنْ أُنْهَدَا آتَىٰ بَرِيءٍ مِنَّا تُشْرِكُونَ﴾^(١١) مِنْ دُونِهِ فَكَيْدُونٍ جَمِيعًا فَرَّ لَا تُنظَرُونَ﴾^(١٢) إِنْ تَوَكَّلْتَ عَلَىٰ اللَّهِ رَبِّي وَرَبِّكَ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِعَاصِمَتِهَا إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾^(١٣)

﴿"All that we say is that some of our gods have seized you with evil (madness)." Hūd replied: "I call Allāh to witness, and bear you witness that I am free from that which you ascribe [as partners in worship, with Him (Allāh)]. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a path

that is straight» [11:54-56].

Ibrāhīm Al-Khalīl proclaimed (to his people),

﴿أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَآبَاؤُكُمْ الْأَقْلَامُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ
الْعَالَمِينَ ﴿٧٧﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾﴾

«Do you observe that which you have been wershipping, You and your ancient fathers. Verily, they are enemies to me, save the Lord of all that exists. Who has created me, and it is He Who guides me.» [26:75-78]

He also said to his father and his people,

﴿إِنِّي بَرَاءٌ لِمَا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاطِيئَةً فِي
عَيْبِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾﴾

«Verily, I am innocent of what you warship. Except Him Who did create me; and verily, He will guide me.» And he made it a legacy lasting among his offspring, that they may turn back (to Allāh).» [43:26-28]

Allāh said here,

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ﴾

«Verily, those whom you call upon besides Allāh»

until the end of the Āyah, reiterating what has been said earlier, but He uses direct speech this time,

﴿لَا يَنْطَلِعُونَ نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ﴾

«cannot help you nor can they help themselves.»

The Āyah,

﴿وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَىٰ مِنْهُمُ النَّظْرَ إِلَىٰ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿٢٨﴾﴾

«And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.»

is similar to another Āyah,

﴿إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَتَكَ﴾

«If you invoke (or call upon) them, they hear not your call.» [35:14].

Allāh said next,

﴿وَرَبَّهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ﴾

﴿and you will see them looking at you, yet they see not.﴾

meaning, they have eyes that stare as if they see, although they are solid. Therefore, the *Āyah* treated them as if they had a mind [saying, *Tarāhum*, instead of *Tarāha*], since they are made in the shape of humans with eyes drawn on them.

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْمُنْكَرِ ۗ وَإِنَّا نَبْزُغُكَ مِنَ السَّيِّئِينَ نَزَّحٌ

فَأَسْتَوِدُّ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿199. Show forgiveness, enjoin Al-'Urf (the good), and turn away from the foolish (don't punish them).﴾

﴿200. And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.﴾

Showing Forgiveness

'Abdur-Raḥmān bin Zayd bin Aslam commented on Allāh's statement,

﴿خُذِ الْعَفْوَ﴾

﴿Show forgiveness﴾ "Allāh commanded [Prophet Muḥammad ﷺ] to show forgiveness and turn away from the idolators for ten years. Afterwards Allāh ordered him to be harsh with them."^[1]

And more than one narration from Mujāhid says, "From the [bad] behavior and actions of the people, of those who have not committed espionage."^[2] And Hāshim bin 'Urwah said that his father said, "Allāh ordered Allāh's Messenger ﷺ to pardon the people for their behavior."^[3] And in one narration, "pardon what I have allowed you of their behavior."

In *Ṣaḥīḥ Al-Bukhārī* it is recorded that Hishām reported from his father 'Urwah from his brother 'Abdullāh bin Az-Zubayr who said; "[The *Āyah*];

﴿خُذِ الْعَفْوَ﴾

﴿Show forgiveness﴾ was only revealed about the peoples [bad]

[1] Aṭ-Ṭabari 13:328.

[2] Aṭ-Ṭabari 13:327.

[3] Aṭ-Ṭabari 13:327.

character."^[1]

There is a narration from Mughirah from Hishām from his father from Ibn 'Umar; and another from Hishām from his father from 'Ā'ishah, both of whom said similarly. ^[2] And Allāh knows best.

Ibn Jarīr and Ibn Abi Ḥātim recorded that Yūnus said that Sufyān bin 'Uyaynah narrated that Umay said, "When Allāh, the Exalted and Most Honored, revealed this Āyah,

﴿خُذِ الْعَفْوَ وَأَنْتَ بِالْعَرْبِ وَأَعْرِضْ عَنِ الْجَاهِلِيَّةِ﴾

﴿Show forgiveness, enjoin Al-'Urf (what is good), and turn away from the foolish﴾

to His Prophet, the Messenger of Allāh ﷺ asked,

«مَا هَذَا يَا جِبْرِيْلُ»

«What does it mean, O Jibrīl?» Jibrīl said, 'Allāh commands you to forgive those who wronged you, give to those who deprived you, and keep relations with those who cut theirs with you.'"^[3]

Al-Bukhāri said, "Allāh said,

﴿خُذِ الْعَفْوَ وَأَنْتَ بِالْعَرْبِ وَأَعْرِضْ عَنِ الْجَاهِلِيَّةِ﴾

﴿Show forgiveness, enjoin Al-'Urf and turn away from the ignorant﴾.

'Al-'Urf, means, righteousness." Al-Bukhāri next recorded from Ibn 'Abbās that he said, "Uyaynah bin Ḥiṣn bin Ḥudhayfah stayed with his nephew Al-Ḥur bin Qays, who was among the people whom 'Umar used to have near him, for 'Umar used to like to have the reciters of the Qur'ān (who memorized it) near him and would listen to their opinion, regardless of whether they were old or young men. 'Uyaynah said to his nephew, 'O my nephew! You are close to this chief ('Umar), so ask for permission for me to see him.' Al-Hur said 'I will ask him for you,' and he asked 'Umar for permission for

[1] Fath Al-Bāri 8:155.

[2] Fath Al-Bāri 8:156.

[3] Aṭ-Ṭabari 6:154 and Ibn Abi Ḥātim 5:1638. Its chain is not connected. Ibn Kathīr said that it was recorded by others with a connected chain, and Ar-Rifā'ī considered it authentic.

'Uyaynah to meet him, and 'Umar gave him permission. When 'Uyaynah entered on 'Umar, he said, 'O Ibn Al-Khaṭṭāb! You neither give to us sufficiently nor rule with justice between us.' 'Umar became so angry that he almost punished 'Uyaynah. However, Al-Ḥur said, 'O Chief of the Faithful! Allāh, the Exalted, said to His Prophet ﷺ,

﴿خُذِ الْقَوْرَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

﴿Show forgiveness, enjoin Al-'Urf, and turn away from the foolish﴾

Verily this man ('Uyaynah) is one of the fools!' By Allāh, 'Umar did not do anything after he heard that *Āyah* being recited, and indeed, he was one who adhered to the Book of Allāh, the Exalted and Most Honored."^[1] Al-Bukhāri recorded this *Ḥadīth*.

Some scholars said that people are of two kinds, a good-doer, so accept his good doing and neither ask him more than he can bear nor what causes him hardship. The other kind is the one who falls in shortcomings, so enjoin righteousness on him. If he still insists on evil, becomes difficult and continues in his ignorance, then turn away from him, so that your ignoring him might avert his evilness. Allāh said in other instances,

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ﴾ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٨﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٩﴾

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

and,

﴿وَلَا تَسْتَوِ الْمَسِنَّةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا إِلَىٰ يَدَيْكَ وَيَدَيْهِ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُرٌّ حَقْلٍ عَظِيمٍ ﴿٩٥﴾

﴿The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom

[1] *Faṭḥ Al-Bāri* 8:155.

and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion in this world. ﴿ [41:34-35]

in reference to the advice contained in these Āyāt,

﴿وَأِنَّمَا يَرْغَبُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾﴾

﴿And if an evil whisper from Shayṭān tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower﴾ [41:36].

Allāh said in this honorable Sūrah,

﴿وَأِنَّمَا يَرْغَبُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾﴾

﴿And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.﴾ [7:200]

These three instances in the Qur'ān, in Sūrahs Al-A'rāf, Al-Mu'minūn and As-Sajdah, are uinique in the Qur'ān. Allāh encourages lenient treatment of evil doers, for this might deter them from persistence in their evil, Allāh willing,

﴿فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾﴾

﴿then verily he, between whom and you there was enmity, (will become) as though he was a close friend﴾ [41:34].

Allāh also encourages seeking refuge with Him from the devils of the Jinns. The devil will not be deterred if one is lenient with him, because he seeks your destruction and total demise. The devil to you, O mankind, is an open enemy, just as he was for your father before you.

Ibn Jarīr said, while explaining Allāh's statement,

﴿وَأِنَّمَا يَرْغَبُكَ مِنَ الشَّيْطَانِ نَزْعٌ﴾

﴿And if an evil whisper comes to you from Shayṭān﴾, "If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him

﴿فَاسْتَعِذْ بِاللَّهِ﴾

﴿then seek refuge with Allāh.﴾ Allāh commands here to seek refuge with Him from the devil's whispers,

﴿إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿Verily, He is All-Hearer, All-Knower.﴾ Allāh hears the ignorance that the fools subject you to, your seeking refuge with Him from the devil's whispers, and the rest of the speech of His creation; none of it escapes His knowledge. He knows what drives the lures of the devil away from you, as well as, the rest of what His creatures do."^[1]

We mentioned the *Ḥadīths* concerning *Isti'ādah* (seeking refuge with Allāh) in the beginning of this *Tafsīr*, so we do not need to repeat them here.

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ﴾
 ﴿وَلِيخَوِّنَهُمْ يَمْدُدُهُمْ فِي الْغَيِّ نُزُلًا لَا يَقْصِرُونَ﴾

﴿201. Verily, those who have *Taqwā*, when an evil thought comes to them from *Shayṭān*, they remember (Allāh), and (indeed) they then see (aright).﴾

﴿202. But (as for) their brothers (the devils' brothers) they (the devils) plunge them deeper into error, and they never stop short.﴾

The Whispering of *Shayṭān* and the People of *Taqwā*

Allāh mentions His servants who have *Taqwā*, obeying His orders, and avoid what He forbade:

﴿إِذَا مَسَّهُمْ﴾

﴿when comes to them﴾ an evil thought, or anger, or the whispers of *Shayṭān* cross their mind, or intend to err, or commit an error,

﴿تَذَكَّرُوا﴾

﴿they remember﴾ Allāh's punishment, as well as, His tremendous reward. They remember Allāh's promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death,

﴿فَإِذَا هُم مُّبْصِرُونَ﴾

[1] Aṭ-Ṭabari 13:332.

﴿and (indeed) they then see (aright)﴾ they become aright and aware of the error of their ways.

A Brethren of Devils among Mankind lure to Falsehood

Allāh said next,

﴿وَلِيخَوِّنُهُمْ يُمَدُّوهُمْ﴾

﴿But (as for) their brothers they plunge them deeper﴾

in reference to the devils' brothers among mankind. Allāh said in another Āyah,

﴿إِنَّ الْمَيْمُونِ كَانُوا إِخْوَانَ الشَّيْطَانِ﴾

﴿Verily, the spendthrifts are brothers of the Shayāṭīn﴾ [17:27]

for they are followers of the Shayāṭīn, who listen to them and obey their orders.

﴿يُمَدُّوهُمْ فِي الْفِي﴾

﴿They plunge them deeper into error﴾ the devils help them commit sins, making this path easy and appealing to them

﴿ثُمَّ لَا يَقْصِرُونَ﴾

﴿and they never stop short﴾ for the devils never cease inciting mankind to commit errors. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَلِيخَوِّنُهُمْ يُمَدُّوهُمْ فِي الْفِي ثُمَّ لَا يَقْصِرُونَ﴾

﴿But (as for) their brothers they plunge them deeper into error, and they never stop short.﴾

"Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them."^[1] Therefore,

﴿لَا يَقْصِرُونَ﴾

﴿they never stop short﴾ refers to the devils getting tired or stopping their whispering. Allāh said in another Āyah,

﴿أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيْطَانَ عَلَى الْكَافِرِينَ تَوَزُّعًا أَرْسَلْنَا﴾

﴿See you not that We have sent Shayāṭīn against the

[1] Aṭ-Ṭabari 13:338.

disbelievers to push them to do evil» [19:83]

persistently luring the disbelievers to commit evil, according to Ibn 'Abbās and others.^[1]

﴿وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ
مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿203. And if you do not bring them a miracle, they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."﴾

Idolators ask to witness Miracles

'Ali bin Abi Talḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿قَالُوا لَوْلَا اجْتَبَيْتَهَا﴾

﴿they say, "Why have you not brought it?"﴾

"They say, 'Why have you not received a miracle'", or, "Why have you not initiated or made it?"^[2] Ibn Jarīr reported that, 'Abdullāh bin Kathīr said that Mujāhid said about Allāh's statement,

﴿وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا﴾

﴿And if you do not bring them a miracle, they say: "Why have you not brought it?"﴾

"They say, 'Produce a miracle of your own.'"^[3] Qatādah, As-Suddi, 'Abdur-Raḥmān bin Zayd bin Aslam and Ibn Jarīr agreed with this.^[4] Allāh said next,

﴿وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ﴾

﴿And if you do not bring them an Āyah﴾ a miracle or a sign. Similarly, Allāh said,

[1] Aṭ-Ṭabari 18:252.

[2] Aṭ-Ṭabari 13:341.

[3] Aṭ-Ṭabari 13:341.

[4] Aṭ-Ṭabari 13:341-342.

﴿إِن نَّشَاء نُنزِّل عَلَيْكَ مِنْ السَّمَاءِ مَاءً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٢٠٤﴾﴾

﴿If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.﴾ [26:4]

The pagans asked the Prophet, why did you not strive hard to bring us an Āyah (miracle) from Allāh so that we witness it and believe in it. Allāh said to him,

﴿قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي﴾

﴿Say: "I but follow what is revealed to me from my Lord."﴾

I do not ask such things of my Lord. I only follow what He reveals and commands me. Therefore, if Allāh sends a miracle, I will accept it. Otherwise, I will not ask for it unless He allows me. Certainly, Allāh is Most Wise, the All-Knower.

Allāh next directs the servants to the fact that this Qur'ān is the most powerful miracle, clearest evidence and most true proof and explanation, saying,

﴿هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ﴾

﴿This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.﴾

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾﴾

﴿204. So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy.﴾

The Order to listen to the Qur'ān

After Allāh mentioned that this Qur'ān is a clear evidence, guidance and mercy for mankind, He commanded that one listen to the Qur'ān when it is recited, in respect and honor of the Qur'ān. This is to the contrary of the practice of the pagans of Quraysh, who said,

﴿لَا تَسْمَعُوا لَنَا الْقُرْآنَ وَالنَّوْءَ فِيهِ﴾

﴿"Listen not to this Qur'ān, and make noise in the midst of its (recitation)"﴾ [41:26].

Ibn Jarīr reported that Ibn Mas'ud said; "We would give Salāms to each other during Ṣalāh. So the Āyah of Qur'ān was revealed;

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ﴾

﴿When the Qur'an is recited, then listen to it.﴾

﴿وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْقُدُّوْ وَالْأَصْوَالِ وَلَا تَكُنْ مِنَ الْقَفَلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾﴾

﴿205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful.﴾

﴿206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate themselves before Him.﴾

Remembering Allāh in the Mornings and Afternoons

Allāh ordains that He be remembered more often in the mornings and the afternoons. Just as He ordered that He be worshipped during these two times when He said,

﴿رَسَّيْحَ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

﴿And glorify the praises of your Lord, before the rising of the sun and before (its) setting.﴾ [50:39]

Before the night of *Isrā'*, when the five daily prayers were ordained, this *Āyah* was revealed in Makkah ordering that Allāh be worshipped at these times, Allāh said next,

﴿تَضَرُّعًا وَخِيفَةً﴾

﴿humbly and with fear﴾ meaning, remember your Lord in secret, not loudly, with eagerness and fear. This is why Allāh said next,

﴿وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ﴾

﴿and without loudness in words﴾. Therefore, it is recommended that remembering Allāh in *Dhikr* is not performed in a loud voice. When the Companions asked the Messenger of Allāh, "Is our Lord close, so that we call Him in secret, or far, so that we raise our voices?" Allāh sent down the verse,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

«And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).» [2:186]^[1]

In the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā Al-Ash'ari said, "The people raised their voices with *Du'ā'* (invoking Allāh) while travelling. The Prophet ﷺ said to them,

«يَا أَيُّهَا النَّاسُ ارْزُقُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَهُ سَمِيعٌ قَرِيبٌ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُتْقِي رَاحِلَتِهِ»

«O people! Take it easy on yourselves, for He Whom you are calling is not deaf or absent. Verily, He Whom you are calling is the All-Hearer, close (by His knowledge), closer to one of you than the neck of his animal.»^[2]

These texts encourage the servants to invoke Allāh in *Dhikr* often, especially in the mornings and afternoons, so that they are not among those who neglect remembering Him. This is why Allāh praised the angels who praise Him night and day without tiring,

﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ﴾

«Surely, those who are with your Lord (i.e., angels) are never too proud to perform acts of worship to Him»

Allāh reminded the servants of this fact so that they imitate the angels in their tireless worship and obedience of Allāh. Prostration, here, upon the mention that the angels prostrate to Allāh is legitimate. A *Ḥadīth* reads;

«أَلَا تَضْمُونُ كَمَا تَضَفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا يُتِمُّونَ الضُّعُوفَ الْأُولَى فَأَلَّوْا وَيَتَرَاضُونَ فِي الصَّفِّ»

«Why not you stand in line (for the prayer) like the angels stand in line before their Lord? They continue the first then the

[1] This narration is recorded by Ibn Abi Ḥātim with a weak chain of narrators. There are other texts to support its meaning.

[2] *Faḥ Al-Bāri* 6:157 and Muslim 4:2077

next lines and they stand close to each other in line.^[1]

This is the first place in the Qur'ān where it has been legitimized – according to the agreement of the scholars – for the readers of the Qur'ān, and those listening to its recitation, to perform prostration.

[1] Muslim 1 :322.