

The Tafsīr of Sūrat Al-An'ām (Chapter - 6)

Which was Revealed in Makkah

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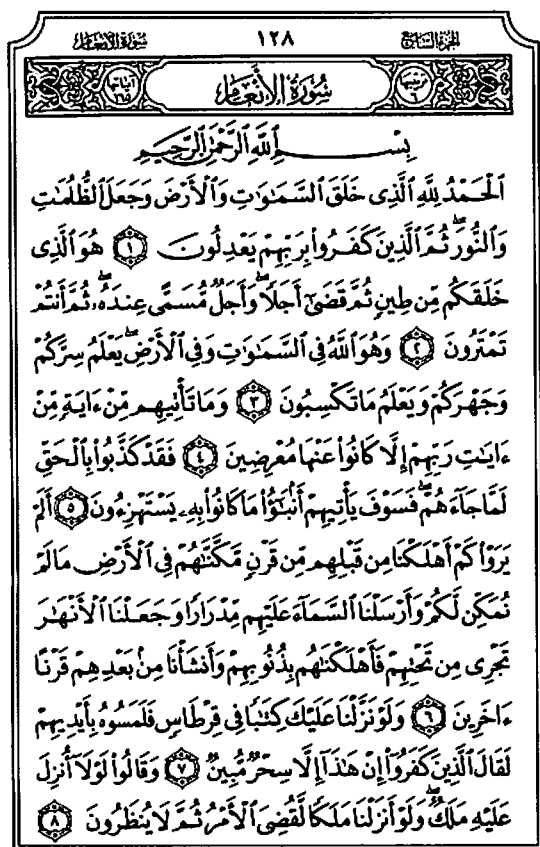
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The Tafsīr of Sūrat Al-An'ām (Chapter - 6)

Which was Revealed in Makkah



The Virtue of Sūrat Al-An'ām and When it Was Revealed

Al-'Awfi, 'Ikrimah and 'Aṭā' said that Ibn 'Abbās said, "Sūrat Al-An'ām was revealed in Makkah"^[1] Aṭ-Ṭabarāni recorded that Ibn 'Abbās said, "All of Sūrat Al-An'ām was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allāh"^[2] As-Suddi said that Murrah said that 'Abdullāh said, "Sūrat Al-An'ām was revealed in the company of seventy thousand angels."^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[1] Ad-Durr Al-Manthūr 3 :243.

[2] Aṭ-Ṭabarāni 12 :215.

[3] Ad-Durr Al-Manthūr 3 :243.

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْشَأَ
تَمَرُونًا ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ فِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَنَجْوَاهُمْ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿٣﴾﴾

﴿1. All praise be to Allāh, Who created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.﴾

﴿2. He it is Who has created you from clay, and then has decreed a stated term. And there is with Him another determined term, yet you doubt.﴾

﴿3. And He is Allāh, in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.﴾

All Praise is Due to Allāh for His Glorious Ability and Great Power

Allāh praises and glorifies His Most Honorable Self for creating the heavens and earth, as a dwelling for His servants, and for making the darkness and the light to benefit them in the night and the day. In this *Āyah*, Allāh describes darkness in the plural, *Zulumāt* [where *Zulmah* is singular for darkness], while describing the light in the singular, *An-Nūr*, because *An-Nūr* is more honored. In other *Āyāt*, Allāh said,

﴿عَنِ الْيَمِينِ وَالشَّمَائِلِ﴾

﴿To the right and to the left.﴾ [16:48]

Near the end of this *Sūrah* (chapter 6), Allāh also said;

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

﴿And verily, this is my straight path, so follow it, and follow no (other) ways, for they will separate you away from His way.﴾ [6:153]

Allāh said next,

﴿ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾

﴿Yet those who disbelieve hold others as equal with their Lord.﴾

meaning, in spite of all this, some of Allāh's servants disbelieve in Him and hold others as partners and rivals with Him. Some

of Allāh's servants claimed a wife and a son for Allāh, hallowed be He far above what they attribute to Him. Allāh's statement,

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ﴾

﴿He it is Who has created you from clay,﴾

refers to the father of mankind, Ādam, from whom mankind originated, multiplied in numbers and spread about, east and west. Allāh said,

﴿ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ﴾

﴿Then has decreed a stated term. And there is with Him another determined term...﴾ His saying;

﴿ثُمَّ قَضَىٰ أَجَلًا﴾

﴿Then has decreed a stated term,﴾ refers to death, while,

﴿وَأَجَلٌ مُّسَمًّى عِنْدَهُ﴾

﴿And there is with Him another determined term...﴾

refers to the Hereafter, according to Sa'īd bin Jubayr who reported this from Ibn 'Abbās.^[1] Similar statements were narrated from Mujāhid, Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, 'Aṭiyyah, As-Suddi, Muqātil bin Hayyān and others.^[2] Ibn 'Abbās and Mujāhid said that,

﴿ثُمَّ قَضَىٰ أَجَلًا﴾

﴿And then has decreed a stated term,﴾ is the term of this earthly life, while,

﴿وَأَجَلٌ مُّسَمًّى عِنْدَهُ﴾

﴿And there is with Him another determined term﴾ refers to man's extent of life until he dies as mentioned in Allāh's statement;^[3]

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,

[1] Aṭ-Ṭabari 11:257.

[2] Aṭ-Ṭabari 11:256-258.

[3] Aṭ-Ṭabari 11:256.

then He raises (wakes) you up again that a term appointed (life) be fulfilled. ﴿6:60﴾

The meaning of Allāh's statement,

﴿عِنْدَهُ﴾

﴿With Him﴾ is that none but Him knows when it will occur. Allāh said in other Āyāt,

﴿إِنَّمَا عِنْدَ رَبِّي لَا يُخَلِّفُهَا لَوْفًا إِلَّا هُوَ﴾

﴿The knowledge thereof is with my Lord. None can reveal its time but He.﴾ [7:187], and,

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۚ قُلْ إِنَّمَا أَعْلَمُ أَنَّهَا إِلَيْ رَبِّكَ مُنْهَبًا ۚ﴾

﴿They ask you about the Hour - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof.﴾ [79:42-44]

Allāh said,

﴿كُلُّ شَيْءٍ عِنْدَ رَبِّكَ بِأَجَلٍ مُّعَيَّنٍ﴾

﴿Yet you doubt.﴾ the coming of the (last) Hour, according to As-Suddi.^[1] Allāh said next,

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَنَجْوَاهُمْ وَيَعْلَمُ مَا تُكْسِبُونَ﴾

﴿And He is Allāh in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.﴾

Meaning, it is He Who is called Allāh, throughout the heavens and the earth, that is, it is He who is worshipped, singled out, whose divinity is believed in by the inhabitants of the heavens and the earth. They call Him Allāh, and they supplicate to Him in fear and hope, except those who disbelieve among the *Jinns* and mankind. In another Āyah, Allāh said;

﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ﴾

﴿It is He Who is God in the heavens and the earth.﴾[43:84] meaning, He is the God of those in heaven and those on earth,

[1] At-Ṭabari 11:260.

and He knows all affairs, public and secret.

﴿وَيَعْلَمُ مَا تَكْسِبُونَ﴾

﴿And He knows what you earn﴾ all the good and bad deeds that you perform.

﴿وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٤﴾ فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٥﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَهُمْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٤٦﴾﴾

﴿4. And never an Āyah comes to them from the Āyāt of their Lord, but that they have been turning away from it.﴾

﴿5. Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.﴾

﴿6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.﴾

Threatening the Idolators for their Stubbornness

Allāh states that the rebellious, stubborn polytheists will turn away from every Āyah, meaning, sign, miracle and proof that is evidence of Allāh's Uniqueness and the truth of His honorable Messengers. They will not contemplate about these Āyāt or care about them. Allāh said,

﴿فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٥﴾﴾

﴿Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.﴾

This Āyah contains a warning and a stern threat for the disbelievers' rejection of the truth, stating that the disbelievers will surely know the truth of what they used to deny and taste the evil end of their behavior. Allāh advises and warns the disbelievers, that they should avoid the torments and

afflictions of this life, similar to what befell their likes from previous nations, who were stronger, wealthier, had more offspring, and were more exploitive on the earth. Allāh said,

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُنْشِئْ لَكَرَ﴾

﴿Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you?﴾

meaning, they had more wealth, children, buildings, abundant provision, riches and soldiers. Allāh said next,

﴿وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا﴾

﴿and We poured out on them rain from the sky in abundance,﴾
in reference to rain that comes often,

﴿وَجَعَلْنَا الْأَنْهَارَ جَارِيًا مِنْ تَحْتِهِمْ﴾

﴿And made the rivers flow under them.﴾

as rain was abundant and the springs were plentiful, so that We deceived them.

﴿فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ﴾

﴿Yet We destroyed them for their sins﴾

meaning the mistakes and errors that they committed,

﴿وَأَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ﴾

﴿and created after them other generations,﴾

for, these generations of old perished and became as legends and stories,

﴿وَأَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ﴾

﴿And created after them other generations.﴾

so that We test the new generations, as well. Yet, they committed similar errors and were destroyed, as their ancestors were destroyed. Therefore, beware of the same end that might befall you, for you are not dearer to Allāh than these previous nations, but the Messenger whom you defied is dearer to Allāh than the Messengers they defied. Thus, you are more liable than them to receive torment, if it was not for Allāh's mercy and kindness.

الْكَافِرِينَ

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الْكَافِرِينَ

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿١﴾ وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِنْ قَبْلِكَ فَحَقَّ بِالَّذِينَ سَخَرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢﴾ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣﴾ قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَ كُفْرَكُمْ إِلَى يَوْمِ الْبَيْعَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٤﴾ قُلْ أَغَيْرَ اللَّهِ أُتخذُ وَلِيًّا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يَطْعَمُ قُلْ إِنِّي أُبْرئتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٥﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿٦﴾ مَنْ يَصْرِفْ عَنْهُ يَوْمَ يَصْرِفُ رَحْمَةً، وَذَلِكَ الْقَوْمُ الْمَيْمُونُ ﴿٧﴾ وَإِنْ يَمْسَسْكَ اللَّهُ يَضْرِبُ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بَعْضُ شَيْءٍ قَدِيرٌ ﴿٨﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ، وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٩﴾

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قُرْطَانٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾ ﴿١﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ﴾ ﴿٢﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ﴾ ﴿٣﴾ وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِنْ قَبْلِكَ فَحَقَّ بِالَّذِينَ سَخَرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ ﴿٤﴾ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ ﴿٥﴾

﴿7. And even if We had sent down unto you a Message written on paper so that they could touch it with their hands, the disbelievers

would have said: "This is nothing but obvious magic!"﴾

﴿8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.﴾

﴿9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.﴾

﴿10. And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.﴾

﴿11. Say: "Travel in the land and see what was the end of those who rejected truth."﴾

Censuring the Rebellious and their Refusal to Accept Human Messengers

Allāh describes the rebellion and stubbornness of the idolators in defying the truth and arguing against it,

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي فِرطَاسٍ فَلْيَسُّوا بِهِ يُبَيِّنْهُمْ﴾

﴿And even if We had sent down unto you a Message written on paper so that they could touch it with their hands,﴾

meaning, if they saw this Message's descent and were eye-witnesses to that,

﴿لَقَالُوا أَلَيْسَ كَذِبًا إِذَا هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾

﴿the disbelievers would have said: "This is nothing but obvious magic!"﴾

This is similar to Allāh's description of the disbelievers' defiance of facts and truth,

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿٥١﴾ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ عَمَّنَّ قَوْمٌ سَاحِرُونَ ﴿٥٢﴾﴾

﴿And even if We opened to them a gate from the heaven and they were to continue ascending thereto. They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched."﴾ [15:14-15], and,

﴿إِذَا بَرَأَ كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٥٣﴾﴾

﴿And if they were to see a piece of the heaven falling down, they would say, "Clouds gathered in heaps!"﴾ [52:44].

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ﴾

﴿And they say: "Why has not an angel been sent down to him?"﴾

to convey the Message with admonition along with him. Allāh replied,

﴿وَلَوْ أَرْسَلْنَا مَلَكَ لَفُضِيَ الْآمْرُ شَرًّا لَا يُظْهَرُونَ﴾

﴿Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.﴾

Consequently, even if the angels descend, while the

disbelievers still had the same attitude, then the torment will surely befall them from Allāh as a consequence. Allāh said in other Āyāt,

﴿مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا تُنْظَرُونَ﴾

﴿We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!﴾ [15:8], and,

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ﴾

﴿On the Day they will see the angels, no glad tidings will there be for the criminals that day.﴾ [25:22]

Allāh's statement,

﴿وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِ مَا يَلْبِسُونَ﴾

﴿And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.﴾

meaning, if We send an angel along with the human Messenger, or if We send an angel as a Messenger to mankind, he would be in the shape of a man so that they would be able to speak to him and benefit from his teachings. In this case, the angel (in the shape of a human) will also cause confusion for them, just as the confusion they caused themselves over accepting humans as Messengers! Allāh said,

﴿قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يمشون مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا﴾

﴿رَسُولًا﴾

﴿Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."﴾ [17:95]

It is a mercy from Allāh to His creation that He sends every type of creation, Messengers from among their kind, so that they are able to call their people to Allāh, and their people able to talk to them, ask them and benefit from them. In another Āyah, Allāh said;

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ مَا يَتَّبِعُونَ. وَرَزَقَهُمْ﴾

﴿Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'ān), and purifying them.﴾
[3:164]

Ad-Ḍaḥḥāk said that Ibn 'Abbās said about the Āyah [6:9 above], "If an angel was sent to them, he would come in the shape of a man. This is because they will not be able to look at the angel due to light."^[1]

﴿وَلَبَّسْنَا عَلَيْهِمْ مَا يَلُوبُكُ﴾

﴿... and We would have certainly caused them confusion in a matter which they have already covered with confusion.﴾

meaning, We would confuse them over their confusion. And Al-Wālibi reported Ibn 'Abbās saying; "We brought doubts around them."

Allāh's statement,

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ فَكَانَ بِالذِّمَةِ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.﴾

comforts the Messenger ﷺ concerning the denial of him by his people. The Āyah also promises the Messenger ﷺ, and his believers, of Allāh's victory and the good end in this life and the Hereafter. Allāh said next,

﴿قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ﴾

﴿Say: "Travel in the land and see what was the end of those who rejected truth."﴾

meaning, contemplate about yourselves and think about the afflictions Allāh struck the previous nations with, those who defied His Messengers and denied them. Allāh sent torment, afflictions and punishment on them in this life, as well as the painful torment in the Hereafter, while saving His Messengers and believing servants.

^[1] Aṭ-Ṭabari 11:268.

Allāh said;

﴿لَجَجَمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

﴿Indeed He will gather you together on the Day of Resurrection, about which there is no doubt.﴾

swearing by His Most Honored Self that He will gather His servants,

﴿إِلَى يَوْمٍ مَّعْلُومٍ﴾

﴿For appointed meeting of a known Day.﴾ [56:50],

the Day of Resurrection that will certainly occur, and there is no doubt for His believing servants in this fact. As for those who deny and refuse, they are in confusion and disarray. Allāh's statement,

﴿الَّذِينَ خَسِرُوا أَنْفُسَهُمْ﴾

﴿Those who destroy themselves﴾ on the Day of Resurrection,

﴿فَهُمْ لَا يُؤْمِنُونَ﴾

﴿will not believe.﴾ in the Return and thus do not fear the repercussions of that Day. Allāh said next,

﴿وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ﴾

﴿And to Him belongs whatsoever exists in the night and the day.﴾

meaning, all creatures in the heavens and earth are Allāh's servants and creatures, and they are all under His authority, power and will; there is no deity worthy of worship except Him,

﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿and He is the All-Hearing, the All-Knowing.﴾

He hears the statements of His servants and knows their actions, secrets and what they conceal. Allāh then said to His servant and Messenger Muḥammad ﷺ, whom He sent with the pure *Tawḥīd* and the straight religion, commanding him to call the people to Allāh's straight path;

﴿قُلْ أَغَيْرَ اللَّهِ أُخَذُ وَلِيًّا فَأَطِيعُوا أَمْرَ اللَّهِ وَالْأَرْضِ﴾

﴿Say: "Shall I take as a guardian any other than Allāh, the Creator of the heavens and the earth?"﴾

Similarly, Allāh said,

﴿قُلْ أَفَعْبَرُ اللَّهَ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ﴾

﴿Say: "Do you order me to worship other than Allāh, O you fools?"﴾ [39:64].

The meaning here is, I will not take a guardian except Allāh, without partners, for He is the Creator of the heavens and earth Who originated them without precedent,

﴿وَهُوَ يَطْعِمُ وَلَا يَطْعَمُ﴾

﴿And it is He Who feeds but is not fed.﴾

For He sustains His creatures without needing them. Allāh also said;

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي﴾

﴿And I created not the Jinn and humans except that they should worship Me (Alone).﴾ [51:56]

Some scholars read it,

﴿وَهُوَ يَطْعِمُ وَلَا يَطْعَمُ﴾

"And it is He Who feeds but He does not eat."

meaning, Allāh does not eat. Abu Hurayrah narrated, "A man from Al-Anṣār from the area of Qubā' invited the Prophet ﷺ to eat some food, and we went along with the Prophet ﷺ. When the Prophet ﷺ ate and washed his hands, he said,

«الْحَمْدُ لِلَّهِ الَّذِي يَطْعِمُ وَلَا يَطْعَمُ، وَمَنْ عَلَيْنَا فَهَدَانَا وَأَطْعَمَنَا، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُرْيِ، وَكَلَّ بَلَاءِ حَسَنِ أَبْلَانَا، الْحَمْدُ لِلَّهِ غَيْرَ مُوَدَّعِ رَبِّي وَلَا مُكَافَأٍ وَلَا مُكْفُورٍ، وَلَا مُسْتَفْتَى عَنْهُ، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا مِنَ الطَّعَامِ، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُرْيِ، وَهَدَانَا مِنَ الضَّلَالِ، وَبَصَّرَنَا مِنَ الْعَمَى، وَفَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»

«All praise is due to Allāh, Who feeds but is never fed, He bestowed bounty unto us, Who gave us guidance and fed us, gave us something to drink, covered our nakedness; and for every favor He has given us. All praise is due to Allāh, praise that should not be neglected, my Lord, all the while affirming that we will never be able to duly thank Him; nor be appreciative enough of Him, nor be free of needing Him.

﴿And that would be the obvious success.﴾ Allāh also said,

﴿فَمَنْ ذُخِّرَ عَنِ الْكَافِرِ وَأُذِلَّ الْجَنَّةَ فَقَدْ فَازَ﴾

﴿And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.﴾ [3:185],

success here indicates acquiring profit and negates loss.

﴿وَلَنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَسْكَ بِمِصْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَهُوَ الْغَايُورُ فَوقَ عِبَادِهِ ۝ وَهُوَ الْغَلِيمُ ۝ قُلْ أَتَىٰ شَيْءٌ أَكْبَرَ شَيْئًا قُلْ اللَّهُ شَهِدَ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ ۝ وَمَنْ يَلْعَأْلُ أَهْلَكُمْ لَتَشْهَدُنَّ أَنَّهُ مَعَ اللَّهِ إِلَهًا آخَرًا قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ۝ الَّذِينَ مَاتَتْهُمْ الْكُتُبُ يَمْرُؤُهُمْ كَمَا يَمْرُؤُونَ أَبْنَاءَهُمْ الَّذِينَ خَيْرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝﴾

﴿17. And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.﴾

﴿18. And He is the Irresistible, above His servants, and He is the All-Wise, Well-Acquainted with all things.﴾

﴿19. Say: "What thing is the most great in witness?" 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. Can you verily bear witness that besides Allāh there are other gods?" Say "I bear no (such) witness!" Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him."﴾

﴿20. Those to whom We have given the Scripture recognize him, as they recognize their own children. Those who have lost (destroyed) themselves will not believe.﴾

﴿21. And who does more wrong than he who invents a lie against Allāh or rejects His Āyāt? Verily, the wrongdoers shall never be successful.﴾

Allāh is the Irresistible, Able to Bring Benefit and Protect from Harm

Allāh states that He Alone brings benefit or harm, and that He does what He wills with His creatures, none can resist His

judgment or prevent what He decrees,

﴿وَلَنْ يَنْسَنَكَ اللَّهُ بِضَرْفٍ فَلَا كَافٍ لَهُ إِلَّا هُوَ وَلَنْ يَنْسَنَكَ بِغَيْرِ هُوَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ﴾

«And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.»

Similarly, Allāh said,

﴿مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ لَهُمْ مِنْ بَعْدٍ﴾

«Whatever mercy, Allāh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter» {35:2}.

It is recorded in the *Sahih* that the Messenger of Allāh ﷺ used to supplicate,

«اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

«O Allāh, there is none Who can avert what You grant or give what You deprive, and no fortune ever helps the fortunate against You.»^[1]

This is why Allāh said,

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾

«And He is the Irresistible, above His servants,»

meaning, to Him the necks are subservient, the tyrants humble before Him and He has complete control over all things. The creatures have all bowed to Allāh and are humbled before His grace, honor, pride, greatness, highness and ability over all things. The creatures are insignificant before Him, for they are all under His irresistible decision and power,

﴿وَهُوَ الْعَلِيمُ﴾

«and He is the All-Wise,» in all His actions,

﴿الْقَدِيرُ﴾

«Well-Acquainted with all things.» Who places everything in its

[1] *Fath Al-Bāri* 2:379.

rightful place, grants and favors whomever deserves His favor. Allāh said next,

﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً﴾

﴿Say: "What thing is the most great in witness?"﴾

or what is the greatest witness,

﴿قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ﴾

﴿Say: "Allāh (the Most Great!) is Witness between you and I"﴾ for He knows what I brought you and what you will answer me with,

﴿وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُذَكِّرَكُمْ بِهِ. وَمَنْ يَلِكُ﴾

﴿this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾

Therefore, this Qur'ān is a warner for all those who hear of it. In another Āyah, Allāh said,

﴿وَمَنْ يَكْفُرْ بِهِ. مِنَ الْأَحْزَابِ فَإِنَّهُ فِى مَوْعِدٍ﴾

﴿But those of the sects that reject it, the Fire will be their promised meeting place.﴾ [11:17]

Ar-Rabī' bin Anas said, "Those who follow the Messenger of Allāh ﷺ ought to call to what the Messenger of Allāh ﷺ called to and warn against what he warned against." Allāh said next,

﴿أَلَيْسَ لَكُمْ تَشْهَدُونَ﴾

﴿"Can you verily bear witness..."﴾ O idolators,

﴿أَأَنْتُمْ مَعَ اللَّهِ إِلَهًا لَّغَيْرِ قُلْ لَا أَشْهَدُ﴾

﴿"that besides Allāh there are other gods?"﴾ Say, "I bear no (such) witness!"﴾

Similarly, in another Āyah, Allāh said;

﴿إِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ﴾

﴿Then if they testify, testify not you with them.﴾ [6:150]

Allāh said next,

﴿قُلْ إِنَّمَا هُوَ إِلَهٌ وَحِيدٌ وَإِنِّى بَرِيءٌ مِّمَّا تَشْرِكُونَ﴾

﴿Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him."﴾

People of the Book Recognize the Prophet ﷺ Just as They Recognize Their Own Children

Allāh says, the People of the Book know what you brought them, O Muḥammad ﷺ, as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muḥammad ﷺ, his attributes, homeland, his migration, and the description of his Ummah. Allāh said next,

﴿الَّذِينَ خَسِرُوا أَنْفُسَهُمْ﴾

﴿Those who have lost (destroyed) themselves﴾ and thus incurred the ultimate loss,

﴿هَٰؤُلَاءِ لَا يُؤْمِنُونَ﴾

﴿will not believe.﴾ in this clear matter. A matter about which the previous Prophets gave good news, and a matter extolled about in ancient and modern times. Allāh said next,

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ﴾

﴿And who does more wrong than he who invents a lie against Allāh or rejects His Āyāt?﴾

meaning, there is no person more unjust than he who lies about Allāh and claims that Allāh has sent him, while Allāh did not send him. There is no person more unjust than he who denies Allāh's proofs, signs and evidences,

﴿إِنَّهُمْ لَا يَصْلَحُ الظَّالِمُونَ﴾

﴿Verily, the wrongdoers shall never be successful.﴾

Surely, both of these people will never acquire success, whoever falsely [claims that Allāh sent him] and whoever refuses [Allāh's Āyāt].

﴿وَيَوْمَ نَحْشُرُهُمْ جِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سُرَّكَاؤُكُمْ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿١٦﴾ ثُمَّ لَا تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿١٧﴾ أَظْهَرَ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْقَهُونَ ﴿١٨﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوْا وَفِي أَعَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كِسْفًا مَائِدَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءَهُمْ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا أَسْطِطِيرُ الْأَوَّلِينَ ﴿١٩﴾ وَهُمْ يَهْتَوُونَ عَنْهُ وَيَتَنَوَت عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَتَذَكَّرُونَ ﴿٢٠﴾﴾

﴿22. And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?"﴾

﴿23. There will then be (left) no Fitnah for them but to say: "By Allāh, our Lord, we were not those who joined others (in worship with Allāh).﴾

﴿24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.﴾

﴿25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Āyāt they will not believe therein; to the point that when they come to you to argue with you, those who disbelieve say: "These are nothing but tales of the men of old."﴾

﴿26. And they prevent others from him and they themselves keep away from him, and (by doing so) they destroy none but themselves, yet they perceive (it) not.﴾

The Polythiests Shall be Questioned About the Shirk They Committed

About the polytheists, Allāh said:

﴿وَيَوْمَ نَحْشُرُهُمْ جِجَاعًا﴾

﴿And on the Day when We shall gather them all together,﴾

This is on the Day of Resurrection, when He will ask them about the idols and rivals that they worshipped instead of Him. Allāh will say to them,

﴿إِنَّ شُرَكَاءَكُمُ الَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

﴿Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)﴾

Allāh said in Sūrat Al-Qaṣaṣ,

﴿وَيَوْمَ يَأْتِيهِمْ يَقُولُ إِنَّ شُرَكَاءِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾﴾

﴿And (remember) the Day when He will call to them, and say, "Where are My (so-called) partners whom you used to assert?"﴾ [28:62].

Allāh's statement,

﴿ثُمَّ لَرُّ تَكُنْ فِتْنَتُهُمْ﴾

«There will then be (left) no Fitnah for them» means, argument. 'Aṭā' Al-Khurāsāni said that,

﴿ثُمَّ لَرُّ تَكُنْ فِتْنَتُهُمْ﴾

«There will then be (left) no Fitnah for them» in the face of the affliction that will be placed on them,

﴿إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾

«but to say: "By Allāh, our Lord, we were not those who joined others (in worship with Allāh).»^[1]

Allāh said next,

﴿أَنظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ﴾

«Look! How they lie against themselves! But the (lie) which they invented will disappear from them.»

which is similar to His other statement,

﴿ثُمَّ قِيلَ لَهُمْ أَنْبَا مَا كُنتُمْ تَشْرِكُونَ﴾ مِنْ دُونِ اللَّهِ قَالُوا صَلُّوا عَلَيْنَا بَلْ لَرُّ تَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ﴾

«Then it will be said to them: "Where are (all) those whom you used to join in worship as partners. Besides Allāh?" They will say, "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allāh leads astray the disbelievers.» [40:73-74]

The Miserable Do Not Benefit from the Qur'ān

Allāh's statement,

﴿وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْنَا وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلًّا﴾
﴿يَايَهُ لَا يَفْقَهُوهُ﴾

«And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Āyāt they will not believe therein;»

[1] At-Ṭabari 11:299.

means, they come to you, (O Muḥammad ﷺ), so that they hear you recite the Qur'ān, but its recitation does not benefit them, because Allāh has set veils on their hearts, and so they do not understand the Qur'ān,

﴿وَقَدْ مَادَّيْنَاهُمْ وَرَأَىٰ﴾

﴿and (set) deafness in their ears;﴾ that prevents them from hearing what benefits them. In another Āyah, Allāh said;

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَتْلُو بِمَا لَا يَسْمَعُ إِلَّا دُعَاً وَنِدَاً﴾

﴿And the example of those who disbelieve, is as that of him who shouts at one who hears nothing but calls and cries.﴾ [2:171]

Allāh said next,

﴿وَلَنْ يَرَىٰ كَذِبًا أَتَىٰ لَا يَهْتُمُ بِهِ﴾

﴿if they see every one of the Āyāt they will not believe therein;﴾ meaning, they will not believe in any of the Āyāt, proofs, clear evidences and signs they witness because they do not have sound comprehension or fair judgment. In another Āyah, Allāh said,

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen.﴾ [8:23]

Allāh said,

﴿حَتَّىٰ إِنَّا جَاءُوكَ يُخَادِلُونَكَ﴾

﴿to the point that when they come to you to argue with you...﴾ using falsehood against truth,

﴿يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ﴾

﴿those who disbelieve say: "These are nothing but tales of the men of old."﴾

The disbelievers say, what you (O Muḥammad ﷺ) brought us was taken from the books of those who were before us, meaning plagiarized,

﴿وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْعَوْنَ عَنْهُ﴾

بَلْ يَدْعُهُمْ مَا كَانُوا يَخْشَوْنَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا إِمَانَهُمْ وَعَنْهُمْ
 وَلَا تَنْهَوْنَهُمْ عَنْ أَنْ يَخْشَوْا اللَّهَ فَإِنْ أَتَيْنَاهُم بِبَيِّنَاتٍ مِنْ رَبِّهِمْ
 وَمَا نَكُنْ بِمَنْعِهِمْ عَنْ أَنْ يُشْرِكُوا بِهِمْ إِلَّا أَنْ كُنُوا جَمْعًا
 يُوقَرُونَ ۚ (٢٠) وَلَوْ تَرَى إِذْ يَقُولُ عَلَى رَبِّهِمْ قَالَ أَيْسَ هَذَا
 بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ
 (٢١) قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمْ السَّاعَةُ
 بَغْتَةً قَالُوا إِنَّا نَحْسِرُنَا عَلَىٰ مَا فَرَطْنَا بِهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
 عَلَىٰ ظُهُورِهِمْ إِلَّا سَاءَ مَا يَرِثُونَ (٢٢) وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
 لَهْوٌ وَلَهْوٌ لِلَّذِينَ الْأَخِرَةُ خَيْرٌ لِّذِينَ يُنْفِقُونَ أَفَلَا تَعْقِلُونَ
 (٢٣) قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ
 وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَحْمِلُونَ (٢٤) وَلَقَدْ كَذَّبَتْ
 رُسُلٌ مِنْ قَبْلِكَ فَصَبْرُوا عَلَىٰ مَا كَذَّبُوا وَأَوْدُوا حَتَّىٰ أَنزَلْنَاهُمْ نَصْرًا
 وَلَا مُبْدِلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْأَمْسَلِينَ
 (٢٥) وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْلُغَ
 نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَاتِنَا وَلَوْ شَاءَ
 اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ (٢٦)

﴿And they prevent others from him and they themselves keep away from him,﴾

They discourage people from following the truth, believing in Muḥammad ﷺ and obeying the Qur'an,

﴿وَيَنْهَوْنَ عَنْهُ﴾

﴿and they themselves keep away from him,﴾

They thus combine both evil acts, for they neither benefit themselves, nor let others benefit from the Prophet ﷺ. 'Alī bin Abi Ṭalḥah said that Ibn 'Abbās said that the Āyah,

﴿وَهُمْ يَنْهَوْنَ عَنْهُ﴾

﴿And they prevent others from him.﴾

means, they hinder people from believing in Muḥammad ﷺ.^[1] Muḥammad bin Al-Ḥanafiyyah said, "The disbelievers of Quraysh used to refrain from meeting Muḥammad ﷺ and they discouraged people from coming to him."^[2] Similar was reported from Qatādah, Mujāhid and Aḍ-Ḍaḥḥāk and several others.^[3]

﴿وَلَا يَنْهَوْنَ عَنْهُ إِلَّا أَنْفُسُهُمْ وَمَا يَسْتَعْرِضُونَ﴾

﴿and (by doing so) they destroy not but themselves, yet they perceive (it) not.﴾

[1] Aṭ-Ṭabari 11:311.

[2] Aṭ-Ṭabari 11:311.

[3] Aṭ-Ṭabari 11:312.

They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

﴿وَلَوْ تَرَىٰ إِذْ وَقَعُوا عَلَى النَّارِ يَقَالُوا يٰلَيْتَنَّا نُرَدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَلَكُونَ مِنَ الْقَائِمِينَ ﴿٢٧﴾ بَلَا لَمْ نَأْكُلُوا مِنْ حَلَالٍ وَلَا مِنْ حَرَامٍ وَلَكِنْ كُنَّا عَلَىٰ سَبِيلِ الْغَيِّ ﴿٢٨﴾ وَلَوْ تَرَىٰ إِذْ يُنْفَخُونَ مِنَ الْقُبُورِ يَوَدُّوا لِمَا كَانُوا عَلَىٰ فِيهَا مِنْهُمْ لَعَدُوًّا وَإِنَّمَا لِلَّذِينَ شَرُوا لَهُمْ لَوْنًا وَهُمْ لَا يَأْمُرُونَ بِالْعَدْلِ وَلَا يُنْهَوْنَ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٩﴾﴾

﴿27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"﴾

﴿28. Nay, what they had been concealing before has become manifest to them. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.﴾

﴿29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected."﴾

﴿30. If you could but see when they will stand before their Lord! He will say: "Is not this the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."﴾

Wishes and Hopes Do Not Help One When He Sees the Torment

Allāh mentions the condition of the disbelievers when they are made to stand before the Fire on the Day of Resurrection and witness its chains and restraints, along with seeing the horrible, momentous conditions in the Fire with their own eyes. This is when the disbelievers will say,

﴿يٰلَيْتَنَّا نُرَدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَلَكُونَ مِنَ الْقَائِمِينَ﴾

﴿"Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"﴾

They wish that they would be sent back to the life of the world so that they could perform righteous deeds, refrain from disbelieving in the Āyāt of their Lord and be among the

believers. Allāh said,

﴿يَلْ بِدَا لَمْ مَا كَانُوا يَخْفُونَ مِنْ قَبْلُ﴾

﴿Nay, what they had been concealing before has become manifest to them.﴾

meaning, the disbelief, denial and rebellion that they used to hide in their hearts will then be uncovered, even though they will try to hide this fact in this life and the Hereafter. Earlier, Allāh said,

﴿ثُمَّ لَوْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿١٣﴾ انْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَصَلَّ عَلَيْهِمْ مَا كَانُوا يَفْتَرُونَ ﴿١٤﴾﴾

﴿There will then be (left) no trial for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh." Look! How they lie against themselves! But the (lie) which they invented will disappear from them.﴾

It is also possible that the meaning here is that the disbelievers will realize the truth that they knew all along in their hearts, that is, that what the Messengers brought them in this life is true, although they used to deny his Message before their followers. Allāh said that Mūsā said to Fir'awn,

﴿لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَافِرٍ﴾

﴿"Verily, you know that these signs have clearly been sent down by none but the Lord of the heavens and the earth as eye-opening evidence."﴾ [17:102]

Allāh said about Fir'awn and his people,

﴿وَعَمَدُوا بِهَا وَاسْتَفْتَاهَا أَنْفُسُهُمْ ظُلُمًا وَعُتُورًا﴾

﴿And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof.﴾ [27:14]

﴿يَلْ بِدَا لَمْ مَا كَانُوا يَخْفُونَ مِنْ قَبْلُ﴾

﴿Nay, it has become manifest to them what they had been concealing before.﴾ [6:28]

When this occurs, and the disbelievers ask to be returned to this life, they will not do so because they truly wish to embrace the faith. Rather, they ask to be returned to this life for fear of the torment that they are witnessing before them,

as punishment for the disbelief they committed, and to try and avoid the Fire that they see before their eyes.

﴿رَوُّوْا لِمَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾

meaning, they lie when they say they wish to go back to this life so that they can embrace the faith. Allāh states that even if they were sent back to the life of this world, they will again commit the disbelief and defiance that they were prohibited.

﴿وَإِنَّهُمْ لَكَاذِبُونَ﴾

﴿And indeed they are liars.﴾ in their statement that,

﴿يَقِيْلُنَا نَزْدُ وَلَا نَكْذِبُ رِيَا وَيَكُوْنُ مِنَ الْمُؤْمِيْنَ ۝۷۱﴾ بَلْ بَدَا لَهُمْ مَا كَانُوْا يُخْفَوْنَ مِنْ قَبْلُ وَلَا رُدُّوْا لِمَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ۝۷۲﴾ وَقَالُوْا اِنْ هٰٓى اِلَّا حَيٰٓاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوْثِيْنَ ۝۷۳﴾

﴿"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, what they had been concealing before has become manifest to them. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected."﴾

Therefore, they will revert to their old behavior and say,

﴿اِنْ هٰٓى اِلَّا حَيٰٓاتُنَا الدُّنْيَا﴾

﴿There is no life but our life of this world﴾ and there is no Hereafter,

﴿وَمَا نَحْنُ بِمَبْعُوْثِيْنَ﴾

﴿and never shall we be resurrected.﴾ Allāh said,

﴿وَلَوْ تَرَىٰٓ اِذْ يُقَفُّوْا عَلٰٓى رِجْلِهِمْ﴾

﴿If you could but see when they will stand before their Lord!﴾ in front of Him,

﴿اَلَيْسَ هٰذَا بِالْحَقِّ﴾

﴿"Is not this the truth?"﴾ meaning, is not Resurrection true,

contrary to what you thought,

﴿قَالُوا بَلْ رَبَّنَا قَالَ فَذُقُوا الْمَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴿They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."﴾

and because you today denied Resurrection. Therefore, taste the torment,

﴿أَنِخْرُ هَذَا أَمْ أَنْتَ لَا تَبْصُرُونَ﴾

﴿"Is this magic, or do you not see?"﴾ [52:15]

﴿قَدْ خَسِرَ الَّذِينَ كَذَبُوا إِلَهًا هَؤُلَاءِ إِذَا جَاءَتْهُمْ السَّاعَةُ بَقْتُهُ قَالُوا يَحْسَرُنَا عَلَى مَا قَرَرْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِينُونَ﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَبِثٌ وَلَهُمْ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يُتَّقُونَ أَفَلَا تَتَّقُونَ﴾

﴿31. They indeed are losers who denied their meeting with Allāh, until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!﴾

﴿32. And the life of this world is nothing but play and amusement. But far better is the abode of the Hereafter for those have Taqwā. Will you not then understand?﴾

Allāh describes the regret of the disbelievers when facing Him, and their disappointment at the commencement, along with their sorrow for not performing good deeds and for their evil deeds. This is why Allāh said,

﴿حَقٌّ إِذَا جَاءَتْهُمْ السَّاعَةُ بَقْتُهُ قَالُوا يَحْسَرُنَا عَلَى مَا قَرَرْنَا فِيهَا﴾

﴿until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it."﴾

'It' here refers to either the life of this world, or the affairs of the Hereafter. Allāh's statement,

﴿وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِينُونَ﴾

﴿while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!﴾

Asbāṭ said that As-Suddi said, "Upon entering his grave, every unjust person will meet a man with an ugly face, dark

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﴿إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾ ﴿٣٣﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَآ فَرَّقْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُفِّرُوا بَصَرُهُمْ فِي الظُّلُمَاتِ مَنْ يَشَاءُ اللَّهُ يُضْلِلْهُ وَمَنْ يَشَأْ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابُ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ أَعْبَرُ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٧﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٣٨﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَآخَذْنَاهُمْ بِالْأَسْوَءِ الْفَضْلَةِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٣٩﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٠﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤١﴾

skin, awful odor, wearing dirty clothes, who will enter his grave with him. When the unjust person sees him, he will say, 'How ugly is your face!' He will reply, 'So was your work, it was ugly.' The unjust person will say, 'How foul is the odor coming from you!' He will reply, 'Such was the case with your work, it stunk.' The unjust person will say, 'How dirty are your clothes!' He will reply, 'And your work too was dirty.' The unjust person will ask, 'Who are you?' He will reply, 'I am your deeds.' So he will remain with the

unjust person in his grave, and when he is resurrected on the Day of Resurrection, his companion will say to him, 'In the life of the world, I used to carry you because you followed desire and lust. Today, you carry me.' So he will ride on the unjust person's back and lead him until he enters the Fire. So Allāh said,

﴿وَهُمْ يَحْمِلُونَ أَوْثَارَهُمْ عَلَىٰ ظُهُورِهِمْ إِلَّا سَاءَ مَا يَحْكُمُونَ﴾

«while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!» [6:31]^[1]

Allāh's statement,

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَبِثٌ وَلَهُوَ﴾

[1] At-Ṭabari 11:328.

«And the life of this world is nothing but play and amusement.»

means, most of it is play and amusement,

﴿وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْلَمُونَ﴾

«But far better is the abode of the Hereafter for those who have Taqwā. Will you not then understand?»

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكَذُّونَكَ وَلَكِنَّ الْفَالِغِينَ إِنَّا نَعْلَمُ أَنَّهُمْ قَالُوا كَذِبٌ مُّبِينٌ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُودُوا حَتَّىٰ أَنَّهُمْ نَصَرُوا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبِيِّ الْأَرْسَلِينَ ﴿٣٤﴾ وَإِنْ كَانَ كِبَرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اشْتَظَمْتَ أَنْ تَبْنَئَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتُ يَبْغِيهِمْ اللَّهُ ثُمَّ إِلَهُ يَرْجِعُهُمْ ﴿٣٦﴾﴾

«33. We know indeed the grief which their words cause you ; it is not you that they deny, but it is the verses of Allāh that the wrongdoers deny.»

«34. Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the Words of Allāh. Surely, there has reached you the information about the Messengers (before you).»

«35. If their aversion is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign. And had Allāh willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.»

«36. It is only those who listen, that will respond, but as for the dead, Allāh will raise them up, then to Him they will be returned.»

Comforting the Prophet ﷺ

Allāh comforts the Prophet ﷺ in his grief over his people's denial and defiance of him,

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ﴾

﴿We know indeed the grief which their words cause you ;﴾
 meaning, We know about their denial of you and your sadness and sorrow for them. Allāh said in other Āyāt,

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَةً﴾

﴿So destroy not yourself in sorrow for them.﴾ [35:8], and

﴿فَلَمَّا كَبِجَ نَفْسُكَ أَلَّا يَكُونُوا مُؤْمِنِينَ﴾

﴿It may be that you are going to kill yourself with grief, that they do not become believers.﴾ [26:3], and,

﴿فَلَمَّا كَبِجَ نَفْسُكَ عَلَى مَا أَنْزَلْنَاهُمْ مِنْ آيَاتِنَا أَسْفَا﴾

﴿Perhaps, you, would kill yourself in grief, over their footsteps (for their turning away from you), because they believe not in this narration.﴾ [18:6]

Allāh's statement,

﴿إِنَّهُمْ لَا يَكْفُرُونَكَ وَلَكِنَّ الظَّالِمِينَ إِنَّمَا يُكَذِّبُ اللَّهُ وَيَكْفُرُونَ﴾

﴿it is not you that they deny, but it is the verses of Allāh that the wrongdoers deny.﴾

means, they do not accuse you of being a liar,

﴿وَلَكِنَّ الظَّالِمِينَ إِنَّمَا يُكَذِّبُ اللَّهُ وَيَكْفُرُونَ﴾

﴿but it is the Verses of Allāh that the wrongdoers deny.﴾

It is only the truth that they reject and refuse. Muḥammad bin Ishāq mentioned that Az-Zuhri said that Abu Jahl, Abu Sufyān Ṣakhr bin Ḥarb and Al-Akhnas bin Shurayq once came to listen to the Prophet ﷺ reciting the Qur'ān at night, but these three men were not aware of the presence of each other. So they listened to the Prophet's recitation until the morning, and then left. They met each other on their way back and each one of them asked the others, "What brought you?" So they mentioned to each other the reason why they came. They vowed not to repeat this incident so that the young men of Quraysh would not hear of what they did and imitate them. On the second night, each one of the three came back thinking that the other two would not come because of the vows they made to each other. In the morning, they again met each other on their way back and criticized each other, vowing not to

repeat what they did. On the third night, they again went to listen to the Prophet ﷺ and in the morning they again vowed not to repeat this incident. During that day, Al-Akhnas bin Shurayq took his staff and went to Abu Sufyān bin Ḥarb in his house saying, "O Abu Ḥanzalah! What is your opinion concerning what you heard from Muḥammad." Abu Sufyān said, "O Abu Tha'labah! By Allāh, I have heard some things that I recognize and know their implications. I also heard some things whose meaning and implications were unknown to me." Al-Akhnas said, "And I the same, by He Whom you swore by!" Al-Akhnas left Abu Sufyān and went to Abu Jahl and asked him, "O Abu Al-Ḥakam! What is your opinion about what you heard from Muḥammad." Abu Jahl said, "We competed with Bani 'Abd Manāf (the Prophet's subtribe) and so we fed as they fed and gave away as they gave away. So, when we were neck and neck with them, just as two horses in a race, they said, 'There is a Prophet from among us, to whom revelation from the heaven comes.' So how can we ever beat them at that? By Allāh we will never believe in him or accept what he says.' This is when Al-Akhnas left Abu Jahl and went away."^[1]

Allāh's statement,

﴿وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرُوا عَلَىٰ مَا كُذِّبُوا وَأَوَدُوا حَتَّىٰ أَنفَعَهُم تَصَرُّا۟﴾

﴿Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them,﴾

This comforts the Prophet's concern for those who denied and rejected him. Allāh also commands the Prophet ﷺ to be patient, just as the mighty Messengers before him were. He also promised him victory, just as the previous Messengers were victorious and the good end was theirs, after the denial and harm their people placed on them. Then, victory came to them in this life, just as victory is theirs in the Hereafter. Allāh said,

﴿وَلَا يَبْدِلُ لِكَلِمَاتِ اللَّهِ﴾

﴿and none can alter the Words of Allāh.﴾

This refers to His decision that victory in this life and the

^[1] Ibn Hishām 1:337, from the view of the chain of narrators, this story is not authentic.

Hereafter is for His believing servants. Allāh said in other Āyāt,

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِإِيبَادِنَا الْفَرَسِيلِ ﴿١٧١﴾ إِنَّهُمْ لَمُتْ أَلَمُ الْغَاصِرُونَ ﴿١٧٢﴾ وَلَوْ جُنَدَتْ لَهُمُ الْقُلُوبُ ﴿١٧٣﴾﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers. That they verily would be made triumphant. And that Our hosts, they verily would be the victors.﴾ [37:171-173], and,

﴿كَتَبَ اللَّهُ لَأَعْلَيْنَا أَنَا وَرُسُلُنَا إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٨﴾﴾

﴿Allāh has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾ [58:21]

Allāh said;

﴿وَلَقَدْ جَاءَكَ مِنْ نَبِيِّنَا الْفَرَسِيلِ ﴿١٧١﴾﴾

﴿Surely, there has reached you the information about the Messengers (before you).﴾

who were given victory and prevailed over the people who rejected them. And you (O Muḥammad ﷺ), have a good example in them. Allāh said next,

﴿وَإِنْ كَانَ كِبَرَ عَلَيْكَ إِعْرَاضُهُمْ ﴿١٧٤﴾﴾

﴿If their aversion is hard on you,﴾ and you cannot be patient because of their aversion,

﴿إِنْ أَسْتَظْلَمْتَ أَنْ تَنْتَفِي نَفَقًا فِي الْأَرْضِ أَوْ سُلَكًا فِي السَّمَاءِ ﴿١٧٥﴾﴾

﴿then if you were able to seek a tunnel in the ground or a ladder to the sky...﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented, "If you were able to seek a tunnel and bring them an Āyah, or go up a ladder in the sky and bring a better Āyah than the one I (Allāh) gave them, then do that."^[1] Similar was reported from Qatādah, As-Suddi and others.^[2] Allāh's statement,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٧٦﴾﴾

[1] Aṭ-Ṭabari 11 :338.

[2] Aṭ-Ṭabari 11 :338.

﴿And had Allāh willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.﴾

is similar to His statement,

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جِئًا﴾

﴿And had your Lord willed, those on earth would have believed, all of them together﴾

'Ali bin Abi Talḥah reported that Ibn 'Abbās said about Allāh's statement,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى﴾

﴿And had Allāh willed, He could have gathered them together upon true guidance,﴾

"The Messenger of Allāh ﷺ was eager that all people believe and be guided to follow him. Allāh told him that only those whose happiness Allāh has written in the first *Dhikr* will believe."^[1] Allāh's statement,

﴿إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ﴾

﴿It is only those who listen, that will respond,﴾

means, only those who hear the speech, comprehend and understand it, will accept your call, O Muḥammad ﷺ! In another *Āyah*, Allāh said;

﴿يُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾

﴿That it may give warning to him who is living, and that the Word may be justified against the disbelievers.﴾ [36:70].

Allāh's statement,

﴿وَالْمَوْتُ يَعْزُبُ عَنْهُمْ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾

﴿but as for the dead, Allāh will raise them up, then to Him they will be returned.﴾

refers to the disbelievers because their hearts are dead. Therefore, Allāh resembled them to dead corpses as a way of mocking and belittling them, saying,

﴿وَالْمَوْتُ يَعْزُبُ عَنْهُمْ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾

[1] Aṭ-Ṭabari 11 :340. Meaning those He had decreed to believe.

﴿but as for the dead (disbelievers), Allāh will raise them up, then to Him they will be returned (for their recompense).﴾

﴿وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُزِيلَ آيَةَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَتَيْنَاهُمْ مِمَّا قُرْطْنَا فِي الْكِتَابِ مِنْ قَبْلُ إِنَّ إِلَهُهُمْ لَشَرُّ مِنْ شَرِّ الْفَالَسِ ﴿٣٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سُوءٌ وَكِبَرٌ فِي الظَّلْمَةِ مَنْ يَسْأَلِ اللَّهَ يُسْأَلْ وَمَنْ يَشَأْ يُجْعَلْ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾﴾

﴿37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allāh is certainly able to send down a sign, but most of them know not."﴾

﴿38. There is not a moving creature on earth, nor a bird that flies with its two wings, but are Umam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.﴾

﴿39. Those who reject Our Āyāt are deaf and dumb in darkness. Allāh sends astray whom He wills and He guides on the straight path whom He wills.﴾

The Idolators Ask for a Miracle

Allāh states that the idolators used to proclaim, "Why does not (Muḥammad) bring an Āyah from his Lord," meaning, a miracle of their choice! They would sometimes say,

﴿أَنْ تَأْتِيَنَا مِنْ الْأَرْضِ بِبُوعَا﴾

﴿"We shall not believe in you, until you cause a spring to gush forth from the ground for us."﴾ [17:90].

﴿قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُزِيلَ آيَةَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿Say: "Allāh is certainly able to send down a sign, but most of them know not."﴾

Certainly, Allāh is able to send an Āyah (sign). But, He decided out of His wisdom to delay that, because if He sends an Āyah of their liking and they still do not believe, this will hasten their punishment as with the previous nations. Allāh said in other Āyāt,

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا نُوحًا نَذِيرًا فَظَلَمُوا﴾

يَهَا وَمَا نُرِيْدُ بِالْآيَاتِ إِلَّا عَذَابًا ﴿١٠﴾

«And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).» [17:59], and,

﴿إِنْ شَاءْنَا نَنْزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ مَاءً فَتَلَكَ أَغْنَتْهُمْ مَا خَضَعُوا﴾

«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 Meaning of Umam

Allāh said,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَبْتَهِجُ بِمَنْحَادِهِ إِلَّا أُمٌّ أَتَانَكُمْ﴾

«There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are Umam like you.»

Mujāhid commented, "Meaning, various species that have distinct names."^[1] Qatādah said, "Birds are an Ummah, humans are an Ummah and the Jinns are an Ummah."^[2] As-Suddi said that,

﴿إِلَّا أُمٌّ أَتَانَكُمْ﴾

«but are Umam like you.» means, creations (or species).^[3]

Allāh's statement,

﴿مَا فَزَلْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

«We have neglected nothing in the Book,» means, the knowledge about all things is with Allāh, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land. In another Āyah, Allāh said;

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّمَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ

ثُبِينَ ﴿١١﴾

[1] Aṭ-Ṭabari 11:345.

[2] Aṭ-Ṭabari 11:345.

[3] Aṭ-Ṭabari 11:345.

﴿And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a Clear Book.﴾ [11:6],

there is a record of their names, numbers, movements, and lack of movement. In another Āyah, Allāh said;

﴿وَكَايْنٍ مِّن دَاخِلٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿And so many a moving creature there is, that carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.﴾ [29:60]

Ibn Abi Hātim reported that Ibn 'Abbās said about the Āyah,

﴿ثُمَّ إِلَيْنَا رُجُوعٌ﴾

﴿then unto their Lord they (all) shall be gathered.﴾

"Death gathers them."^[1] It was also said that the Day of Resurrection gathers them, for in another Āyah, Allāh said;

﴿وَلَا يَأْتِي الْوُحُوشَ حُجِرَتٌ﴾

﴿And when the wild beasts shall be gathered together.﴾ [81:5]

'Abdur-Razzāq recorded that Abu Hurayrah said about Allāh's statement,

﴿إِلَّا أَنَّمْ أَنشَأَكُم مَّا فَطَرْنَا فِي الْكِتَابِ مِن مَّوَدُّ ثُمَّ إِلَيْنَا رُجُوعٌ﴾

﴿but are Umam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.﴾

"All creatures will be gathered on the Day of Resurrection, the beasts, birds and all others. Allāh's justice will be so perfect, that the un-horned sheep will receive retribution from the horned sheep. Allāh will then command them, 'Be dust!' This is when the disbeliever will say,

﴿يَتْلُو كُتُبًا﴾

﴿"Woe to me! Would that I were dust!"﴾ [78:40].^[2]

And this was reported from the Prophet ﷺ in the Ḥadīth about the Trumpet.

[1] Ibn Abi Hātim 4:1286.

[2] Aṭ-Ṭabari 11:347.

The Disbelievers will be Deaf and Mute in Darkness

Allāh said,

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ﴾

﴿Those who reject Our Āyāt are deaf and dumb in darkness.﴾

due to their ignorance, little knowledge and minute comprehension. Their example is that of the deaf-mute who cannot hear nor speak, as well as being blinded by darkness. Therefore, how can such a person find guidance to the path or change the condition he is in? Allāh said in other Āyāt,

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَزَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ۚ سُمٌّ بِكُمْ عَنْيُ فَهُمْ لَا يَرْجِعُونَ﴾

﴿Their parable is that of one who kindled a fire; then, when it illuminated all around him, Allāh took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the right path)﴾ [2:17-18], and,

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَفْشَاهُ مَوْجٌ مِنْ فَوْقِهِ. مَوْجٌ مِنْ فَوْقِهِ. مَحَابٌّ ظَلُمَاتٍ بَعْضَهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾

﴿Or like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.﴾ [24:40]

This is why Allāh said here,

﴿مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ اللَّهُ يُهْدِهِ عَلَى سَبِيلٍ مُسْتَقِيمٍ﴾

﴿Allāh sends astray whom He wills and He guides on the straight path whom He wills.﴾

for He does what He wills with His creatures.

﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ﴾ ١٠ ﴿لَئِنْ أَتَاكُمْ نَذِيرٌ مَا تَدْعُونَ إِلَّاهُ إِنْ شَاءَ وَتَسْتَوْنَ مَا تُفْرِكُونَ﴾ ١١ ﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَاهْتَدَوْا بِالنُّصُرَةِ وَالضَّرَّةِ لَعَلَّهُمْ يَضْطَرُّونَ﴾ ١٢ ﴿فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ﴾ ١٣ ﴿فَلَمَّا نَسُوا مَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٣٣

الْأَنْعَامِ

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٠﴾
 قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَجَمَعَ عَلَى قُلُوبِكُمْ
 مَنْ إِلَهَ غَيْرَ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظَرُ كَيْفَ نَضْرَفُ الْأَيِّتِ
 تُعْرَهُمْ يَصْدِفُونَ ﴿٤١﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ
 بَعْتَهُ أَوْ جَهْرَةً هَلْ يَهْلِكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٢﴾ وَمَا
 نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ أَمَنَ وَأَصْلَحَ
 فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٣﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
 يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٤﴾ قُلْ لَا أَقُولُ لَكُمْ
 عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ
 إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَى إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ
 أَفَلَا تَتَفَكَّرُونَ ﴿٤٥﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا
 إِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ
 ﴿٤٦﴾ وَلَا تَنْظُرُوا الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدُوِّ وَالْأَعْيُنِ يُرِيدُونَ
 وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ
 عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٤٧﴾

دُخِرُوا بِهِ فَتَحَا عَلَيْهِمْ
 أَنْوَابَ كُلِّ نَمٍّ حَتَّى
 إِذَا رُجِعُوا بِمَا أَوَدُوا أَخَذْنَاهُمْ
 بَغْتَةً فَإِذَا هُمْ مُبْلُغُونَ ﴿٤٠﴾
 فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ
 ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿٤١﴾

﴿40. Say: "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"﴾

﴿41. Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time

whatever partners you joined with Him (in worship)!﴾

﴿42. Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty and loss of health so that they might believe with humility.﴾

﴿43. When Our torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shayṭān made fair-seeming to them that which they used to do.﴾

﴿44. So, when they forgot (the warning) with which they had been reminded, We opened to 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 to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.﴾

445. So the roots of the people who did wrong were cut off.
And all the praises and thanks be to Allāh, the Lord of the all
that exists.﴾

The Idolators Call On Allāh Alone During Torment and Distress

Allāh states that He does what He wills with His creatures and none can resist His decision or avert what He decrees for them. He is the One Who has no partners, Who accepts the supplication from whomever He wills. Allāh said,

﴿مَنْ أَرَادَ أَنْ يَنْتَكُمُ إِنَّ أَنْتُمْ عَذَابُ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ أَعْبَرِ اللَّهُ يُدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Say: "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"﴾

This means, you – disbelievers – will not call other than Allāh in this case, because you know that none except He is able to remove the affliction. Allāh said,

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿if you are truthful?﴾ by taking gods besides Him.

﴿بَلْ إِلَٰهَ اللَّهِ دَعَوْنَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُتْرَكُونَ ﴿١٧٦﴾﴾

﴿Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!﴾

for in times of necessity, you only call on Allāh and forget your idols and false deities. In another Āyah, Allāh said;

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ دَعَا إِلَّا إِلَٰهَ﴾

﴿And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allāh)﴾ [17:67].

Allāh said;

﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَاتَّخَذْتَهُمُ الْبَاطِلَ﴾

﴿Verily, We sent (Messengers) to many nations before you.
And We seized them with extreme poverty...﴾

That is, loss of wealth and diminished provisions,

﴿وَالْعَرَلُ﴾

﴿and loss of health﴾ various illnesses, diseases and pain,

﴿لَعَلَّهُمْ يَهْتَفِعُونَ﴾

﴿so that they might believe with humility﴾

and call Allāh and supplicate to Him with humbleness and humility. Allāh said;

﴿فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا﴾

﴿When Our torment reached them, why then did they not believe with humility?﴾

Meaning: Why do they not believe and humble themselves before Us when We test them with disaster?’

﴿وَلَكِنْ قَسَتْ قُلُوبُهُمْ﴾

﴿But their hearts became hardened,﴾ for their hearts are not soft or humble,

﴿وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ﴾

﴿and Shayṭān made fair-seeming to them that which they used to do.﴾

That is, Shirk, defiance and rebellion.

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ﴾

﴿So, when they forgot (the warning) with which they had been reminded,﴾

by ignoring and turning away from it,

﴿فَنَحْنُ عَلَيْهِمْ أَبْوَابُ كُلِّ شَيْءٍ﴾

﴿We opened to them the gates of everything,﴾

Meaning: ‘We opened the gates of provisions for them from wherever they wished, so that We deceive them.’ We seek refuge with Allāh from such an end. This is why Allāh said,

﴿حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا﴾

﴿until in the midst of their enjoyment in that which they were given,﴾ such as wealth, children and provisions,

﴿لَخَذْنَهُمْ بَغْتَةً إِذَا هُمْ تَمْلُؤُونَ﴾

﴿all of a sudden, We took them to punishment and lo! They were plunged into destruction with deep regrets and sorrows.﴾

They have no hope for any type of good thing. Al-Ḥasan Al-Baṣrī said, "Whomever Allāh gives provision and he thinks that Allāh is not testing him, has no wisdom. Whomever has little provision and thinks that Allāh will not look at (provide for) him, has no wisdom." He then recited the *Āyah*,

﴿فَلَمَّا شَاءَ مَا دُعُوا بِهِ. فَفَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
لَخَذْنَهُمْ بَغْتَةً إِذَا هُمْ تَمْلُؤُونَ﴾

﴿So, when they forgot (the warning) with which they had been reminded, We opened to 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 to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.﴾

He added, "By the Lord of the Ka'bah! Allāh deceived these people, when He gave them what they wished, and then they were punished." Ibn Abi Ḥatim recorded this statement.^[1]

﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ بِأَيِّكُمْ يَنْظُرُ
كَيْفَ تُصَرِّفُونَ الْأَمْثَالَ ثُمَّ هُمْ يَصْذِقُونَ﴾ ﴿١٤٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابَ اللَّهِ بَغْتَةً أَوْ
جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ﴾ ﴿١٤٧﴾ وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ
آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ ﴿١٤٨﴾ وَالَّذِينَ كَذَبُوا بِآيَاتِنَا يَسْمُومُهُمُ الْعَذَابُ بِمَا
كَانُوا يُسْأَلُونَ﴾ ﴿١٤٩﴾

446. Say: "Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, is there a god other than Allāh who could restore them to you?" See how variously We explain the *Āyāt*, yet they turn aside.﴾

447. Say: "Tell me, if the punishment of Allāh comes to you suddenly, or openly, will any be destroyed except the wrongdoing people?"﴾

[1] Ad-Durr Al-Manthūr 3:270, Ibn Abi Ḥatim 4:1291.

﴿48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.﴾

﴿49. But those who reject Our Āyāt, the torment will strike them for their rebelling.﴾

Allāh said to His Messenger, say, O Muḥammad ﷺ, to those rebellious liars,

﴿أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ﴾

﴿Tell me, if Allāh took away your hearing and your sight.﴾

just as He gave these senses to you. In another Āyah, Allāh said;

﴿هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ﴾

﴿It is He Who has created you, and endowed you with hearing, seeing.﴾ [67:23].

The Āyah above might also mean that Allāh will not allow the disbelievers to benefit from these senses in religious terms. This is why He said next,

﴿وَحَمَّ غُلُقُوتَكُمْ﴾

﴿and sealed up your hearts,﴾ He also said in other Āyāt,

﴿أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ﴾

﴿Or who owns hearing and sight?﴾ [10:31], and,

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

﴿And know that Allāh comes in between a person and his heart.﴾ Allāh said;

﴿مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ﴾

﴿Is there a god other than Allāh who could restore them to you?﴾

Meaning, is there anyone except Allāh who is able to give you back these senses if Allāh took them from you? Only Allāh is able to do so, and this is why He said here,

﴿أَنْظُرْ كَيْفَ تُصْرَفُ الْآيَاتُ﴾

﴿See how variously We explain the Āyāt,﴾

and make them plain and clear, testifying to Allāh's Oneness in lordship and that those worshipped besides Him are all false and unworthy.

﴿ثُمَّ هُمْ يَصْدِفُونَ﴾

﴿yet they turn aside.﴾ After this explanation, they still turn away from the truth and hinder people from following it. Allāh's statement,

﴿قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَغْتَةً﴾

﴿Say: "Tell me, if the punishment of Allāh comes to you suddenly..."﴾

means, while you are unaware – or during the night – striking you all of a sudden,

﴿أَوْ جَهْرَةً﴾

﴿or openly﴾ during the day, or publicly,

﴿هَلْ يَهْلِكُ إِلَّا الْقَوْمُ الظَّالِمُونَ﴾

﴿will any be destroyed except the wrongdoing people?﴾

This torment only strikes those who commit injustice against themselves by associating others with Allāh, while those who worship Allāh alone without partners will be saved from it, and they will have no fear or sorrow. In another Āyah, Allāh said;

﴿الَّذِينَ آمَنُوا وَرَرَّ يَلْمِسُوا إِيْمَنَهُمْ بِظُلْمٍ﴾

﴿It is those who believe and confuse not their belief with Zulm, (wrong or Shirk).﴾ [6:82]

Allāh's statement,

﴿وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ﴾

﴿And We send not the Messengers but as bearers of glad tidings and as warners.﴾

means, the Messengers bring good news to Allāh's servants, as well as, command all that is good and righteous. They also warn those who disbelieve in Allāh of His anger and of all types of torment. Allāh said,

﴿فَمَنْ آمَنَ وَأَصْلَحَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٣٤

الْأَنْعَامِ

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿١٣٤﴾ وَإِذَا جَاءَهُ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلِّمُوا عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿١٣٥﴾ وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْآيَاتِ وَلِتَسَيِّرَ سَبِيلَ الْمُعْجِرِينَ ﴿١٣٦﴾ قُلْ إِنِّي نَسِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا آتِئُكُمْ أَهْوَاءُكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿١٣٧﴾ قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُم بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِدِيْنِ الْحُكْمِ إِلَّا اللَّهُ يَقْضِ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿١٣٨﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِّي الْأَمْرَ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿١٣٩﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ يَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿١٤٠﴾

«So whosoever believes and does righteous good deeds.»

meaning, whoever believes in his heart with what the Messengers were sent with and makes his works righteous by imitating them;

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

«upon such shall come no fear,» concerning the future,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

«nor shall they grieve.» about what they missed in the past and left behind them in this world. Certainly, Allāh will be the Wali and Protector over what they left behind.

Allāh said next,

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَسْمُومُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ﴾

«But those who reject Our Āyāt, the torment will strike them for their rebelling.»

The torment will strike them because of disbelieving in the Message of the Messengers, defying Allāh's commands, committing what He prohibited and transgressing His set limits.

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن آتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُنْسَبُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ دُفْعٌ وَلَا شَفِيعٌ لَهُمْ يَتَّقُونَ وَلَا تَطْرُدُ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ

عَلَيْهِمْ مِنْ شَيْءٍ فَتَعْلَمُوهُمْ فَتَكُونُ مِنَ الظَّالِمِينَ ﴿٥٠﴾ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥١﴾ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنْهُمْ مِنْ عِندِ رَبِّكُمْ سَوْءٌ بِجَهَلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِمْ وَأَصْلَحَ فَأَنْتُمْ عُفُورٌ رَجِيمٌ ﴿٥٢﴾

450. Say: "I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then consider?" ﴿

451. And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may have Taqwā. ﴿

452. And turn not away those who invoke their Lord, morning and evening seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the wrongdoers. ﴿

453. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allāh has favored from amongst us?" Does not Allāh know best those who are grateful? ﴿

454. When those who believe in Our Āyāt come to you, say: "Salāmun 'Alaykum" (peace be on you); your Lord has written mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Oft-Forgiving, Most Merciful. ﴿

The Messenger Neither has the Key to Allāh's Treasures, Nor Knows the Unseen

Allāh said to His Messenger ﷺ,

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ﴾

﴿Say: "I don't tell you that with me are the treasures of Allāh."﴾

meaning, I do not own Allāh's treasures or have any power over them,

﴿وَلَا أَعْلَمُ الْغَيْبَ﴾

﴿nor (that) I know the Unseen,﴾ and I do not say that I know the Unseen, because its knowledge is with Allāh and I only know what He conveys of it to me.

﴿وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ﴾

﴿nor I tell you that I am an angel.﴾

meaning, I do not claim that I am an angel. I am only a human to whom Allāh sends revelation, and He honored me with this duty and favored me with it.

﴿إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ﴾

﴿I but follow what is revealed to me.﴾ and I never disobey the revelation in the least.

﴿قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ﴾

﴿Say: "Are the blind and the one who sees equal?"﴾

meaning, 'Is the one who is guided, following the truth, equal to the one misled?'

﴿أَفَلَا تَتَفَكَّرُونَ﴾

﴿Will you not then consider?﴾ In another Āyah, Allāh said;

﴿أَفَلَا يَتَذَكَّرُ أُولَٰئِكَ لَمَّا بَلَغُوا الْأَلْتِبَ﴾

﴿Shall he then who knows that what has been revealed to you from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.﴾ [13:19]

Allāh's statement,

﴿وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِ وَلَٰكِن لَا شَفِيعَ﴾

﴿And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him,﴾

means, warn with this Qur'an, O Muḥammad ﷺ,

﴿الَّذِينَ هُمْ بِرَبِّهِمْ خَائِفُونَ﴾

﴿Those who live in awe for fear of their Lord﴾ [23:57], who,

﴿يَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾

«Fear their Lord, and dread the terrible reckoning.» [13:21],

﴿الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ﴾

«those who fear that they will be gathered before their Lord,»
on the Day of Resurrection,

﴿لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ﴾

«when there will be neither a protector nor an intercessor for them besides Him,»

for on that Day, they will have no relative or intercessor who can prevent His torment if He decides to punish them with it,

﴿لَمْ لَهُمْ يَتَّقُوا﴾

«so that they may have Taqwā.» Therefore, warn of the Day when there will be no judge except Allāh,

﴿لَمْ لَهُمْ يَتَّقُوا﴾

«so that they may have Taqwā.» and thus work good deeds in this life, so that their good deeds may save them on the Day of Resurrection from Allāh's torment, and so that He will grant them multiple rewards.

Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them ⁴

Allāh said,

﴿وَلَا تَقْرُؤْ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْفَتَرَةِ وَالَّذِينَ يُرِيدُونَ وَجْهَهُ﴾

«And turn not away those who invoke their Lord, morning and evening seeking His Face.»

meaning, do not turn away those who have these qualities, instead make them your companions and associates. In another Āyah, Allāh said;

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْفَتَرَةِ وَالَّذِينَ يُرِيدُونَ وَجْهَهُ وَلَا تَقْدُ عَيْنَاكَ

عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَطْعَمْ مَنْ أَفْغَلْنَا قُلُوبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ

﴿فُرُطًا﴾

﴿And keep yourself patiently with those who call on their Lord morning and evening, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, one who follows his own lusts and whose affair (deeds) has been lost.﴾ [18:28]

Allāh's statement,

﴿يَدْعُونَ رَبَّهُمْ﴾

﴿invoke their Lord...﴾ refers to those who worship Him and supplicate to Him,

﴿بِالْفَدَى وَاللَّيْلِ﴾

﴿morning and evening.﴾ referring to the obligatory prayers, according to Sa'īd bin Al-Musayyib, Mujāhid, Al-Ḥasan and Qatādah. In another Āyah, Allāh said;

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

﴿And your Lord said, "Invoke Me, I will respond (to your invocation).">﴾ [40:60],

I will accept your supplication. Allāh said next,

﴿يُرِيدُونَ وَجْهَهُ﴾

﴿seeking His Face.﴾ meaning, they seek Allāh's Most Generous Face, by sincerity for Him in the acts of worship and obedience they perform. Allāh said;

﴿مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ﴾

﴿You are accountable for them in nothing, and they are accountable for you in nothing.﴾

This is similar to the answer Nūḥ gave to his people when they said,

﴿أَتُؤْمِنُ لَكَ وَأَتَّبِعَكَ الْأَلَذَّالُونَ﴾

﴿Shall we believe in you, when the meekest (of the people) follow you?">﴾ [26:111].

Nūḥ answered them,

﴿وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾﴾

﴿And what knowledge have I of what they used to do? Their account is only with my Lord, if you could (but) know.﴾ [26:112-113],

meaning, their reckoning is for Allāh not me, just as my reckoning is not up to them. Allāh said here,

﴿نَقُودُهُمْ نَكُونُ مِنَ الظَّالِمِينَ﴾

﴿that you may turn them away, and thus become of the wrongdoers.﴾

meaning, you will be unjust if you turn them away.

Allāh's statement,

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ﴾

﴿Thus We have tried some of them with others﴾

means, We tested, tried and checked them with each other,

﴿يَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا﴾

﴿That they might say: "Is it these (poor believers) that Allāh has favored from amongst us?"﴾

This is because at first, most of those who followed the Messenger of Allāh ﷺ were the weak among the people, men, women, slaves, and only a few chiefs or noted men followed him. Nūḥ, was also addressed by his people

﴿وَمَا زِلْنَا أَنْجَمَكَ إِلَّا الْيُسُفُوفُ أَرَأَيْتَ إِنْ زِلْنَا بِكَ الْيُسُفُوفَ أَرَأَيْتَ إِنْ زِلْنَا بِكَ الْيُسُفُوفَ أَرَأَيْتَ إِنْ زِلْنَا بِكَ الْيُسُفُوفَ﴾

﴿Nor do we see any follow you but the meekest among us and they (too) followed you without thinking.﴾ [11:27]

Heraclius, emperor of Rome, asked Abu Sufyān, "Do the noblemen or the weak among people follow him (Muḥammad ﷺ)?" Abu Sufyān replied, "Rather the weak among them." Heraclius commented, "Such is the case with followers of the Messengers."

The idolators of Quraysh used to mock the weak among them who believed in the Prophet ﷺ and they even tortured some of them. They used to say, "Are these the ones whom Allāh favored above us?," meaning, Allāh would not guide these people, instead of us, to all that is good, if indeed what they embraced is good. Allāh mentioned similar statements in the Qur'ān from the disbelievers,

﴿لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ﴾

«Had it been a good thing, they (weak and poor) would not have preceded us to it!» [46:11], and,

﴿وَإِذَا تَنَزَّلَتْ عَلَيْهِمْ آيَاتُنَا يَنسَوْنَ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ

نَبَاتًا ﴿٧٦﴾﴾

«And when Our clear verses are recited to them, those who disbelieve say to those who believe: 'Which of the two groups is best in position and station.'» [19:73]

Allāh said in reply,

﴿وَكَمْ أَفْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَدًّا ﴿٧٧﴾﴾

«And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?» [19:74].

Here, Allāh answered the disbelievers when they said,

﴿أَهْتَؤَلَاءَ مِنْ اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

«"Is it these (poor believers) that Allāh has favored from amongst us?" Does not Allāh know best those who are grateful?»

Meaning is not Allāh more knowledgeable of those who thank and appreciate Him in statement, action and heart? Thus Allāh directs these believers to the ways of peace, transfers them from darkness to light by His leave, and guides them to the straight path. In another Āyah, Allāh said;

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾

«As for those who strive hard for Us (Our cause), We will surely guide them to Our paths (i.e. Allāh's religion). And verily, Allāh is with the doers of good» [29:69].

An authentic Ḥadīth states,

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرَتِكُمْ وَلَا إِلَى أَلْوَانِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

«Allāh does not look at your shapes or colors, but He looks at your heart and actions.»^[1]

[1] Muslim 4 : 1987.

Allāh's statement,

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ﴾

«When those who believe in Our Āyāt come to you, say:
"Salāmun 'Alaykum" (peace be on you);»

means, honor them by returning the Salām and give them the good news of Allāh's exclusive, encompassing mercy for them. So Allāh said;

﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

«your Lord has written Mercy for Himself,»

meaning, He has obliged His Most Honored Self to grant mercy, as a favor, out of His compassion and beneficence,

﴿أَنَّهُ مَن عَمِلَ مِنكُم سُوًّا بِمَهِلَةٍ﴾

«So that, if any of you does evil in ignorance...»

as every person who disobeys Allāh does it in ignorance,

﴿ثُمَّ تَابَ مِن بَاطِلِهِ وَأَصْلَحَ﴾

«and thereafter repents and does righteous good deeds,»

by repenting from the sins that he committed, intending not to repeat the sin in the future, but to perform righteous deeds,

﴿فَأَنَّهُ عَفُودٌ رَّحِيمٌ﴾

«then surely, He is Oft-Forgiving Most Merciful.»

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي»

«When Allāh finished with the creation, He wrote in a Book that He has with Him above the Throne, 'My mercy prevails over My anger'.^[1]»

This Ḥadīth was also recorded in the The Two Ṣaḥīḥs.^[2]

﴿وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْآيَاتِ وَالْمُعْجِزَاتِ﴾ قُلْ إِنِّي نَبِيٌّ أَن أَعْبُدَ إِلَّا إِلَهَ

^[1] Aḥmad 2:313.

^[2] Faṭḥ Al-Bārī 13:395, Muslim 4: 2107.

مِنْ دُونِ اللَّهِ قُلْ لَا آتِيكُمْ أَهْوَاءُكُمْ قَدْ سَلَكَتْ إِذَا وَمَا أَنَا مِنَ الْمُتَّبِعِينَ ﴿٥٥﴾ قُلْ إِنِّي عَلَىٰ
 بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُ بِؤْسِ مَا يُعَذِّبُ بِيَوْمَ مَا تَسْتَعْجِلُونَ بِؤْسِ إِنْ الْعَمَلُ إِلَّا لِلَّهِ يَقُصُّ الْحَقُّ
 وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٦﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُتِحَتِ الْأُمُورُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ
 أَعْلَمُ بِالظَّالِمِينَ ﴿٥٧﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَمْلِكُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ
 وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَدْرُسُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ
 إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٨﴾

﴿55. And thus do We explain the Āyāt in detail, that the way of the criminals, may become manifest.﴾

﴿56. Say: "I have been forbidden to worship those whom you invoke (worship) besides Allāh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."﴾

﴿57. Say: "I am on clear proof from my Lord, but you deny it. I do not have what you are hastily seeking (the torment). The decision is only for Allāh, He declares the truth, and He is the best of judges."﴾

﴿58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allāh knows best the wrongdoers."﴾

﴿59. And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is on the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾

The Prophet ﷺ Understands What He Conveys; Torment is in Allāh's Hands Not the Prophet's

Allāh says, just as We mentioned the clear signs that testify and direct to the path of guidance, all the while chastising useless arguments and defiance,

﴿كَذَٰلِكَ نَقُصُّ الْآيَاتِ﴾

﴿And thus do We explain the Āyāt in detail,﴾

that is, whatever responsible adults need explained to them, in the affairs of life and religion,

﴿وَلَتَسِيرَنَّ سَبِيلُ الْمُجْرِمِينَ﴾

﴿That the way of the criminals may become manifest.﴾

so that the path of the criminals who defy the Prophets is apparent and clear. This Āyah was also said to mean, so that you, O Muḥammad ﷺ, are aware of the path of the criminals. Allāh's statement,

﴿قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي﴾

﴿Say: "I am on clear proof from my Lord..."﴾

means: I have a clear understanding of the Law of Allāh that He has revealed to me,

﴿وَكَذَّبْتُمْ بِهٖ﴾

﴿but you deny it.﴾ meaning, but you disbelieve in the truth that came to me from Allāh.

﴿مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهٖ﴾

﴿I do not have what you are hastily seeking﴾ meaning, the torment,

﴿إِنَّ أَلَمَكُمْ إِلَّا بِي﴾

﴿The decision is only for Allāh,﴾ for the ruling of this is with Allāh. If He wills, He will punish you soon in response to your wish! If He wills, He will give you respite, out of His great wisdom. This is why Allāh said,

﴿يَقُضُ الْحَقُّ وَهُوَ خَيْرُ النَّاصِيحِينَ﴾

﴿He declares the truth, and He is the best of judges.﴾ and the best in reckoning between His servants. Allāh's statement,

﴿قُلْ لَّوْ أَنِّي لَأَمْرٌ بَيْنِي وَبَيْنَكُمْ﴾

﴿Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I,"﴾

means, if I have what you ask for, I will surely send down what you deserve of it,

﴿وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ﴾

﴿but Allāh knows best the wrongdoers﴾

Someone might ask about the meaning of this *Āyah* compared to the *Hadīth* in the Two *Ṣaḥīḥs*, from 'Ā'ishah, may Allāh be pleased with her, that she said to the Messenger, "O Allāh's Messenger ﷺ! Have you encountered a day harder than the day (of the battle) of Uhūd?" The Prophet ﷺ replied,

«لَقَدْ لَقِيتُ مِنْ قَوْمِي، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِيَالِيلَ بْنِ عَبْدِكُلَالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَأَنْطَلَقْتُ وَأَنَا مُهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَقِفْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ ظَلَّلَتْني، فَتَنَظَّرْتُ فَإِذَا فِيهَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَنَادَانِي فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ، لِأَمْرِهِ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ، لِأَمْرِي بِأَمْرِكَ فِيمَا شِئْتَ، إِنَّ شِئْتَ أَطِيعْتُ عَلَيْهِمُ الْأَخْشَسِينَ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ، مَنْ يَعْبُدُ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا»

«Your people have troubled me alot and the worst trouble was on the day of 'Aqabah when I presented myself to Ibn 'Abd Yālil bin 'Abd Kulāl, who did not respond to my call. So I departed, overwhelmed with severe sorrow, proceeded on and could not relax until I found myself at Qarn Ath-Tha'ālib where I raised my head towards the sky to see a cloud unexpectedly shading me. I looked up and saw Jibrīl in it and he called me saying, 'Indeed Allāh has heard what you said to the people and what they have responded to you. Therefore, Allāh has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, 'O Muḥammad! verily, Allāh has heard how your people responded to you and He has sent me to you so that you could order me to do what you wish. If you like, I will let Al-Akhshabayn (two mountains to the north and south of Makkah) fall on them.' The Prophet ﷺ said, No, but I hope that Allāh will let them generate offspring who will worship Allāh Alone, and will worship none besides Him.»^[1]

^[1] Fath Al-Bārī 6:360, Muslim 3: 1420.

This is the wording of Muslim. Tormenting the disbelievers of Quraysh was offered to the Prophet ﷺ, but he chose patience and asked Allāh for respite for them, so that Allāh might let them generate offspring who will not associate anything with Him in worship. Therefore, how can we combine the meaning of this Ḥadīth and the honorable Āyah,

﴿قُلْ لَوْ أَنِّي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ﴾

﴿Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allāh knows best the wrongdoers."﴾

The answer to this question is, Allāh knows the best, that the Āyah states that if the punishment that they asked for was in the Prophet's hand at the time, he would have sent it on them as they asked. As for the Ḥadīth, the disbelievers did not ask the Prophet ﷺ to send the torment down on them. Rather, the angel responsible for the mountains offered him the choice to let the two mountains to the north and south of Makkah close in on the disbelievers and crush them. The Prophet ﷺ did not wish that and asked for respite out of compassion for them.

Only Allāh Knows the Unseen

Allāh said next,

﴿يَعْنِدُ مَفَاتِيحَ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

﴿And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.﴾

Al-Bukhārī recorded that Sālim bin 'Abdullāh said that his father said that the Messenger of Allāh ﷺ said,

﴿مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ﴾

«The keys of the Unseen are five and none except Allāh knows them :

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

﴿Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower,

﴿الْأَنفَالِ﴾ ١٣٥ ﴿الْأَنفَالِ﴾

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٣٥﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿١٣٦﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۖ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاكِمِينَ ﴿١٣٧﴾ قُلْ مَنْ يُضْلِكُمْ إِنِّي أَخْلَقْتُ الْإِنْسَ وَالْبَحْرَ يَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لِّإِنَّا أَجْنَابٌ مِنْ هَٰؤُلَاءِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٣٨﴾ قُلْ اللَّهُ يُضْلِكُمْ وَمِنْ أَعْيُنِكُمْ قِرْبٌ ثُمَّ أَنْتُمْ مُنْشَرِكُونَ ﴿١٣٩﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ أَنْظَرْكُمْ كَيْفَ تُصْرَفُونَ ۚ أَلَا نَتْلُو لَعْنَتَهُمْ بِقَعْقُهُمْ ﴿١٤٠﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿١٤١﴾ لِكُلِّ نَبِيٍّ مُّسْتَفْرَضٌ وَسَوْفَ تَعْلَمُونَ ﴿١٤٢﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي ۖ أَيْنِئْنَا فَاعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٤٣﴾

All-Aware ﴿١٣٥﴾

[31:34].^[1]

Allāh's statement,

﴿وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ﴾

﴿And He knows whatever there is on the land and in the sea;﴾ means, Allāh's honored knowledge encompasses everything, including the creatures living in the sea and on land, and none of it, not even the weight of an atom on earth or in heaven, ever escapes His knowledge.

Allāh's statement,

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا

يَعْلَمُهَا﴾

﴿not a leaf falls, but He knows it.﴾

means, He knows the movements of everything including inanimate things. Therefore, what about His knowledge of the living creatures, especially, those whom the Divine laws have been imposed upon such as mankind and the Jinns? In another Āyah, Allāh said;

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

﴿Allāh knows the fraud of the eyes, and all that the breasts conceal.﴾ [40:19]

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٣٥﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ

^[1] Fath Al-Bāri 8:141.

حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦٠﴾ ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ
الْحَقُّ ۖ أَلَا لَهُ الْفَتْهُمْ وَهُوَ أَمَرُ الْعَالَمِينَ ﴿٦١﴾

﴿60. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again, that a term appointed be fulfilled, then (in the end), unto Him will be your return. Then He will inform you of what you used to do.﴾

﴿61. He is the Qāhīr over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty.﴾

﴿62. Then they are returned to Allāh, their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.﴾

The Servants are in Allāh's Hands Before and After Death

Allāh states that He brings death to His servants in their sleep at night, for sleep is minor death. Allāh said in other *Āyāt*,

﴿إِذْ قَالَ اللَّهُ يَبْعَثُ فِي مِثْلِكَ وَإِيَّاكَ إِلَىٰ﴾

﴿And (remember) when Allāh said: "O 'Isā! I will take you and raise you to Myself..."﴾ [3:55], and,

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَاجِبِهَا فِيمِمْكَ الْآلِي فَفَقَّ عَلَيْهَا
الْمَوْتُ وَيَرْسِلُ الْأَخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى﴾

﴿It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.﴾[39:42],

thus mentioning both minor and major death. Allāh says,

﴿وَهُوَ الَّذِي يَتَوَفَّىٰكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,﴾

meaning, He knows the deeds and actions that you perform during the day.^[1] This Āyah demonstrates Allāh's perfect knowledge of His creation, by day and night, and in their movements and idleness. Allāh said in other Āyāt,

﴿سَوَاءٌ يَنْكَرُ مِنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخْفٍ بِأَيْلٍ وَسَارٍ بِالنَّهَارِ﴾

﴿It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.﴾ [13:10], and

﴿وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ﴾

﴿It is out of His mercy that He made night and day, so that you may rest therein﴾, by night,

﴿وَلِتَسْتَغُوا مِنْ فَضْلِهِ﴾

﴿and that you may seek of His bounty﴾ by day. Allāh said,

﴿وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۚ وَجَعَلْنَا النَّهَارَ مَعَاشًا﴾

﴿And (We) have made the night as a covering. And (We) have made the day for livelihood.﴾ [78:10-11].

Allāh said here,

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,﴾ [6:60],

Then said,

﴿ثُمَّ يَبْعَثُكُمُ فِيهِ﴾

﴿then he raises (wakes) you up again,﴾ by day, according to Mujāhid, Qatādah and As-Suddi.

Allāh's statement,

﴿لِيُقَفَّىٰ أَجَلٌ مُّسَمًّى﴾

﴿that a term appointed be fulfilled﴾ refers to the life span of every person,

^[1] Aṭ-Ṭabari 5:212.

﴿ثُمَّ إِلَيْهِ مَرْجِعُكُمْ﴾

﴿then (in the end), unto Him will be your return.﴾ on the Day of Resurrection,

﴿ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿Then He will inform you of what you used to do.﴾

He will reward you, good for good, and evil for evil. Allāh's statement,

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾

﴿He is the Qāhir over His servants.﴾

The Qāhir means, the one who controls everything, all are subservient to His supreme grace, greatness and majesty,

﴿وَرَسُولٌ عَلَيْكُمْ حَفَظَةٌ﴾

﴿and He sends guardians over you,﴾ angels who guard mankind. In another Āyah, Allāh said;

﴿لَهُمْ مُقَبِّلٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ. يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

﴿For each (person), there are angels in succession, before and behind him. They guard him by the command of Allāh.﴾ [13:11],

watching his deeds and recording them. Allāh said,

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ﴾

﴿But verily, over you (are appointed angels in charge of mankind) to watch you.﴾ [82:10], and,

﴿إِذَا يَتْلَى السُّورَتَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ أُوقِيتُ مَا يَلِيقُ مِنْ قَوْلٍ إِلَّا لَدَيْ رَبِّ عَذْرَاءٍ﴾

﴿(Remember!) that the two receivers (recording angels) receive, one sitting on the right and one on the left. Not a word does he utter, but there is a watcher by him, ready.﴾ [50:17-18].

Allāh's statement,

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ﴾

﴿until when death approaches one of you...﴾ refers to, when one's life span comes to an end and he is dying,

﴿وَقَفَّنتَهُ رُسُلُنَا﴾

«Our messengers take his soul...» meaning, there are angels who are responsible for this job. Ibn 'Abbās and several others said that the Angel of Death has angels who pull the soul from its body and when it reaches the throat, the Angel of Death captures it.^[1] Allāh said;

﴿وَهُمْ لَا يَفْرُطُونَ﴾

«and they never neglect their duty.»

They guard the soul of the dead person and take it to wherever Allāh wills, to *'Ilīyyūn* if he was among the righteous, and to *Sijjīn*^[2] if he was among the wicked (disbelievers, sinners, etc.), we seek refuge with Allāh from this end. Allāh said next,

﴿ثُمَّ رُدُّوْا۟ اِلَى اللّٰهِ مَوْلٰهُمُ الْحَقَّ﴾

«Then they are returned to Allāh, their Master, the Just Lord.»

Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ الْمَيِّتَ تَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ، قَالُوا: اخْرِجِي أَيْتَهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، اخْرِجِي حَمِيدَةً، وَأَبْشِرِي بِرُوحٍ وَرَيْنَحَانٍ، وَرَبِّ غَيْرِ غَضَبَانَ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحُ لَهَا فَيَقَالُ مَنْ هَذَا؟ فَيَقَالُ: فَلَانٌ، فَيَقَالُ: مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، ادْخُلِي حَمِيدَةً وَأَبْشِرِي بِرُوحٍ وَرَيْنَحَانٍ وَرَبِّ غَيْرِ غَضَبَانَ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى يَنْتَهِيَ بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ عَزَّ وَجَلَّ، وَإِذَا كَانَ الرَّجُلُ السَّوْءُ، قَالُوا: اخْرِجِي أَيْتَهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، اخْرِجِي ذَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ وَعَسَاقِي، وَآخِرَ مِنْ شَكْلِهِ أَرْوَاجٍ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحُ لَهَا فَيَقَالُ: مَنْ هَذَا؟ فَيَقَالُ: فَلَانٌ، فَيَقَالُ: لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، ارْجِعِي ذَمِيمَةً، فَإِنَّهُ لَا يَفْتَحُ لَكَ أَبْوَابَ السَّمَاءِ، فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تُصِيرُ إِلَى الْقَبْرِ، فَيُجْلَسُ

[1] At-Ṭabari 11:410.

[2] Refer to Sūrat Al-Muṭaffifīn, 83:7-9 and 18-21.

الرَّجُلُ الصَّالِحُ، فَيَقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الْأَوَّلِ، وَيُجْلَسُ الرَّجُلُ السَّوْءُ فَيَقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الثَّانِي

'The angels attend the dying person. If he is a righteous person, the angels will say, 'O pure soul from a pure body! Come out with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' The angels will keep saying this until the soul leaves its body, and they will then raise it up to heaven and will ask that the door be opened for the soul and it will be asked, 'Who is this?' It will be said, '(The soul of) so-and-so.' It will be said, 'Welcome, to the pure soul that inhabited the pure body. Enter with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' This statement will be repeated until the soul reaches the heaven above which there is Allāh. If the dying person is evil, the angels will say, 'Get out (of your body), O wicked soul from a wicked body! Get out in disgrace and receive the news of boiling fluid, a fluid dark, murky, intensely cold and other (torments) of similar kind - all together - to match them.' This statement will be said repeatedly until the evil soul leaves its body. The soul will be raised up to heaven and a request will be made that the door be opened for it. It will be asked, 'Who is this?' It will be said, '(The soul of) so and so.' It will be said, 'No welcome to the wicked soul from the wicked body. Return with disgrace, for the doors of heaven will not be opened for you.' So it will be thrown from heaven until it returns to the grave. So the righteous person sits and similar is said to him as before. And the evil person sits and similar is said to him as before.'^[1] It is also possible that the meaning of,

﴿ثُمَّ رُدُّوا﴾

﴿Then they are returned...﴾

refers to the return of all creation to Allāh on the Day of Resurrection, when He will subject them to His just decision. Allāh said in other Āyāt,

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿١﴾ لَمَجْمُوعُونَ إِلَىٰ يَوْمِ بَعْدٍ أَعْلَمُ ﴿٢﴾﴾

^[1] Aḥmad 2:364.

﴿Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day."﴾ [56:49-50] and,

﴿وَحَشَرْنَهُمْ فَلَمْ نُقَادِرْ مِنْهُمْ أَحَدًا﴾

﴿And We shall gather them all together so as to leave not one of them behind....﴾ [18:47] until,

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

﴿And your Lord treats no one with injustice.﴾ [18:49]

Allāh said here,

﴿مَوْلَاهُمُ الْحَقُّ ۖ لَا لَهُ الْخِطْمُ ۖ وَهُوَ أَسْرَعُ الْحَاسِبِينَ﴾

﴿their Master, the Just Lord. Surely, His is the judgement and He is the swiftest in taking account.﴾ [6:62]

﴿قُلْ مَنْ يُنَجِّبُكُم مِّن ظُلُمَاتٍ إِلَىٰ نُّورٍ وَآلِ يَمِينٍ يَدْعُوهُ نَصَرْنَا ۚ وَحَقِّيقَةُ لَيْلٍ أُنَجِّنَا مِنْهُ لَئِيْلٌ لَّكَ مِنَ الْغَايِبِينَ ۚ قُلْ اللَّهُ يُنَجِّبُكُم مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْكِرُونَ ۝ قُلْ هُوَ الْغَايُورُ عَلَىٰ أَهْلِ الْبَيْتِ عَلَيْكُمْ عَذَابٌ أَلِيمٌ ۚ قُلْ مَنْ يَدْعُو مِن دُونِ اللَّهِ يَدْعُوهُ بَغْيًا ۚ وَأَن تَقُولُوا لَوْ أَنَّا كُنَّا نَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ لَنَقُولُ إِنَّمَا يَعْلَمُ السِّرَّ أَعْيُنُ اللَّهِ ۚ قُلْ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَانِ ۚ﴾

﴿63. Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret (saying): 'If He (Allāh) only saves us from these (dangers), we shall truly be grateful.'"﴾

﴿64. Say: "Allāh rescues you from these (dangers) and from all distress, and yet you commit Shirk."﴾

﴿65. Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Āyāt, so that they may understand.﴾

Allāh's Compassion and Generosity, and His Power and Torment

Allāh mentions how He favors His servants, saving them during times of need, in the darkness of land and at sea, such as when storms strike. In such cases, they call on Allāh alone, without partners, in supplication. In other Āyāt, Allāh said,

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

«And when harm strikes you at sea, those that you call upon besides Him vanish from you except Him.» [17:67],

﴿هُوَ الَّذِي يُسَوِّرُكَ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتَ فِي ظُلُمٍ مِّنَ اللَّيْلِ وَجَرَينَ يَمِ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَؤُلَاءِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٠﴾﴾

«He it is Who enables you to travel through the land and the sea, till when you are in the ships and they sail with them with a favorable wind, and they rejoice, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allāh, making their faith pure for Him alone, saying: "If You deliver us from this, we shall truly be of the grateful"» [10:22], and,

﴿أَمَّنْ يَهْدِيكُمْ فِي ظُلُمٍ مِّنَ اللَّيْلِ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّحَ بُشْرًا بِيَمِينٍ رَّحْمَتُهُ أَوْلَهُ مَعَ اللَّهِ تَقَلَّ اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٣﴾﴾

«Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy? Is there any god with Allāh? High Exalted be Allāh above all that they associate as partners (with Him)!» [27:63].

Allāh said in this honorable Āyah,

﴿قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمٍ مِّنَ اللَّيْلِ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً﴾

«Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret."» i.e., in public and secret,

﴿لَئِنْ أَجَبْنَاهُ﴾

«(Saying): 'If He (Allāh) only saves us...» from this distress,

﴿لَنَكُونَنَّ مِنَ الشَّاكِرِينَ﴾

«we shall truly be grateful.» thereafter. Allāh said,

﴿قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْكِرُونَ ﴿١٤﴾﴾

﴿Say: "Allāh rescues you from these (dangers) and from all distress, and yet you commit Shirk."﴾

meaning, yet you call other gods besides Him in times of comfort. Allāh said;

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَنْفُسِكُمْ﴾

﴿Say: "He has the power to send torment on you from above or from under your feet,"﴾

He said this after His statement,

﴿ثُمَّ أَنْتُمْ تُشْرِكُونَ﴾

﴿And yet you commit Shirk.﴾ Allāh said next,

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا﴾

﴿Say: "He has the power to send torment on you..."﴾, after He saves you. Allāh said in Sūrah Subhān (chapter 17),

رَبُّكُمْ الَّذِي يُرْسِي لَكُمْ الْفَلَكَ فِي الْبَحْرِ لِيَتَّقُوا مِنْ فَضْلِهِ إِنَّهُمْ كَانُوا بِكُمْ رَحِيمًا ﴿١٧﴾
وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًُا فَلَمَّا جَنَّكُمُ إِلَ الْبَرِّ أَغْرَضْتُمْ وَكَانَ الْإِنْسَانُ
كَفُورًا ﴿١٨﴾ أَفَأَمْسَرَ أَنْ يَخِيفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُوا لَكُمْ
وَكِيلًا ﴿١٩﴾ أَمْ أَمْسَرَ أَنْ يُعِيدَكُمْ فِيهِ نَارًا أُخْرَىٰ أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِبًا مِنْ أَرْبَعٍ فَيُغْرِقَكُمْ
بِمَا كَفَرْتُمْ ثُمَّ لَا يَجِدُوا لَكُمْ عَلَيْنَا بِهِ نَبِيًّا ﴿٢٠﴾

﴿Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly! He is Ever Merciful towards you. And when harm strikes you upon the sea, those that you call upon besides Him vanish from you except Him. But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a storm of stones? Then, you shall find no guardian. Or do you feel secure that He will not send you back a second time to sea, and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us?﴾ [17:66-69].

Al-Bukhārī, may Allāh grant him His mercy, commented on Allāh's statement,

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَنْيُسِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ إِنَّظِرْ كَيْفَ تُصْرِفُ الْآيَاتِ لَعَلَّهُمْ يَنْفَهُوتَ﴾

﴿Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Āyāt, so that they may understand.﴾

"Yalbisakum means, 'cover you with confusion', So it means to, 'divide into parties and sects'. Jābir bin 'Abdullāh said, 'When this Āyah was revealed,

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ﴾

﴿Say: "He has power to send torment on you from above"﴾

Allāh's Messenger ﷺ said,

«أَعُوذُ بِوَجْهِكَ»

«I seek refuge with Your Face.»

﴿أَوْ مِنْ تَحْتِ أَنْيُسِكُمْ﴾

﴿or from under your feet,﴾ he ﷺ again said,

«أَعُوذُ بِوَجْهِكَ»

«I seek refuge with Your Face.»

﴿أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ﴾

﴿or to cover you with confusion in party strife, and make you to taste the violence of one another.﴾ he ﷺ said,

«هَذِهِ أَهْوَنُ - أَوْ أَيْسَرُ»

«This is less burdensome or easier.»^[1]

Al-Bukhārī recorded this Ḥadīth again in the book of *Tawhīd* (in his *Ṣaḥīḥ*),^[2] and An-Nasā'ī also recorded it in the book of *Tafsīr*.^[3]

[1] *Faḥ Al-Bārī* 8:141.

[2] *Faḥ Al-Bārī* 13:400.

[3] An-Nasā'ī in *Al-Kubrā* 6:340.

Another Ḥadīth

Imām Aḥmad recorded that Sa'd bin Abi Waqqas said, We accompanied the Messenger of Allāh ﷺ and passed by the Masjid of Bani Mu'āwiyah. The Prophet ﷺ went in and offered a two Rak'ah prayer, and we prayed behind him. He supplicated to his Lord for a long time and then said,

«سَأَلْتُ رَبِّي ثَلَاثًا: سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْعَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَهْلِكَ أُمَّتِي بِالسَّيِّءِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَيْنَهُمْ بَيْنَهُمْ فَمَنْعَنِيهَا»

‘I asked my Lord for three: I asked Him not to destroy my Ummah (Muslims) by drowning and He gave that to me. I asked Him not to destroy my Ummah by famine and He gave that to me. And I asked Him not to make them taste the violence of one another, but He did not give that to me.’

Muslim, but not Al-Bukhārī, recorded this Ḥadīth in the book on Fitan (trials) (of his Ṣaḥīḥ).^[1]

Another Ḥadīth

Imām Aḥmad recorded that Khabbāb bin Al-Aratt, who attended the battle of Badr with the Messenger of Allāh ﷺ, said, “I met Allāh’s Messenger ﷺ during a night in which he prayed throughout it, until dawn. When the Messenger of Allāh ﷺ ended his prayer, I said, ‘O Allāh’s Messenger! This night, you have performed a prayer that I never saw you perform before.’ Allāh’s Messenger ﷺ said,

«أَجَلُ إِنَّهَا صَلَاةُ رَغَبٍ وَرَهَبٍ، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيهَا ثَلَاثَ خِصَالٍ، فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأُمَمَ قَبْلَنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهِرَ عَلَيْنَا عَدُوًّا مِنْ غَيْرِنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُلْبِسَنَا شَيْعًا فَمَنْعَنِيهَا»

‘Yes, it was a prayer of eagerness and fear. During this prayer, I asked my Lord for three things and He gave me two and refused to give me the third. I asked my Lord not to destroy us with what He destroyed the nations before us and He gave me that. I asked my Lord not to make our enemies prevail

[1] Aḥmad 1:175, Muslim no. 2890.

above us and He gave me that. I asked my Lord not to cover us with confusion in party strife, but He refused.»^[1]

An-Nasā'ī, Ibn Hibbān in his *Ṣaḥīḥ*, and At-Tirmidhi also recorded it. In the book on *Fitān*, in *Al-Jāmi'*,^[2] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*". Allāh's statement,

﴿أَزِيلِكُمْ شَيْعًا﴾

﴿or to cover you with confusion in party strife,﴾

means, He causes you to be in disarray and separate into opposing parties and groups. Al-Wālibi ('Ali bin Abi Ṭalḥah) reported that Ibn 'Abbās said that this *Āyah* refers to desires.^[3] Mujāhid and several others said similarly.^[4] A *Ḥadīth* from the Prophet ﷺ, collected from various chains of narration, states,

«وَسَتَفْرُقُ هَذِهِ الْأُمَّةَ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

«And this Ummah (Muslims) will divide into seventy - three groups, all of them in the Fire except one.»^[5] Allāh said;

﴿وَيَذِيقَ بَعْضُكُم بِأَسَ بَعْضٍ﴾

﴿and make you taste the violence of one another.﴾

meaning, some of you will experience torture and murder from one another, according to Ibn 'Abbās and others.^[6]

Allāh said next,

﴿أَنظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ﴾

﴿See how variously We explain the Āyāt,﴾ by making them clear, plain and duly explained,

﴿لَعَلَّهُمْ يَفْقَهُونَ﴾

﴿So that they may understand.﴾ and comprehend Allāh's *Āyāt*, proofs and evidences.

[1] Aḥmad 3:108.

[2] An-Nasā'ī 3:217, Ibn Hibbān 9:179, *Tuḥfat Al-Aḥwadhī* 6:397, Aḥmad 5:108.

[3] Aṭ-Ṭabari 11:420.

[4] Aṭ-Ṭabari 11:419.

[5] Abu Dāwud 5:5, *Tuḥfat Al-Aḥwadhī* 7:399, Ibn Mājah 2:1322.

[6] Aṭ-Ṭabari 11:421.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٣٦

الْأَنْعَامِ

وَمَا عَلَى الَّذِينَ يَنْفِقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذَكَرُوا لَعَلَّهُمْ يَنْفِقُونَ ﴿٦٦﴾ وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَرُوا أَنْ يَنْبَغِلَ نَفْسُ يَمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ يَمَا كَانُوا يَكْفُرُونَ ﴿٦٧﴾ قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَى اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْفِرْنَا قُلُوبًا وَهُوَ اللَّهُ هُوَ الْهُدَى وَأَمْرًا نُسَلِّمُ لِرَبِّ الْعَالَمِينَ ﴿٦٨﴾ وَأَنْ أَوْصِيَا الصَّلَاةَ وَاتَّقُوا وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦٩﴾ وَهُوَ الَّذِي خَلَقَ السَّمَكُوتَ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٠﴾

﴿وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَنْتُ عَلَيْكُمْ بِكَيِّلٍ﴾ ﴿٦٦﴾ لِكُلِّ تَبَرُّسٍ تُتَّبِعُوا وَتَتَّبِعُونَ ﴿٦٧﴾ وَإِنَّا رَأَيْنَا الَّذِينَ يَنْفِقُونَ بِذُنُوبِنَا فَاتَّبِعُوا مِنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِنَّا يُبَيِّنُكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَنْفِقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذَكَرُوا لَعَلَّهُمْ يَنْفِقُونَ ﴿٦٩﴾

466. But your people have denied it (the Qur'ān) though it is the truth. Say: "I am not responsible for your affairs."

467. For every news there is a reality and you will come to know.

468. And when

you see those who engage in false conversation about Our verses (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic. And if Shayṭān causes you to forget, then after the remembrance, sit not you in the company of those people who are the wrongdoers.

469. There is no responsibility for them upon those who have Taqwā, but (their duty) is to remind them, that they may (attain) Taqwā.

The Invitation to the Truth is Guidance Without Coercion

Allāh said,

﴿وَكَذَّبَ بِهِ﴾

﴿But have denied it﴾ denied the Qur'ān, guidance and clear

explanation that you (O Muḥammad ﷺ) have brought them,

﴿قَوْلِكَ﴾

﴿your people﴾ meaning, Quraysh,

﴿وَهُوَ الْحَقُّ﴾

﴿though it is the truth.﴾ beyond which there is no other truth.

﴿فَلَا أَسْأَلُ عَنْكُمْ بِكَيْلٍ﴾

﴿Say: "I am not responsible for your affairs."﴾

meaning, I have not been appointed a guardian or watcher over you. Allāh also said;

﴿وَقُلِ الْحَقُّ مِن رَّبِّكَ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ﴾

﴿And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.﴾ [18:29],

This means, my duty is to convey the Message and your duty is to hear and obey. Those who follow me, will acquire happiness in this life and the Hereafter. Those who defy me will become miserable in this life and the Hereafter. So Allāh said;

﴿لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ﴾

﴿For every news there is a reality...﴾ meaning, for every news, there is a reality, in that, this news will occur, perhaps after a while, according to Ibn 'Abbās and others. Allāh said in other Āyāt,

﴿وَلَنَسْلَمَنَ نَأْمَ بَعْدَ حِينٍ﴾

﴿And you shall certainly know the truth of it after a while.﴾ [38:88] and,

﴿لِكُلِّ أَمَلٍ كِتَابٌ﴾

﴿(For) each and every matter there is a decree (from Allāh).﴾ [13:38].

This, indeed, is a warning and a promise that will surely occur,

﴿وَسَوْفَ تَعْلَمُونَ﴾

﴿and you will come to know.﴾ Allāh's statement,

﴿وَإِنَّا رَأَيْنَا الَّذِينَ يَحُوسُونَ فِي آيَاتِنَا﴾

﴿And when you see those who engage in false conversation about Our verses (of the Qur'ān)﴾, by denying and mocking them.

The Prohibition of Sitting with Those Who Deny and Mock Allāh's Āyāt

﴿فَاعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾

﴿stay away from them till they turn to another topic.﴾

until they talk about a subject other than the denial they were engaged in.

﴿وَإِنَّا بُشِّنَاكَ الشَّيْطَانُ﴾

﴿And if Shayṭān causes you to forget...﴾

This command includes every member of this *Ummah*. No one is to sit with those who deny and distort Allāh's Āyāt and explain them incorrectly. If one forgets and sits with such people,

﴿فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ﴾

﴿then after the remembrance sit not you﴾ after you remember,

﴿مَعَ الْقَوْمِ الظَّالِمِينَ﴾

﴿in the company of those people who are the wrongdoers.﴾.

A *Ḥadīth* states,

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتَكْرَهُوا عَلَيْهِ»

«My *Ummah* was forgiven unintentional errors, forgetfulness and what they are coerced to do.»^[1]

The Āyah above [6:68] is the Āyah mentioned in Allāh's statement,

[1] Ibn Mājah 1 : 659.

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ مَا بُدِيَ اللَّهُ بِكَفَرٍ بِهَا وَبُشْرًا بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِلَّا ذَا زُنَاهُمْ﴾

﴿And it has already been revealed to you in the Book that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.﴾ [4:140],

for, if you still sit with them, agreeing to what they say, you will be just like them. Allāh's statement,

﴿وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ﴾

﴿There is no responsibility for them upon those who have Taqwā,﴾

means, when the believers avoid sitting with wrongdoers in this case, they will be innocent of them and they will have saved themselves from their sin. Allāh's statement,

﴿وَلَكِنْ ذَكَّرَ لَعَلَّهُمْ يَتَّقُونَ﴾

﴿but (their duty) is to remind them, that they may avoid that.﴾,

means, We commanded you to ignore and avoid them, so that they become aware of the error they are indulging in, that they may avoid this behavior and never repeat it again.

﴿وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لِبَآءٍ وَلَهُمْ وَغَرَّتْهُمْ الدُّنْيَا وَذَكَّرَ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَدْرِكْ كُلَّ عَدْلٍ لَا يُوَفِّدُ يَنْبَأُ أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿70. And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'ān) lest a soul Tubsal for that which one has earned, when he will find for himself no protector or intercessor besides Allāh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful

torment because they used to disbelieve.﴾

Allāh said,

﴿وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لِبَآءٍ وَلَهُمْ وَعَرَفْتَهُمُ الْخَبِيرَةَ﴾

﴿And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.﴾

The Āyah commands to leave such people, ignore them and give them respite, for soon, they will taste a tremendous torment. This is why Allāh said,

﴿وَذَكِّرْ بِهِ﴾

﴿But remind with it﴾ meaning, remind the people with this Qur'ān and warn them against Allāh's revenge and painful torment on the Day of Resurrection. Allāh said;

﴿أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ﴾

﴿lest a soul Tubsal for that which one has earned,﴾

meaning, so that it is not *Tubsal*. Ad-Ḍaḥḥāk from Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Hasan and As-Suddi said that *Tubsal* means, be submissive.^[1] Al-Wālibi said that Ibn 'Abbās said that *Tubsal* means, 'be exposed'.^[2] Qatādah said that *Tubsal* means, 'be prevented',^[3] Murrah and Ibn Zayd said that it means, 'be recompensed',^[4] Al-Kalbi said, 'be reckoned'.^[5] All these statements and expressions are similar, for they all mean exposure to destruction, being kept away from all that is good, and being restrained from attaining what is desired. Allāh also said;

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ ۖ إِلَّا رَهْنًا أَتَيْنَ﴾

﴿Every person is restrained by what he has earned. Except those on the Right.﴾ [74:38-39], and

﴿لَيْسَ لَنَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ﴾

[1] At-Ṭabari 11:443.

[2] At-Ṭabari 11:444.

[3] At-Ṭabari 11:443.

[4] At-Ṭabari 11:443.

[5] At-Ṭabari 11:444.

﴿when he will find for himself no protector or intercessor besides Allāh,﴾ and,

﴿وَأَن تَقُولَ كُلُّ عَدْلٍ لَّا يُؤْخَذُ بِهَا﴾

﴿and even if he offers every ransom, it will not be accepted from him.﴾

meaning, whatever the ransom such people offer, it will not be accepted from them. Allāh said in a similar statement,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَن يَفْعَلَ مِنْ أَحَدِهِمْ نِيلَ الْأَرْضِ ذَهَبًا﴾

﴿Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them.﴾ [3:91]

Allāh said here,

﴿أَوَلَيْكَ الَّذِينَ أُبْلِغُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.﴾

﴿قُلْ أَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُمْ أَصْحَابٌ يُدْعَوْنَ إِلَى الْهُدَىٰ أَوْثِنًا قُلْ إِنِّي هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَئِمَّا نَسْتَلِمْ رَبِّي السَّلَاطِينَ ﴿٧١﴾ وَأَن أَوْفِيُوا الصَّلَاةَ وَآتَوْهُ وَهُوَ الَّذِي إِلَيْهِ تُعْشُرُونَ ﴿٧٢﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾﴾

﴿71. Say: "Shall we invoke others besides Allāh (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allāh has guided us? – Like one whom the Shayāṭīn (devils) have made to go astray, confused (wandering) through the land, his companions calling him to guidance (saying): 'Come to us.'" Say: "Verily, Allāh's guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of all that exists.﴾

﴿72. And to perform the Ṣalāh, and have Taqwā of Him, and it

is He to Whom you shall be gathered.﴾

﴿73. It is He Who has created the heavens and the earth in truth, and on the Day He will say: "Be!" it shall become. His Word is the truth. His will be the dominion on the Day when the Śūr will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.﴾

The Parable of Those Who Revert to Disbelief After Faith and Good Deeds

As-Suddi said, "Some idolators said to some Muslims, 'Follow us and abandon the religion of Muḥammad.' Allāh sent down the revelation,

﴿قُلْ أَتَدْعُونِ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا﴾

﴿Say: "Shall we invoke others besides Allāh, that can do us neither good nor harm, and shall we turn on our heels..."﴾

by reverting to disbelief,

﴿بَعْدَ إِذْ هَدَيْنَا اللَّهَ﴾

﴿"...after Allāh has guided us?..."﴾ for if we do this, our example will be like he whom the devils have caused to wander in confusion throughout the land. Allāh says here, your example, if you revert to disbelief after you believed, is that of a man who went with some people on a road, but he lost his way and the devils led him to wander in confusion over the land. Meanwhile, his companions on the road were calling him to come to them saying, 'Come back to us, for we are on the path.' But, he refused to go back to them. This is the example of he who follows the devil after recognizing Muḥammad ﷺ, and Muḥammad ﷺ is the person who is calling the people to the path, and the path is Islām." Ibn Jarīr recorded this statement.^[1] Allāh's statement,

﴿كَأَنَّهُمْ سَمِعُوا الشَّيَاطِينَ فِي الْأَرْضِ﴾

﴿Like one whom the Shayāṭīn (devils) have made to go astray (wandering) through the land,﴾

refers to ghouls,

^[1] Aṭ-Ṭabari 11:452.

﴿يَدْعُونَهُ﴾

﴿calling him﴾ by his name, his father's and his grandfather's names. So he follows the devils' call thinking that it is a path of guidance, but by the morning he will find himself destroyed and perhaps they eat him. The *Jinns* will then let him wander in a wasteland where he will die of thirst. This is the example of those who follow the false gods that are being worshipped instead of Allāh, Most Honored. Ibn Jarīr also recorded this.^[1] Allāh said,

﴿قُلْ إِن هَدَى اللَّهُ فُؤَادِي لَأَتَّبِعُهُ﴾

﴿Say: "Verily, Allāh's guidance is the only guidance,"﴾

Allāh said in other instances,

﴿وَمَنْ يَهْدِ اللَّهُ فُؤَادَهُ لَأَفْلَحْ مِنْ خَلْقٍ﴾

﴿And whomsoever Allāh guides, for him there will be none to misguide him.﴾ [39:37], and,

﴿إِنْ تَحَرَّضَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

﴿If you covet for their guidance, then verily Allāh guides not those whom He makes to go astray. And they will have no helpers.﴾ [17:37]

Allāh's statement,

﴿وَأَمَرْنَا لِسُلُوكِ رَبِّكَ التَّائِبِينَ﴾

﴿and we have been commanded to submit to the Lord of all that exists.﴾

means, we were commanded to worship Allāh in sincerity to Him alone, without partners.

﴿وَأَن أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

﴿And to perform the Ṣalāh, and have Taqwā of Him.﴾

meaning, we were commanded to perform the prayer and to fear Allāh in all circumstances,

﴿وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾

[1] Aṭ-Ṭabari 11:452.

﴿and it is He to Whom you shall be gathered.﴾ on the Day of Resurrection.

﴿وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ﴾

﴿It is He Who has created the heavens and the earth in truth.﴾

meaning, in justice, and He is their Originator and Owner Who governs their affairs and the affairs of their inhabitants. Allāh said,

﴿يَوْمَ يَقُولُ كُنْ فَيَكُونُ﴾

﴿and on the Day He will say: "Be!" it shall become.﴾

Referring to the Day of Resurrection, which will come faster than the blink of an eye, when Allāh says to it, 'Be.'

Aṣ-Ṣūr; The Trumpet

Allāh's statement,

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ﴾

﴿on the Day when the Ṣūr will be blown...﴾

refers to His statement,

﴿يَوْمَ يَقُولُ كُنْ فَيَكُونُ﴾

﴿and on the Day He will say: "Be!" it shall become.﴾ as we stated above. Or, it means,

﴿وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ﴾

﴿His will be the dominion on the Day when the Ṣūr will be blown.﴾

Allāh said in other Āyāt,

﴿لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

﴿Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾ [40:16], and,

﴿الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَذَابًا ۝﴾

﴿The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allāh), and it will be a hard Day for the disbelievers.﴾ [25:26]

The Ṣūr is the Trumpet into which the angel Isrāfil, peace be

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزَرَ اتَّخَذُ أَصْنَامًا ۖ إِلَهَةً ۖ إِنِّي
 أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَلِكَ نَرَىٰ إِبْرَاهِيمَ
 مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلَيْكُونَ مِنَ الْمُؤْمِنِينَ ﴿٧٥﴾
 فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ
 لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾ فَلَمَّا رَأَىٰ الْقَمَرَ بَارِزًا قَالَ هَذَا
 رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ
 الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَىٰ الشَّمْسَ بَارِزَةً قَالَ هَذَا رَبِّي هَذَا
 أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُغْوِي بَنِيَّ ۖ وَمِمَّا تَشْكُرُونَ ﴿٧٨﴾
 إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ
 حَنِيفًا ۚ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ وَحَاجَّهُ قَوْمُهُ ۚ قَالَ
 أَتُحَدِّثُونِي فِي اللَّهِ وَقَدْ هَدَانِ ۚ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ ۚ
 إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۚ أَفَلَا
 تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا
 تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ
 سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۚ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾

upon him, will blow. The Messenger of Allāh ﷺ said,

«إِنَّ إِسْرَافِيلَ قَدْ التَقَمَ الصُّورَ، وَحَتَّىٰ جِبْهَتُهُ يَنْتَظِرُ مَتَىٰ يُؤْمَرُ فَيَنْفُخُ»

«Isrāfīl has held the Sūr in his mouth and lowered his forehead, awaiting the command to blow in it.»^[1]

Muslim recorded this Ḥadīth in his Ṣaḥīḥ. Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr said, ‘O Allāh’s Messenger! What is the Sūr?’ He said,

«قُرْآنٌ يَنْفُخُ فِيهِ»

«A Trumpet which will be blown.»^[2]

﴿٧٤﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزَرَ اتَّخَذُ أَصْنَامًا ۖ إِلَهَةً ۖ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَلِكَ نَرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلَيْكُونَ مِنَ الْمُؤْمِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾ فَلَمَّا رَأَىٰ الْقَمَرَ بَارِزًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَىٰ الشَّمْسَ بَارِزَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُغْوِي بَنِيَّ ۖ وَمِمَّا تَشْكُرُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا ۚ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

﴿74. And (remember) when Ibrāhīm said to his father Āzar: “Do you take idols as gods? Verily, I see you and your people

[1] At-Ṭabari 5:238.

[2] Tuhfat Al-Aḥwadhī 7:117, Aḥmad 2:162.

in manifest error.” ﴿

﴿75. Thus did we show Ibrāhīm the kingdom of the heavens and the earth that he be one of those who have faith with certainty.﴾

﴿76. When the night overcame him he saw a Kawkab. He said: “This is my lord.” But when it Afala, he said: “I like not those that set.”﴾

﴿77. When he saw the moon rising up, he said: “This is my lord.” But when it set, he said: “Unless my Lord guides me, I shall surely be among the misguided people.”﴾

﴿78. When he saw the sun rising up, he said: “This is my lord. This is greater.” But when it Afalat, he said: “O my people! I am indeed free from all that you join as partners in worship with Allāh.﴾

﴿79. Verily, I have turned my face towards Him Who has created the heavens and the earth, Ḥanīfan, and I am not of the idolators.”﴾

Ibrāhīm Advises his Father

Ibrāhīm advised, discouraged and forbade his father from worshipping idols, just as Allāh stated,

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَا زَرَّ أَنْتَ جُدُ أَصْنَامًا مَلِكًا﴾

﴿And (remember) when Ibrāhīm said to his father Āzar: “Do you take idols as gods?”﴾

meaning, do you worship an idol instead of Allāh?

﴿إِنِّي أَرَاكَ وَقَوْمَكَ﴾

﴿Verily, I see you and your people...﴾ who follow your path,

﴿فِي ضَلَالٍ مُّبِينٍ﴾

﴿in manifest error﴾ wandering in confusion unaware of where to go. Therefore, you are in disarray and ignorance, and this fact is clear to all those who have sound reason. Allāh also said,

﴿وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ كَانَ صَافِيًا نَبِيًّا ۖ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ۚ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعُلَمَاءِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْلَكَ مِرًّا سَوَاءً ۖ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ۚ يَا أَبَتِ إِنِّي أَخَافُ

أَنْ يَسَّكَ عَذَابٍ مِنْ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿١٩﴾ قَالَ أَرَأَيْتَ أَنْتَ عَنِ الْهَيْئِ يَنَابِزُهُمْ
لَنْ لَمْ تَنْتَهُ لِأَرْحَمَنِكَ وَأَهْجَرَنِي مَلِيًّا ﴿٢٠﴾ قَالَ سَلِمْتُ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ
بِي حَفِيًّا ﴿٢١﴾ وَأَعْرِضْ لَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي
شَقِيًّا ﴿٢٢﴾

﴿And mention in the Book (the Qur'ān, the story of) Ibrāhīm. Verily! He was a man of truth, a Prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a straight path. O my father! Worship not Shayṭān. Verily! Shayṭān has been a rebel against the Most Beneficent (Allāh). O my father! Verily! I fear lest a torment from the Most Beneficent (Allāh) overtakes you, so that you become a companion of Shayṭān (in the Hell-fire)." He (the father) said: "Do you reject my gods, O Ibrāhīm? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." Ibrāhīm said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call on my Lord; and I hope that I shall not be unanswered in my invocation to my Lord."﴾ [19:41-48]

Ibrāhīm continued asking for forgiveness for his father for the rest of his father's life. When his father died an idolator and Ibrāhīm realized this fact, he stopped asking Allāh for forgiveness for him and disassociated himself from him. Allāh said,

﴿وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ
عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾﴾

﴿And invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allāh, he dissociated himself from him. Verily Ibrāhīm was patient in supplication and forbearing.﴾ [9:114].

It was recorded in the *Ṣaḥīḥ* that Ibrāhīm will meet his father Āzar on the Day of Resurrection and Āzar will say to him, "My son! This Day, I will not disobey you." Ibrāhīm will say, "O Lord! You promised me not to disgrace me on the Day they are resurrected; and what will be more disgraceful to me than cursing and dishonoring my father?" Then Allāh will say, "O Ibrāhīm! Look behind you!" He will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the (Hell) Fire."^[1]

Tawḥīd Becomes Apparent to Ibrāhīm

Allāh's statement,

﴿وَكَذَلِكَ نُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Thus did We show Ibrāhīm the kingdom of the heavens and the earth...﴾ [6:75],

means, when he contemplated about the creation of the heaven and earth, We showed Ibrāhīm the proofs of Allāh's Oneness over His dominion and His creation, which indicate that there is no god or Lord except Allāh. Allāh said in other *Āyāt*,

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Say: "Behold all that is in the heavens and the earth."﴾ [10:101], and,

﴿أَفَلَمْ يَرَوْا إِنْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنْ نَشَأْ نُغَيِّفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنْ فِي ذَلِكَ لَآيَةٌ لِّكُلِّ عَبْدٍ مُّتَّبِعٍ ۝﴾

﴿See they not what is before them and what is behind them, of the heaven and the earth? If We will, We sink the earth with them, or cause a piece of the sky to fall upon them. Verily, in this is a sign for every servant who turns to Allāh.﴾ [34:9]

Allāh said next,

[1] *Fath Al-Bārī* 6:445. There are a number of reasons explained for this incident, among them, that Ibrāhīm will not feel disgraced by seeing a dung-covered hyena thrown in the Fire, and that this is the true worth of his father. See the reference given for more comments.

﴿فَلَمَّا جَاءَ عَلَيْهِ أَلَيْلٌ﴾

﴿When the night overcame him﴾ covered him with darkness,

﴿رَأَى كَوْكَبًا﴾

﴿He saw a Kawkab﴾ a star.

﴿قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ﴾

﴿He said: "This is my lord." But when it Afala,﴾ meaning, set, he said,

﴿لَا أُحِبُّ الْآظِلِينَ﴾

﴿I like not those that set.﴾

Qatādah commented, "Ibrāhīm knew that his Lord is Eternal and never ceases."^[1]

﴿فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ لَبِنَ لَمْ يَهْدِنِي رَبِّي لَالْكُفُوفِ مِنَ الْقَوْمِ﴾

﴿الضَّالِّينَ﴾ ﴿فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي﴾

﴿When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people." When he saw the sun rising up, he said: "This is my lord."﴾

this radiating, rising star is my lord,

﴿هَذَا أَكْبَرُ﴾

﴿This is greater﴾ bigger than the star and the moon, and more radiant.

﴿فَلَمَّا أَفَلَتْ﴾

﴿But when it Afalat﴾ set,

﴿قَالَ يَنْفَوِمَ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ﴾ ﴿إِنِّي وَجَّهْتُ وَجْهِيَ﴾

﴿he said: "O my people! I am indeed free from all that you join as partners in worship with Allāh. Verily, I have turned my face..."﴾,

meaning, I have purified my religion and made my worship sincere,

^[1] Aṭ-Ṭabari 11:480.

﴿لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿"towards Him Who has created the heavens and the earth,"﴾
Who originated them and shaped them without precedence,

﴿حَقِيقًا﴾

﴿Hanīfan﴾ avoiding *Shirk* and embracing *Tawhīd*. This is why he said next,

﴿وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

﴿"and I am not of the idolators."﴾

Prophet Ibrāhīm Debates with his People

We should note here that, in these *Āyāt*, Ibrāhīm, peace be upon him, was debating with his people, explaining to them the error of their way in worshipping idols and images. In the first case with his father, Ibrāhīm explained to his people their error in worshipping the idols of earth, which they made in the shape of heavenly angels, so that they intercede on their behalf with the Glorious Creator. His people thought that they are too insignificant to worship Allāh directly, and this is why they turned to the worship of angels as intercessors with Allāh for their provisions, gaining victory and attaining their various needs.

He then explained to them the error and deviation of worshipping the seven planets, which they said were the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. The brightest of these objects and the most honored to them was the Sun, the Moon then Venus. Ibrāhīm, may Allāh's peace and blessings be on him, first proved that Venus is not worthy of being worshipped, for it is subservient to a term and course appointed that it does not defy, nor swerving right or left. Venus does not have any say in its affairs, for it is only a heavenly object that Allāh created and made bright out of His wisdom. Venus rises from the east and sets in the west where it disappears from sight. This rotation is repeated the next night, and so forth. Such an object is not worthy of being a god. Ibrāhīm then went on to mention the Moon in the same manner in which he mentioned Venus, and then the Sun. When he proved that these three objects were not gods,

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الَّذِينَ

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَنَهُمْ بِظُلْمٍ اُولَٰئِكَ لَهُمُ الْاٰمَنُ
وَهُمْ مُّهْتَدُونَ ﴿٨٠﴾ وَبِكَ حُجَّتُنَا ءَاتِيهَا اِبْرٰهِيْمَ عَلٰى
قَوْمِهِ نَرْفَعُ دَرَجٰتٍ مِّنْ نَّشَاۗءٍ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿٨١﴾
وَوَهَبْنَا لَهٗ اِسْحٰقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوْحًا
هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهٖ دَاوُدَ وَسُلَيْمٰنَ ءَايُوْبَ
يُوْسُفَ وَمُوسٰى وَهٰرُونَ وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٨٢﴾
وَرٰكَرَبًا وَيَحْيٰى وَعِيسٰى وَإِلٰسَ كُلٌّ مِّنَ الصّٰلِحِيْنَ ﴿٨٣﴾
وَاسْمٰعِيْلَ وَالْيَسَعَ وَيُوْنُسَ وَلُوطًا كُلًّا نَّضَلْنَا عَلٰى
الْعٰلَمِيْنَ ﴿٨٤﴾ وَمِنْ ءَابَاۡئِهِمْ وَذُرِّيَّتِهِمْ ءَاخِرِيْهِمْ ءَاخِرِيْنَهُمْ
وَهَدَيْنَهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٨٥﴾ ذٰلِكَ هُدٰى اللّٰهُ يَهْدِي
يَهٗ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَلَوْ اَشْرَكُوْا لَحِطَّ عَنْهُمْ مَا كَانُوْا
يَعْمَلُوْنَ ﴿٨٦﴾ اُولَٰئِكَ الَّذِيْنَ ءَاتَيْنَهُمُ الْكِتٰبَ وَالْحِكْمَ وَالنَّبُوَّةَ
فَاِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكُنَّا بِهَا قَوْمًا لَّيْسُوْا بِاَكْفَرِيْنَ
﴿٨٧﴾ اُولَٰئِكَ الَّذِيْنَ هَدٰى اللّٰهُ فَيَهْدِيْهُمْ اَقْدَرُ قُلْ لَا
اَسْأَلُكُمْ عَلَيْهِ اَجْرًا اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٨٨﴾

These Āyāt indicate that Ibrāhīm was debating with his people about the Shirk they practiced.

﴿وَحَاجُّهُ قَوْمُهُ قَالِ اَتُحْجُّونِيْ فِي
اللّٰهِ وَقَدْ هَدٰىنِيْ وَلَا اَخَافُ مَا
تُشْرِكُوْنَ بِهٖ اِلَّا اَنْ يَّشَآءَ رَبِّيْ
شَيْئًا وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا
اَفَلَا تَتَذَكَّرُوْنَ﴾ ﴿٨٠﴾ وَكَيْفَ
اَخَافُ مَا اُفْرَكُكُمْ وَلَا تَخَافُوْنَ
اَنْتُمْ اُفْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُرَزَّ
بِهٖ عَلَيْكُمْ سُلْطٰنًا فَاٰى
الْفَرِيقَيْنِ اَحَقُّ بِالْاٰمَنِيْنَ اِنْ كُنْتُمْ
تَعْلَمُوْنَ﴾ ﴿٨١﴾ الَّذِيْنَ ءَامَنُوْا وَلَمْ
يَلْبِسُوْا ءِيمَنَهُمْ بِظُلْمٍ اُولَٰئِكَ لَهُمُ
الْاٰمَنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾ وَبِكَ
حُجَّتُنَا ءَاتِيهَا اِبْرٰهِيْمَ عَلٰى
قَوْمِهِ نَرْفَعُ دَرَجٰتٍ مِّنْ نَّشَاۗءٍ اِنَّ
رَبَّكَ حَكِيْمٌ عَلِيْمٌ﴾ ﴿٨٣﴾

﴿80. His people disputed with him. He said: "Do you dispute with me about Allāh while He has guided me, and I fear not those whom you associate with Allāh in worship. (Nothing can happen to me) except when my Lord wills something. My Lord comprehends in His knowledge all things. Will you not then remember?﴾

﴿81. And how should I fear those whom you associate in worship with Allāh, while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sultān. (So) which of the two parties has more right to be in security? If you but know."﴾

﴿82. It is those who believe and confuse not their belief with

Zulm (wrong), for them (only) there is security and they are the guided.﴾

﴿83. And that was Our proof which We gave Ibrāhīm against his people. We in degrees raise whom We will. Certainly your Lord is All-Wise, All-Knowing.﴾

Allāh states that His Khalīl, Prophet Ibrāhīm, said when his people mentioned various doubts and disputed with him about the Tawhīd that he called to:

﴿أَتَحْجُجُونِي فِي اللَّهِ وَقَدْ هَدَانِي﴾

﴿Do you dispute with me about Allāh while He has guided me?﴾.

The Āyah means, do you argue with me about Allāh, other than Whom there is no god worthy of worship, while He has guided me to the Truth and made me aware of it? Therefore, how can I ever consider your misguided statements and false doubts? Ibrāhīm said next,

﴿وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا﴾

﴿and I fear not those whom you associate with Allāh in worship. (Nothing can happen to me) except when my Lord wills something.﴾

Ibrāhīm said, among the proofs to the falsehood of your creed, is that these false gods that you worship do not bring about any effect, and I do not fear them or care about them. Therefore, if these gods are able to cause harm, then use them against me and do not give me respite. Ibrāhīm's statement,

﴿إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا﴾

﴿except when my Lord wills something.﴾ means, only Allāh causes benefit or harm.

﴿وَرَبِّيَ كُلُّ شَيْءٍ عِنْدَهُ﴾

﴿My Lord comprehends in His knowledge all things.﴾

meaning, Allāh's knowledge encompasses all things and nothing escapes His complete observation,

﴿أَفَلَا تَتَذَكَّرُونَ﴾

﴿Will you not then remember?﴾

what I explained to you, considering your idols as false gods and refraining from worshipping them? This reasoning from Prophet Ibrāhīm is similar to the argument that Prophet Hūd used against his people, 'Ād. Allāh mentioned this incident in His Book, when He said,

﴿قَالُوا بَشَرٌ مِّثْلُكُمْ مَا جَاءَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنَّ نَقْرُوسَ إِلَّا أَغْرَيْنَا بَعْضُ الْهَيْئَةِ بِبَعْضٍ قَالُوا أَإِذَا شَاءَ اللَّهُ وَآتَيْنَاكَ آتِي بَرِيَّةٍ ﴿٥٤﴾ إِنَّمَا تَشْرِكُونَ ﴿٥٥﴾ مِنْ دُونِهِ فَيَكْذِبُونَ حِينَئِذٍ لَا يُنظَرُونَ ﴿٥٦﴾﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾﴾

﴿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." He said: "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 creature but He has grasp of its forelock. Verily, my Lord is on the straight path (the truth).">﴾ [11:53-56]

Ibrāhīm's statement,

﴿وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ﴾

﴿And how should I fear those whom you associate...﴾

means, how should I fear the idols that you worship instead of Allāh,

﴿وَلَا تَخَافُوكُمْ أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا﴾

﴿while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sultān.﴾

meaning, proof, according to Ibn 'Abbās and others among the Salaf.^[1] Allāh said in similar Āyāt,

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

﴿Or have they partners who have instituted for them a religion which Allāh has not allowed?﴾ [42:21], and,

^[1] Aṭ-Ṭabari 11:491.

﴿إِنْ مِنْ إِلَّا أَسْمَاءٌ مِمَّنْ سَبَّحْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أُنْزِلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

«They are but names which you have named, you and your fathers, for which Allāh has sent down no authority.» [53:21]

His statement,

﴿فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

«(So) which of the two parties has more right to be in security? If you but know.»

means, which of the two parties is on the truth, those who worship Him in Whose Hand is harm and benefit, or those who worship what cannot bring harm or benefit, without authority to justify worshipping them? Who among these two parties has more right to be saved from Allāh's torment on the Day of Resurrection? Allāh said,

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

«It is those who believe and confuse not their belief with *Zulm* (wrong), for them (only) there is security and they are the guided.»

Therefore, those who worship Allāh alone without partners, will acquire safety on the Day of Resurrection, and they are the guided ones in this life and the Hereafter.

Shirk is the Greatest *Zulm* (Wrong)

Al-Bukhārī recorded that 'Abdullāh said, "When the *Āyah*,

﴿وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

«and confuse not their belief with *Zulm* (wrong).»

was revealed, the Companions of the Prophet ﷺ said, 'And who among us did not commit *Zulm* against himself?' The *Āyah*,

﴿إِنَّ الْفِرْكَ لَظُلْمٌ عَظِيمٌ﴾

«Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.» [31:13],

was later revealed.^[1] Imām Aḥmad recorded that 'Abdullāh said, "When this *Āyah* was revealed,

[1] *Fath. Al-Bāri* 8:144.

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

«It is those who believe and confuse not their belief with *Zulm* (wrong),»

it was hard on the people. They said, 'O Allāh's Messenger! Who among us did not commit *Zulm* against himself?' He said,

﴿إِنَّهُ لَيْسَ الَّذِي تَعْنُونَ، أَلَمْ تَسْمَعُوا مَا قَالَ الْعَبْدُ الصَّالِحُ﴾

«It is not what you understood from it. Did you not hear what the righteous servant (Luqmān) said,

﴿يَبْنَئُ لَا تَشْرِكْ بِاللَّهِ إِنَّكَ الْفَرَكُ لَظُلْمٌ عَظِيمٌ﴾

«O my son! Join not in worship others with Allāh. Verily! Shirk is a great *Zulm* (wrong) indeed.» [31:13].

Therefore, it is about *Shirk*.^[1]

Allāh's statement,

﴿وَبَلَّغْنَا حُجَّتَنَا إِبْرَاهِيمَ عَلَى قَوْمِهِ﴾

«And that was Our proof which We gave Ibrāhīm against his people.»

means, We directed him to proclaim Our proof against them. Mujāhid and others said that 'Our proof' refers to,

﴿وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ﴾

«And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any *Sulṭān*. (So) which of the two parties has more right to be in security?»^[2]

Allāh has testified Ibrāhīm's statement and affirmed security and guidance, saying;

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

«It is those who believe and confuse not their belief with *Zulm*,

[1] Aḥmad 1:444.

[2] Aṭ-Ṭabari 11:505.

for them there is security and they are the guided.﴾

Allāh said,

﴿وَبَلَدِكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ﴾

﴿And that was Our proof which We gave Ibrāhīm against his people. We raise in degrees whom We will.﴾ And;

﴿إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

﴿Certainly your Lord is All-Wise, All-Knowing.﴾

He is All-Wise in His statements and actions, All-Knower of those whom He guides or misguides, and whether the proof was established against them or not. Allāh also said,

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ 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]

This is why Allāh said here,

﴿إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

﴿Certainly your Lord is All-Wise, All-Knowing.﴾

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ
وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝۸۴ وَذِكْرًا وَيْحَٰنَ وَيَعِيسَىٰ
وَالْيَاسِينَ كُلٌّ مِّنَ الْمُسْلِمِينَ ۝۸۵ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَهُودًا وَكَوْلًا فَصَلِّ عَلَى
الْمُسْلِمِينَ ۝۸۶ وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝۸۷
ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي اللَّهُ مَن يَشَاءُ مَن يَشَاءُ وَلَوْ أَنفَرُوا لَحِطَّ عَنْهُمْ مَّا كَانُوا يَسْمَعُونَ ۝۸۸
أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَلَقَدْ رَاسَدُوهُ فَأَن يَذَّكَّرُوا عَلَيْهِمْ أَلا حَسِبُوا أَنَّ
يَكْفُرِينَ ۝۸۹ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبُهِدْهُمْ أَقْبَدُ فَذَلَّ لَا أَشْكُمُ عَلَيْهِمْ أَجْرًا إِنَّ
هُوَ إِلَّا ذِكْرٌ لِّلْمُسْلِمِينَ ۝۹۰﴾

484. And We bestowed upon him Ishāq and Ya'qūb, each of them We guided, and before him, We guided Nūḥ and among his progeny Dāwūd, Sulaymān, Ayyub, Yūsuf, Mūsā, and Hārūn. Thus do We reward the good-doers.﴾

﴿85. And Zakariyyā, and Yahyā and 'Īsā and Iliyās, each one of them was of the righteous.﴾

﴿86. And Ismā'il and Al-Yasa', and Yūnus and Lūṭ, and each one of them We preferred above the 'Ālamīn (mankind and Jinns, of their times).﴾

﴿87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a straight path.﴾

﴿88. This is the guidance of Allāh with which He guides whomsoever He wills of His servants. But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.﴾

﴿89. They are those whom We gave the Book, Al-Ḥukm, and prophethood. But if they disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.﴾

﴿90. They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ān). It is only a reminder for the 'Ālamīn (mankind and Jinns)."

Ibrāhīm Receives the News of Ishāq and Ya'qūb During His Old Age

Allāh states that after Ibrāhīm became old and he, and his wife, Sārah, lost hope of having children, He gave them Ishāq. The angels came to Ibrāhīm on their way to the people of Prophet Lūṭ (to destroy them) and they delivered the good news of a child to Ibrāhīm and his wife. Ibrāhīm's wife was amazed at the news,

﴿قَالَتْ يَتْلُقَ أَزْوَاجُكُمْ هَذَا وَهَذَا بَعْلِي شَيْئًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ۖ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلُ الْبَيْتِ إِنَّهُ حَبِيدٌ نَجِيمٌ ۖ﴾

﴿She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!" They said: "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O the family [of Ibrāhīm]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."﴾ [11:72-73]

The angels also gave them the good news that Ishāq will be a

Prophet and that he will have offspring of his own. In another *Āyah*, Allāh said;

﴿وَوَهَبْنَاهُ إِشْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ﴾

﴿And We gave him the good news of Ishāq a Prophet from the righteous.﴾ [37:112],

which perfects this good news and completes the favor. Allāh said,

﴿إِشْحَاقَ وَمِن دُونِهِ إِسْحَاقَ بِمَقُوبٍ﴾

﴿of Ishāq, and after him, of Ya'qūb...﴾ [11:71],

meaning, this child will have another child in your lifetime, so that your eyes are comforted by him, just as your eyes will be comforted by his father. Certainly, one becomes jubilant and joyous when he becomes a grandfather, because this means that his offspring will continue to exist. It was also expected that if an elderly couple had children, due to the child's weakness, he would have no offspring. This is why Allāh delivered the good news of Ishāq and of his son Ya'qūb, whose name literally means 'multiplying and having offspring'. This was a reward for Ibrāhīm who left his people and migrated from their land so that he could worship Allāh alone. Allāh compensated Ibrāhīm with better than his people and tribe when He gave him righteous children of his own, who would follow his religion, so that his eyes would be comforted by them. In another *Āyah*, Allāh said;

﴿فَلَمَّا أَغْتَرَكُم مَّا يَجْعَلُونَ مِن دُونِ اللَّهِ وَهْبًا لَهُ إِشْحَاقَ وَيَسْعُوبُ وَكُلًّا جَعَلْنَا نَبِيًّا﴾

﴿So when he turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya'qūb, and each one of them We made a Prophet.﴾ [19:49]

Allāh said here,

﴿وَوَهَبْنَا لَهُ إِشْحَاقَ وَيَسْعُوبُ كُلًّا هَدَيْنَا﴾

﴿And We bestowed upon him Ishāq and Ya'qūb, each of them We guided,﴾ Allāh said;

﴿وَنُوحًا هَدَيْنَا مِن قَبْلُ﴾

﴿and before him, We guided Nūh...﴾

meaning, We guided Nūḥ before and gave him righteous offspring, just as We guided Ibrāhīm and gave him righteous children.

Qualities of Nūḥ and Ibrāhīm

Each of these two Prophets had special qualities. When Allāh caused the people of the earth to drown, except those who believed in Nūḥ and accompanied him in the ark, Allāh made the offspring of Nūḥ the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nūḥ. As for Ibrāhīm, Allāh did not send a Prophet after him but from his descendants. Allāh said in other Āyāt,

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And We ordained among his (Ibrāhīm's) offspring prophethood and the Book.﴾ [29:27],

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And indeed, We sent Nūḥ and Ibrāhīm, and placed in their offspring Prophethood and the Book.﴾ [57:26], and,

﴿أُولَئِكَ الَّذِينَ آتَاهُمُ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجَبْتِنَا إِنَّا نُنَزِّلُ عَلَيْهِم مَّا يَتْلُو الرَّحْمَنُ خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَكَبَّرُوا﴾

﴿Those were they unto whom Allāh bestowed His grace from among the Prophets, of the offspring of Ādam, and of those whom We carried (in the ship) with Nūḥ, and of the offspring of Ibrāhīm and Isrā'īl and from among those whom We guided and chose. When the verses of the Most Beneficent (Allāh) were recited unto them, they fell down prostrating and weeping.﴾ [19:58]

Allāh said in this honorable Āyah here,

﴿وَمِن ذُرِّيَّتِهِ﴾

﴿and among his progeny...﴾ meaning, We guided from among his offspring,

﴿دَاوُدَ وَسُلَيْمَانَ﴾

﴿Dāwud, Sulaymān...﴾ from the offspring of Nūḥ, according to Ibn Jarīr.^[1] It is also possible that the *Āyah* refers to Ibrāhīm since it is about him that the blessings were originally mentioned here, although Lūṭ is not from his offspring, for he was Ibrāhīm's nephew, the son of his brother Mārān, the son of Āzar. It is possible to say that Lūṭ was mentioned in Ibrāhīm's offspring as a generalization. As Allāh said,

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ
إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَمُ مُسْلِمُونَ ﴿١٣٣﴾﴾

﴿Or were you witnesses when death approached Ya'qūb? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your God, and the God of your fathers, Ibrāhīm, Ismā'īl, Ishāq, One God, and to Him we submit."﴾ [2:133].

Here, Ismā'īl was mentioned among the ascendants of Ya'qūb, although he was Ya'qūb's uncle. Similarly Allāh said,

﴿فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٢٠﴾ إِلَّا إِبْلِيسَ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٢١﴾﴾

﴿So the angels prostrated themselves, all of them together. Except Iblīs - he refused to be among those to prostrate.﴾ [15:30-31].

Allāh included Iblīs in His order to the angels to prostrate, and chastised him for his opposition, all because he was similar to them in that (order), so he was considered among them in general, although he was a *Jinn*. Iblīs was created from fire while the angels were created from light. Mentioning 'Īsā in the offspring of Ibrāhīm, or Nūḥ as we stated above, is proof that the grandchildren from a man's daughter's side are included among his offspring. 'Īsā is included among Ibrāhīm's progeny through his mother, although 'Īsā did not have a father. Ibn Abi Ḥātim recorded that Abu Ḥarb bin Abi Al-Aswad said, "Al-Ḥajjāj sent to Yaḥyā bin Ya'mar, saying, 'I was told that you claim that Al-Ḥasan and Al-Ḥusayn are from the offspring of the Prophet ﷺ, did you find it in the Book of Allāh? I read the Qur'ān from beginning to end and did not find it.' Yaḥyā said, 'Do you not read in *Sūrat Al-An'ām*,

[1] Aṭ-Ṭabari 11:507.

﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾

﴿and among his progeny Dāwud, Sulaymān...﴾ until,

﴿وَيَحْيَىٰ وَيُحْيَىٰ﴾

﴿and Yahyā and 'Īsā...﴾

Al-Ḥajjāj said, 'Yes.' Yahyā said, 'Is not 'Īsā from the offspring of Ibrāhīm, although he did not have a father?' Al-Ḥajjāj said, 'You have said the truth.'^[1]

For example, when a man leaves behind a legacy, a trust, or gift to his "offspring" then the children of his daughters are included. But if a man gives something to his "sons", or he leaves a trust behind for them, then that would be particular to his male children and their male children. Allāh's statement,

﴿وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ﴾

﴿And also some of their fathers and their progeny and their brethren,﴾ [6:87],

mentions that some of these Prophets' ascendants and descendants were also guided and chosen. So Allāh said,

﴿وَأَخْيَرْنَاهُمْ إِذْ صَرَفْنَا إِلَيْهِمْ هَدْيَهُمْ﴾

﴿We chose them, and We guided them to a straight path.﴾

Shirk Eradicates the Deeds, Even the Deeds of the Messengers

Allāh said next,

﴿ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي اللَّهُ مَن يَشَاءُ مِنْ عِبَادِهِ﴾

﴿This is the guidance of Allāh with which He guides whomsoever He wills of His servants.﴾

meaning, this occurred to them by Allāh's leave and because He directed them to guidance. Allāh said;

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَمْكُونُ﴾

﴿But if they had joined in worship others with Allāh, all that

^[1] Ad-Durr Al-Manthūr 3:311.

they used to do would have been of no benefit to them.﴾

This magnifies the serious danger of *Shirk* and the gravity of committing it. In another *Āyah*, Allāh said;

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

﴿And indeed it has been revealed to you, as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, surely your deeds will be in vain."﴾ [39:65]

If here does not mean that this would ever occur, as is similar in Allāh's statement;

﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ﴾

﴿Say: "If the Most Beneficent had a son, then I am the first of Allāh's worshippers."﴾ [43:81], and

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًَا لَّخَذْنَاهُ مِن دُونِ هَٰذَا إِن كُنَّا فَاعِلِينَ﴾

﴿If We intended to take a pastime (a wife or a son, etc.) We could surely have taken it from Us, if We were going to do (that)﴾ [21:17], and,

﴿لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِنَّا بَنًى مَّا يَشْكُرُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ

الْقَهَّارُ﴾

﴿If Allāh willed to take a son, He could have chosen whom He pleased out of those whom He created. But glory be to Him! He is Allāh, the One, the Compelling.﴾ [39:4]

Allāh said,

﴿أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيْنَ﴾

﴿They are those whom We gave the Book, Al-Hukm, and prophethood.﴾

We bestowed these bounties on them, as a mercy for the servants, and out of our kindness for creation.

﴿إِن يَكْفُرْ بِهَا﴾

﴿But if they disbelieve therein...﴾ in the prophethood, or the three things; the Book, the *Hukm* and the prophethood,

﴿هَٰؤُلَاءِ﴾

«They...» refers to the people of Makkah, according to Ibn 'Abbās, Sa'īd bin Al-Musayyib, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi, and others.^[1]

﴿فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ﴾

«then, indeed We have entrusted it to a people who are not disbelievers therein.»

This Āyah means, if the Quraysh and the rest of the people of the earth - Arabs and non-Arabs, illiterate and the People of the Scripture - disbelieve in these bounties, then We have entrusted them to another people, the Muhājirūn and Anṣār, and those who follow their lead until the Day of Resurrection,

﴿لَّيْسُوا بِهَا بِكَافِرِينَ﴾

«who are not disbelievers therein.»

They will not deny any of these favors, not even one letter. Rather, they will believe in them totally, even the parts that are not so clear to some of them. We ask Allāh to make us among them by His favor, generosity and kindness. Addressing His servant and Messenger, Muḥammad ﷺ, Allāh said;

﴿لَوْ لَدَّكَ﴾

«They are...» the Prophets mentioned here, along with their righteous fathers, offspring and bretheren,

﴿الَّذِينَ هَدَىٰ اللَّهُ﴾

«those whom Allāh had guided.» meaning, they alone are the people of guidance,

﴿وَيَهْدِيهِمْ أَفْئِدَهُ﴾

«So follow their guidance.» Imitate them. This command to the Messenger ﷺ certainly applies to his Ummah, according to what he legislates and commands them. While mentioning this Āyah, Al-Bukhārī recorded that Mujāhid asked Ibn 'Abbās, "Is there an instance where prostration is warranted in [Sūrah] Ṣād?" Ibn 'Abbās said, "Yes." He then recited,

[1] Aṭ-Ṭabari 11:515,516.

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ ١٣٩ ﴿وَإِذَا قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۚ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ يَجْعَلُونَهُ قُرْآنًا طِيسٌ يُدَوِّنُهَا وَتُخْفُونَ كَثِيرًا وَعَلَّمْتُمُ الرِّتْعَ لَوْ أَن تَرَوْا آبَاءَكُمْ قُلِ اللَّهُ يُدَرِّسُهُمْ فِي خَوَاصِهِمْ يَلْعَبُونَ ﴿١١﴾ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿١٢﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ ۚ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْرَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٣﴾ وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ وَرَكُنْتُمْ مَا خَوَّلْتُمْ وَرَأَىٰ ظُهُورُكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَ كُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۖ لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنتُمْ تَزْعُمُونَ ﴿١٤﴾

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ﴾

﴿...And We bestowed upon him Ishāq and Ya'qūb...﴾ until, ﴿فِيهِدُهُمْ أَقْدَمَ﴾

﴿...So follow their guidance.﴾

He commented, "He (our Prophet, Muhammad ﷺ) was among them." In another narration, Mujāhid added that Ibn 'Abbās said, "Your Prophet ﷺ was among those whose guidance we were commanded to follow."^[1] Allāh's statement,

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا﴾

﴿Say: "No reward I ask of you for this."﴾

means, I do not ask you for any reward for delivering the Qur'an to you, nor anything else,

﴿إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ﴾

﴿"It is only a reminder for the 'Ālamīn (mankind and jinns).">﴾

so they are reminded by it and guided from blindness to clarity, from misguidance to guidance, and from disbelief to faith.

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي

[1] *Faṭh Al-Bāri* 8:144. The reference is to no. 24 of *Ṣād* (38) where it is mentioned that Dāwūd, peace be upon him, prostrated. Since Allāh ordered following what they were guided to in these *Āyāt* of *Al-An'ām*, then we should also prostrate at the mention of the Prophets prostrations, according to Ibn 'Abbās.

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۖ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَسْمُوتُ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنْ السَّمَاءِ مَلَكًا رَسُولًا﴾ ﴿٩٥﴾

﴿And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as Messenger?" Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."﴾ [17:94-95].

Allāh said here,

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِنْ شَيْءٍ﴾

﴿They did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by inspiration).">﴾

Allāh answered them,

﴿مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ﴾

﴿Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind?"﴾

meaning, say, O Muḥammad ﷺ, to those who deny the concept that Allāh sent down Books by revelation, answering them specifically,

﴿مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ﴾

﴿Who then sent down the Book which Mūsā brought?﴾

in reference to the Tawrah that you and all others know that Allāh sent down to Mūsā, son of Imrān. Allāh sent the Tawrah as a light and a guidance for people, so that it could shed light on the answers to various disputes, and to guide away from the darkness of doubts. Allāh's statement,

﴿تَجْلُوهُمْ قَاطِعَاتٍ يُدَوِّنَهَا وَغُفُونَ كَثِيرًا﴾

﴿which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).﴾

means, you made the Tawrah into separate sheets which you copied from the original and altered, changed and distorted as

you wished. You then said, "this is from Allāh," meaning it is in the revealed Book of Allāh, when in fact, it is not from Allāh. This is why Allāh said here,

﴿يَجْمَلُونَهَا فَرِافِيسَ يُدَوِّنَهَا وَيُخْفُونَ كَثِيرًا﴾

﴿which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).﴾ Allāh said;

﴿وَعَلَّمْتُمْ مَا لَمْ يَلْمَزُوا أَنْتُمْ وَلَا آبَاؤُكُمْ﴾

﴿And you were taught that which neither you nor your fathers knew.﴾

meaning, Who sent down the Qur'ān in which Allāh taught you the news of those who were before you and the news of what will come after, that neither you nor your fathers had knowledge of. Allāh's statement,

﴿قُلِ اللَّهُ﴾

﴿Say: "Allāh."﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Meaning, 'Say, Allāh sent it down.'" Allāh said,

﴿ثُمَّ دَرَّاهُمْ فِي مَخْرَبِهِمْ لِيَعْلَمُوا﴾

﴿Then leave them to play in their vain discussions.﴾

leave them to play in ignorance and misguidance until the true news comes to them from Allāh. Then, they will know whether the good end is theirs or for the fearful servants of Allāh. Allāh said,

﴿وَهَذَا كِتَابٌ﴾

﴿And this is a Book,﴾ the Qur'ān,

﴿أَنْزَلْنَاهُ مُبَارَكًا مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَىٰ﴾

﴿Blessed, which We have sent down, confirming which came before it, so that you may warn the Mother of Towns﴾ that is, Makkah,

﴿وَمَنْ حَوْلَهَا﴾

﴿and all those around it...﴾ referring to the Arabs and the rest of the children of Ādam, Arabs and non-Arabs alike. Allāh said in other Āyāt,

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

«Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."» [7:158], and

﴿لَا تُؤْذِرْكُمْ بِهِ، وَمَنْ يَلْعَنُ﴾

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

﴿وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَحْزَابِ فَآلِنَارُ مَوْعِدُهُ﴾

«but those of the sects who reject it, the Fire will be their promised meeting place» [11:17] and,

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ، لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

«Blessed be He Who sent down the criterion to His servant that he may be a warner to the 'Ālamīn (mankind and Jinn).» [25:1], and,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ ؕ إِنِ اسْلَمْتُمْ فَسَدَقُوا ؕ وَإِن تَوَلَّوْا فَإِنَّا عَلَىٰ تَوَارِكِ النَّبِيِّ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

«And say to those who were given the Scripture and to those who are illiterates: "Do you submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is All-Seer of (His) servants.» [3:20].

It is recorded in the Two Ṣaḥīḥs, that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي»

«I have been given five things which were not given to any one else before me.» The Prophet ﷺ mentioned among these five things,

«وَكَانَ النَّبِيُّ يُبْعَثُ إِلَىٰ قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«Every Prophet was sent only to his nation, but I have been sent to all people.»^[1]

[1] Faṭḥ Al-Bārī no.519, Muslim 1 : 370.

This is why Allāh said,

﴿وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ﴾

﴿Those who believe in the Hereafter believe in it,﴾

meaning, those who believe in Allāh and the Last Day, believe in this blessed Book, the Qur'ān, which We revealed to you, O Muḥammad ﷺ,

﴿وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾

﴿and they are constant in guarding their Ṣalāh.﴾

for they perform what Allāh ordered them, offering the prayers perfectly and on time.

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ شَيْءٌ مِّنْ قَالَ سَأَرْبِئُ
بِشَيْءٍ مَّا أُنزِلَ إِلَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا
أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتَكُمْ أَوَّلَ مَرَّةٍ وَرَكَّبْتُمَا حَوْلَكُمْ وِرَآءَ ظُهُورِكُمْ
وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ دَعَنْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ قَطَعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا
كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾﴾

﴿93. And who can be more unjust than he who invents a lie against Allāh, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allāh has revealed." And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Āyāt with disrespect!"﴾

﴿94. And truly you have come unto Us alone, as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be your partners. Now you and they have been cut off, and all that you used to claim has vanished from you.﴾

None is Worse Than One who Invents a Lie Against Allāh and Claims that Revelation Came to Him

Allāh said,

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا﴾

«And who can be more unjust than he who invents a lie against Allāh,»

Therefore, none is more unjust than one who lies about Allāh claiming that He has partners or a son, or falsely claiming that Allāh sent him as a Prophet;

﴿أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوْحَ إِلَيْهِ شَيْءٌ﴾

«or says: "I have received inspiration," whereas he is not inspired with anything;»

Tkrimah and Qatādah said that this Āyah was revealed about Mūsāylimah Al-Kadhdhāb.^[1]

﴿وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ﴾

«and who says, "I will reveal the like of what Allāh has revealed."»

This refers to he, who claims that the lies he invents rival the revelation that came from Allāh. In another Āyah, Allāh said,

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا هَذَا مِثْلُ مَا نَحْنُ لَكُمْ فِيهِ كَاذِبُونَ﴾

«And when Our verses (of the Qur'ān) are recited to them, they say: "We have heard this (the Qur'ān); if we wish we can say the like of this."»

The Condition of These Unjust People Upon Death and on the Day of Resurrection

Allāh, the Most Honored, said,

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ﴾

«And if you could but see when the wrongdoers are in the agonies of death...»

^[1] Aṭ-Ṭabari 11:533-535. "Al-Kadhdhāb," meaning the Liar. He claimed to be a prophet during the lifetime of Allāh's Messenger ﷺ, then he repented. Later after the death of Allāh's Messenger ﷺ, it is reported that he made claims that are similar or the same.

suffering from the hardships, agonies and afflictions of death,

﴿وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ﴾

«while the angels are stretching forth their hands...» beating them. Allāh said in other Āyāt:

﴿لَبِئْسَ بَاطِلٌ إِنَّكَ بِدَايِلِنَايَ﴾

«If you do stretch your hand against me to kill me...» [5:28]and,

﴿وَبَسِطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِآثَرِهِ﴾

«And stretch forth their hands and their tongues against you with evil.» [60:2]

Aḍ-Ḍaḥḥāk and Abu Ṣāliḥ said that, 'stretch forth their hands,' means, 'with torment'.^[1] In another Āyah, Allāh said,

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَلَّىٰ الْوَيْلَ الْمَلَائِكَةُ يُضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ﴾

«And if you could see when the angels take away the souls of those who disbelieve they smite their faces and their backs.» [8:50]

Allāh said,

﴿وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ﴾

«while the angels are stretching forth their hands»

beating them, until their souls leave their bodies, saying,

﴿أَخْرِجُوا أَنْفُسَكُمُ﴾

«"Deliver your souls!"» When the disbeliever is near death, the angels will convey the 'good news' to him of torment, vengeance, chains, restraints, Hell, boiling water and the anger of the Most Beneficent, Most Merciful. The soul will then scatter in the body of the disbeliever and refuse to get out of it. The angels will keep beating the disbeliever until his soul exits from his body,

﴿أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ﴾

«(Saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what

[1] Aṭ-Ṭabari 11:539.

you used to say about Allāh other than the truth.”﴾

This *Āyah* means, today, you will be utterly humiliated because you used to invent lies against Allāh and arrogantly refused to follow His *Āyāt* and obey His Messengers.

There are many *Ḥadīths*, of *Mutawātir*^[1] grade, that explain what occurs when the believers and disbelievers die, and we will mention these *Ḥadīths* when explaining Allāh's statement,

﴿يُنِثُّ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

﴿Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴾ [14:27]

Allāh said next,

﴿وَلَقَدْ جِئْتُمُونَا فُرْدَىٰ كَمَا خَلَقْتَكُمْ أَوَّلَ مَرَّةٍ﴾

﴿And truly you have come unto Us alone as We created you the first time.﴾ [6:94],

and this statement will be said on the Day of Return. In another *Āyah*, Allāh said,

﴿وَعُوضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ﴾

﴿And they will be set before your Lord in rows, (and Allāh will say): “Now indeed, you have come to Us as We created you the first time.”﴾ [18:48],

meaning, just as We started your creation, We brought you back, although you used to deny Resurrection and reject its possibility. Therefore, this is the Day of Resurrection! Allāh said,

﴿وَرَكْنَكُمْ مَا كَوْنْتُمْ وَرَاءَ ظُهُورِكُمْ﴾

﴿You have left behind you all that which We had bestowed on you.﴾ [6:94],

The wealth and the money that you collected in the life of the world, you left all this behind you. It is recorded in the *Ṣaḥīḥ* that Allāh's Messenger ﷺ said,

﴿يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَلْقَيْتَ، أَوْ لَبِثْتَ

[1] A *Ḥadīth* reported by numerous routes, having many different narrators at each level of every chain.

فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ، وَمَا يَبْقَى ذَلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ

'The Son of Ādam says, 'My money, my money!' But, what part of your money do you have, other than what you eat of it and is thus spent, what you wear and tear and what you gave in charity and thus remains (in the record of good deeds)? Other than that, you will depart and leave it to the people.'^[1]

Al-Ḥasan Al-Basri said, "On the Day of Resurrection, the Son of Ādam will be brought, as if he were a golden chariot and Allāh, the Most Honored, will ask, 'Where is what you collected?' He will reply, 'O Lord! I collected it and left it as intact as ever.' Allāh will say to him, 'O Son of Ādam! Where is what you sent forth for yourself (of righteous, good deeds),' and he will realize that he did not send forth anything for himself." Al-Ḥasan then recited the Āyah,

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ وَرَزَقَكُم مَّا خَوَّلَتْكُمْ وَرَاءَ ظُهُورِكُمْ﴾

«And truly you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you.»

Ibn Abi Ḥātim recorded this statement. Allāh said;

﴿وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ﴾

«We see not with you your intercessors whom you claimed to be your partners.»

This chastises and criticizes the disbelievers for the rivals, idols and images that they worshipped in this life, thinking they will avail them in this life and upon Resurrection, if there is Resurrection, as they thought. On the Day of Resurrection, all relationships will be cut off, misguidance will be exposed, and those whom they used to call upon as gods will disappear from them. Allāh will then call them, while the rest of creation is listening,

﴿أَيْنَ شُرَكَاءِي الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾

«Where are My (so-called) partners whom you used to assert?»
[28:62] And,

^[1] Muslim 4 : 2273.

﴿وَقِيلَ لَهُمْ إِنَّمَا كُنْتُمْ تَقُولُونَ ﴿١٢٦﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمُ أَوْ يَنْصِرُونَ ﴿١٢٧﴾﴾

﴿And it will be said to them: "Where are those that you used to worship. Instead of Allāh? Can they help you or help themselves?"﴾ [26:92-93]

Allāh said here,

﴿وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ﴿١٢٨﴾﴾

﴿We see not with you your intercessors whom you claimed were partners.﴾

meaning partners in worship. That is, partners in a share of your worship.

﴿لَقَدْ نَقَعْنَا بَيْنَكُمْ ﴿١٢٩﴾﴾

﴿Now you and they have been cut off﴾

or, the Āyah is recited with the meaning: all connections, means, and ties between you and them have been severed.

﴿وَوَدَّ عَنْكُمْ ﴿١٣٠﴾﴾

﴿and vanished from you﴾ you have lost,

﴿وَمَا كُنْتُمْ تَرْجُونَ ﴿١٣١﴾﴾

﴿all that you used to claim﴾ of hope in the benefit of the idols and rivals (you worshipped with Allāh). Allāh said in other Āyāt,

﴿إِذَا نَبَرُوا الَّذِينَ اتَّبَعُوا مِنْ الْذِّبَاتِ اتَّبَعُوا وَرَأَوْا الْمَكَدَ وَنَقَلَتْ بِهِمُ الْأَسْبَابُ ﴿١٣٢﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَعْلَمُ قَنَابَتَنَا مِنَّا كَذَلِكَ يَرْجُوهُ اللَّهُ أَغْنَاهُمْ حَسْرَتِ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٣٣﴾﴾

﴿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, we would disown them as they have disowned us." Thus Allāh will show them their deeds as regret for them. And they will never get out of the Fire.﴾ [2:166-167], and

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْفَابَ يَنْهَضُونَ يَوْمَهُمْ وَلَا يَسْأَلُونَ ﴿١٣٤﴾﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٤٠

الْأَنْعَامِ

﴿إِنَّ اللَّهَ فَالِقُ الْغَيْثِ وَالنَّوْثِ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ فَأَنَّى تُؤْفَكُونَ﴾ ﴿١٤٠﴾ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٤١﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ النَّجْمَ لِيَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْخَيْرَ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٤٢﴾ وَهُوَ الَّذِي أَنشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَوْسِدُونَ ﴿١٤٣﴾ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿١٤٤﴾ وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْشِجُ مِنْهُ حَبًّا مَتْرَاسِكًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانُ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ فَإِنِ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٤٥﴾ وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٤٦﴾ يَدْعُوا السَّمَوَاتِ وَالْأَرْضَ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صُلْبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٤٧﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾ [23:101], and

﴿إِنَّمَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْثَنًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ بَعْضٌ بَتَّلَتْ بَعْضُكُمْ بِبَعْضٍ وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن تَنْصِيرٍ﴾

﴿You have taken (for worship) idols instead of Allāh, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you

shall have no helper.﴾ [29:25], and

﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ﴾

﴿And it will be said (to them): "Call upon your partners", and they will call upon them, but they will give no answer to them.﴾ [28:64], and

﴿وَيَوْمَ نَحْشُرُهُمْ جَمَاعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا﴾

﴿And the Day whereon We shall gather them all together, then We shall say to those who committed Shirk...﴾ [10:28] until,

﴿وَرَسَدَ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾

﴿And their invented false deities will vanish from them.﴾ [10:30]

﴿إِنَّ اللَّهَ فَالِقُ الْغَيْبِ وَالنَّوَىٰ يُخْرِجُ الْمَيِّتَ مِنَ الْقَبْرِ وَيُخْرِجُ الْحَيَّ مِنَ الْقَبْرِ ذَٰلِكُمْ اللَّهُ فَآلَىٰ تَوَكَّلُونَ﴾ ٩٥ ﴿فَالِقُ الْإِصْبَاحِ وَجَمَلَ اللَّيْلِ سَكَنًا وَالنَّهْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ ٩٦ ﴿وَهُوَ الَّذِي جَمَعَ لَكُمُ الشُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾ ٩٧

﴿95. Verily! It is Allāh Who causes the seed grain and the fruit stone to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?﴾

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

﴿97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Āyāt for people who know.﴾

Recognizing Allāh Through Some of His Āyāt

Allāh states that He causes the seed grain and the fruit stone to split and sprout in the ground, producing various types, colors, shapes, and tastes of grains and produce. The Āyah,

﴿فَالِقُ الْغَيْبِ وَالنَّوَىٰ﴾

﴿Who causes the seed grain and the fruit stone to split and sprout.﴾

is explained by the next statement,

﴿يُخْرِجُ الْمَيِّتَ مِنَ الْقَبْرِ وَيُخْرِجُ الْحَيَّ مِنَ الْقَبْرِ﴾

﴿He brings forth the living from the dead, and it is He Who brings forth the dead from the living.﴾

meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifeless and inanimate object. Allāh said,

﴿وَأَيُّهُمُ الْآرْضُ الَّتِيئَتْهُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ﴾ ٩٨

﴿And a sign for them is the dead land. We gave it life, and We

brought forth from it grains, so that they eat thereof.﴾ [36:33]
until,

﴿وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ﴾

﴿as well as of their own (human) kind (male and female), and
of that which they know not.﴾ [36:36]

Allāh's statement,

﴿وَنُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

﴿and it is He Who brings forth the dead from the living.﴾

There are similar expressions in meaning such as, He brings the egg from the chicken, and the opposite. Others said that it means, He brings the wicked offspring from the righteous parent and the opposite, and there are other possible meanings for the Āyah. Allāh said,

﴿ذَٰلِكُمْ اللَّهُ﴾

﴿Such is Allāh,﴾ meaning, He Who does all this, is Allāh, the One and Only without partners,

﴿فَإِنَّ تَوَكُّوَكُمْ﴾

﴿then how are you deluded away from the truth?﴾

meaning, look how you are deluded from Truth to the falsehood of worshipping others besides Allāh. Allāh's statement,

﴿فَإِنَّ الْإِصْبَاحَ وَجَمَلَ أَيْلَ سَكَا﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the
night for resting.﴾

means, He is the Creator of light and darkness. Allāh said in the beginning of the Sūrah,

﴿وَجَمَلَ الظُّلُمَاتِ وَالنُّورِ﴾

﴿And originated the darkness and the light.﴾

Indeed, Allāh causes the darkness of the night to disappear and brings forth the day, thus bringing brightness to the world and light to the horizon, while dissipating darkness and ending the night with its depth of darkness and starting the day with its brightness and light. Allāh said,

﴿يَتَسَّى الْإِثْلَ النَّهَارَ يَطْلُبُهُ حِينًا﴾

﴿He brings the night as a cover over the day, seeking it rapidly.﴾ [7:54]

In this *Āyah*, Allāh reminds of His ability to create diversified things in opposites, testifying to His perfect greatness and supreme power. Allāh states that He is the Cleaver of the daybreak and mentioned its opposite, when He said,

﴿وَجَعَلَ الْإِثْلَ سَكَا﴾

﴿He has appointed the night for resting,﴾

meaning, created darkness, in order for the creation to become halt and rest during it. Allāh said in other *Āyāt*,

﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝﴾

﴿By the forenoon. And by the night when it is still.﴾ [93:1-2],

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۝ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۝﴾

﴿By the night as it envelops. And by the day as it appears in brightness.﴾ [92:1,2] and,

﴿وَالنَّهَارِ إِذَا جَلَّهَا ۝ وَاللَّيْلِ إِذَا يَغْشَاهَا ۝﴾

﴿And by the day as it shows up (the sun's) brightness. And by the night as it conceals it.﴾ [91:3-4]

Allāh's statement,

﴿وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا﴾

﴿...And the sun and the moon for reckoning.﴾

means, the sun and the moon have specific orbits, according to a term appointed with magnificent precision that never changes or alters. Both the sun and the moon have distinct positions that they assume in summer and winter, effecting changes in the length of night and day. Allāh said in other *Āyāt*,

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ﴾

﴿It is He Who made the sun a shining thing and the Moon as a light and measured out stages for it.﴾ [10:5],

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

﴿It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾ [36:40],
And,

﴿وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِ رَبِّهِ﴾

﴿The sun and the moon; and the stars are subjected by His command.﴾ [16:12]

Allāh's statement,

﴿ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

﴿Such is the measuring of the Almighty, the All-Knowing.﴾

means, all of this occurs according to the decree and due measurement of the Almighty Who is never resisted or contradicted. He is the Knower of all things and nothing ever escapes His knowledge, not even the weight of an atom on earth or in heavens. Allāh often mentions the creation of the night, the day, the sun and the moon and then ends His Speech by mentioning His attributes of power and knowledge, as in this Āyah above [6:96], and in His statement,

﴿وَرَبَّآئِهِمْ أَلَيْلٌ نَّسَلَخَ مِنْهُ النَّهَارَ فِإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا

ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾﴾

﴿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. That is the decree of the Almighty, the All-Knowing.﴾ [36:37-38]

In the beginning of Sūrat Hā-Mīm As-Sajdah, after mentioning the creation of the heavens and earth and all that is in them, Allāh said:

﴿وَرَبَّآئِنَا أَسْمَاءَ الدُّنْيَا بِمَصْنُوعٍ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

﴿And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.﴾ [41:12]

Allāh said next,

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالنَّهَارِ﴾

﴿It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.﴾

Some of the Salaf said; Whoever believes in other than three things about these stars, then he has made a mistake, and lied against Allāh. Indeed Allāh made them as decorations for the heavens, and to shoot at the Shayāṭīn, and for directions in the dark recesses of the land and sea.

Then, Allāh said,

﴿قَدْ فَصَّلْنَا الْآيَاتِ﴾

﴿We have explained in detail Our Āyāt.﴾ meaning, We made them clear and plain,

﴿لِقَوْمٍ يَعْلَمُونَ﴾

﴿for people who know.﴾ who have sound minds and are able to recognize the truth and avoid falsehood.

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾ وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَبَاتٌ كُلٌّ مِّنْهُ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرَّيْحَانُ مُمْتَلِئًا وَعَبْرَ مُنْتَشِبٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْوَعُ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٩٩﴾﴾

﴿98. It is He Who has created you from a single person, and has given you a place of residing and a place of storage. Indeed, We have explained in detail Our revelations for people who understand.﴾

﴿99. It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its sprouts come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar, yet different. Look at their fruits when they begin to bear, and Yan'ih. Verily! In these things there are signs for people who believe.﴾

Allāh said,

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ﴾

﴿It is He Who has created you from a single person,﴾ [6:98]

in reference to Ādam, peace be upon him. In another Āyah, Allāh said;

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾

«O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women.» [4:1]

Allāh said,

﴿مُسْتَقَرٍّ وَمُسْتَوْدَعٍ﴾

«Mustaqar and Mustawda'»

Ibn Mas'ūd, Ibn 'Abbās, Abu 'Abdur-Raḥmān As-Sulami, Qays bin Abu Ḥāzim, Mujāhid, 'Aṭā', Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and 'Aṭā' Al-Khurāsāni and others said that,

﴿مُسْتَقَرٍّ﴾

«Mustaqar», 'in the wombs'. They, or most of them, also said that,

﴿وَمُسْتَوْدَعٍ﴾

«And Mustawda'», means, 'in your father's loins'.^[1] Ibn Mas'ūd and several others said that, *Mustaqar*, means residence in this life, while, *Mustawda'*, means the place of storage after death (the grave).

Allāh's statement,

﴿قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يُفْقَهُونَ﴾

«Indeed, We have explained in detail Our revelations for people who understand.»

refers to those who comprehend and understand Allāh's Words and its meanings. Allāh said next,

﴿وَهُوَ الَّذِي أُنْزِلَ مِنْ السَّمَاءِ مَاءً﴾

«It is He Who sends down water (rain) from the sky»

[1] Aṭ-Ṭabari 11:565-570.

in due measure, as a blessing and provision for the servants, relief and means of survival for the creatures and mercy from Allāh for His creation. Allāh's statement,

﴿فَأَخْرَجْنَا مِنْهُ ثَمَرًا مِنْ كُلِّ شَيْءٍ﴾

﴿And with it We bring forth vegetation of all kinds,﴾ is similar to,

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا﴾

﴿And We have made from water every living thing.﴾ [21:30]

﴿فَأَخْرَجْنَا مِنْهُ خَضِرًا﴾

﴿and out of it We bring forth green stalks,﴾ green produce and trees, on which We grow seeds and fruits.

﴿فَنُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا﴾

﴿from which We bring forth thick clustered grain.﴾

lined on top of each other in clusters, like an ear or spike of grain.

﴿وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ﴾

﴿And out of the date-palm and its sprouts come forth clusters﴾ of dates

﴿دَانِيَةً﴾

﴿hanging low﴾ Within reach and easy to pick. 'Alī bin Abī Ṭalḥah Al-Wālibī said that Ibn 'Abbās said that,

﴿قِنْوَانٌ دَانِيَةٌ﴾

﴿clusters hanging low﴾ refers to short date trees whose branches hang low, close to the ground. This was recorded by Ibn Jarīr.^[1]

Allāh's statement

﴿وَجَنَّاتٍ مِنْ أَعْنَابٍ﴾

﴿and gardens of grapes,﴾ means, We bring forth gardens of grapes. Grapes and dates are the most precious fruits to the people of Al-Ḥijāz (Western Arabia), and perhaps both are the best fruits in this world. Allāh has reminded His servants of His

[1] Aṭ-Ṭabari 11:576.

favor in making these two fruits for them, when He said,

﴿وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَفِدُّونَ مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا﴾

«And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision.» [16:67]

before intoxicating drinks were prohibited, and;

﴿وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ﴾

«And We have made therein gardens of date-palms and grapes.» [36:34].

Allāh said,

﴿وَالزُّنُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِّهٍ﴾

«olives and pomegranates, each similar yet different.»

The leaves are similar in shape and appearance, yet different in the shape, and taste. And the kind of fruit each plant produces is different, according to the explanation of Qatādah and several others.^[1] Allāh's statement,

﴿انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَتَوَدَّ﴾

«Look at their fruits when they begin to bear, and Yan'ih.»

means, when the fruits become ripe, according to Al-Barā' bin 'Āzib, Ibn 'Abbās, Ad-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni, As-Suddi, Qatādah and others.^[2]

This Āyah means, contemplate the ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allāh created. Allāh said,

﴿وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجِئَتْ مِنْ أُعْتَبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَ لَكُمْ بَعْضُهَا عَلَى بَعْضٍ فِي الْإِكْلِ﴾

«And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date-palms, growing out, two or three from a single stem root, or otherwise, watered with the same water, yet some of them We make better than others to eat.» [13:4]

[1] Aṭ-Ṭabari 11:578.

[2] Aṭ-Ṭabari 11:582.

slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shayṭān as a protector instead of Allāh, has surely suffered a manifest loss. He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions. ﴿ [4:117-120] and,

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِ﴾

﴿Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me?﴾ [18:50]

Ibrāhīm said to his father,

﴿يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا﴾

﴿"O my father! Worship not Shayṭān. Verily! Shayṭān has been a rebel against the Most Beneficent (Allāh).">﴾ [19:44]

Allāh said,

﴿أَلَمْ أَوْفِّكَ بِالْعَهْدِ إِذْ أَخَذْتُكَ بِالْعَهْدِ أَنْ لَا تَعْبُدَ الشَّيْطَانَ إِنَّهُ لَكَ عَدُوٌّ مُّبِينٌ ﴿١٦﴾ وَأَنِ اعْبُدْنِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١٧﴾﴾

﴿Did I not ordain for you, O Children of Ādam, that you should not worship Shayṭān. Verily, he is a plain enemy to you. And that you should worship Me. That is a straight path.﴾ [36:60-61]

On the Day of Resurrection, the angels will proclaim,

﴿سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِن دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ آلِجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ﴾

﴿Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.﴾ [34:41]

This is why Allāh said here,

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ﴾

﴿Yet, they join the Jinns as partners in worship with Allāh, though He has created them.﴾ [6:100],

Alone without partners. Consequently, how is it that another deity is being worshipped along with Him? As Ibrāhīm said,

﴿قَالَ أَتَعْبُدُونَ مَا تَنْجُونَ ﴿٦﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٧﴾﴾

﴿"Worship you that which you (yourselves) carve? While Allāh has created you and what you make!"﴾ [37:95-96]

Allāh alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners. Allāh said next,

﴿وَحَرِّفُوا لَمْ يَبِينْ وَبَنَيْنَا بِمَقَرِّ عَلٰٓمٍ﴾

﴿And they Kharāqū (attribute falsely) without knowledge, sons and daughters to Him.﴾

Allāh mentions the misguidance of those who were led astray and claimed a son or offspring for Him, as the Jews did with 'Uzayr, the Christians with 'Īsā and the Arab pagans with the angels whom they claimed were Allāh's daughters. Allāh is far holier than what the unjust, polytheist people associate with Him. The word, *Kharāqū*, means 'falsely attributed, invented, claimed and lied', according to the scholars of the Salaf. Allāh's statement next,

﴿سُبْحَنَكَ وَتَعَالَى عَمَّا يُصِفُونَ﴾

﴿Be He Glorified and Exalted above (all) that they attribute to Him.﴾

means, He is holier than, hallowed, and Exalted above the sons, rivals, equals and partners that these ignorant, misled people attribute to Him.

﴿يَدْعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿١٠١﴾

﴿101. He is the *Badī'* (Originator) of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.﴾

Meaning of *Badī'*

﴿يَدْعُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿He is the *Badī'* of the heavens and the earth﴾

Meaning He originated, created, invented and brought them into existence without precedence, as Mujāhid and As-Suddi said.^[1] This is why the word for innovation - *Bid'ah* - comes

[1] Aṭ-Ṭabari 2:540.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ
فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٤١﴾ لَا تَذَرِكُهُ
الْأَبْصَارُ وَهُوَ يُبْدِرُكَ ۖ أَلَا بَصِيرُ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤٢﴾
فَدَجَّاءَ كُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ
فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٤٣﴾ وَكَذَٰلِكَ نَضْرِبُ
الْآيَاتِ وَلِيَقُولُوا أَدْرَسَتْ وَلَيْسَ لَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٤٤﴾
أَتَبَعَ مَا أَوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ
الْمُشْرِكِينَ ﴿١٤٥﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ
حَفِظًا وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٤٦﴾ وَلَا تَسُبُّوا الَّذِينَ
يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۚ كَذَٰلِكَ زَيْنَا
لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا
يَعْمَلُونَ ﴿١٤٧﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ بِآيَةٍ
لَيُؤْمِنُنَّ بِهَا قُلُوبُهُمْ ۖ إِنَّمَا الظَّالِمَاتُ عِنْدَ اللَّهِ وَمَا يُشْعُرُكُمْ أَنَّهُآ إِذَا
جَاءَتْ لَا يُؤْمِنُونَ ﴿١٤٨﴾ وَتَقَلُّبُ أَفْسَدَهُمْ وَأَبْصَرَهُمْ كَمَا لَوْ
يُؤْمِنُونَ بِهِ ۚ أَوَّلَ مَرَّةٍ وَنَدَرَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٤٩﴾

from it, because it is something that did not have a precedence.

﴿أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ
صَاحِبَةً﴾

﴿How can He have children when He has no wife?﴾

for the child is the offspring of two compatible spouses. Allāh does not have an equal, none of His creatures are similar to Him, for He alone created the entire creation. Allāh said;

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿١٤٨﴾
لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿١٤٩﴾﴾

﴿And they say:
‘‘The Most
Beneficent (Allāh)

has begotten a son.’’ Indeed you have brought forth (said) a terrible evil thing.﴾ [19:88-89], until,

﴿وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿١٥٠﴾﴾

﴿And everyone of them will come to Him alone on the Day of Resurrection.﴾ [19:95].

﴿وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿He created all things and He is the All-Knower of everything.﴾

He has created everything and He is All-Knower of all things. How can He have a wife from His creation who is suitable for His majesty, when there is none like Him? How can He have a

child then? Verily, Allāh is Glorified above having a son.

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمُ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾﴾

﴿102. Such is Allāh, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him (alone), and He is the Guardian over all things.﴾

﴿103. No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle, Well-Acquainted (with all things).﴾

Allāh is Your Lord

Allāh said,

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمُ﴾

﴿Such is Allāh, your Lord!﴾ Who created everything and has neither a son nor a wife,

﴿لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ﴾

﴿None has the right to be worshipped but He, the Creator of all things. So worship Him,﴾

Alone without partners, and attest to His Oneness, affirming that there is no deity worthy of worship except Him. Allāh has neither descendants, nor ascendants, wife, equal or rival,

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

﴿And He is the Guardian over all things.﴾ meaning, Trustee, Watcher and Disposer of affairs for all things in existence, giving them provisions and protection by day and night.

Seeing Allāh in the Hereafter

Allāh said,

﴿لَا تُدْرِكُهُ الْبَصَرُ﴾

﴿No vision can grasp Him﴾ in this life. The vision will be able to look at Allāh in the Hereafter, as affirmed and attested to by the numerous *Ḥadīths* from the Prophet ﷺ through authentic chains of narration in the collections of the *Ṣaḥīḥs*, *Musnad*

and *Sunan* collections. As for this life, Masrūq narrated that 'Ā'ishah said, "Whoever claims that Muḥammad ﷺ has seen his Lord, will have uttered a lie against Allāh, for Allāh the Most Honored, says,

﴿لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ﴾

«No vision can grasp Him, but His grasp is over all vision.»^[1]

In the *Ṣaḥīḥ* (Muslim) it is recorded that Abu Mūsā Al-Ash'ari narrated from the Prophet ﷺ,

«إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَتَبَغَّى لَهُ أَنْ يَنَامَ، يَخْفِضُ الْمِيزَانَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، حِجَابُهُ النُّورُ - أَوْ النَّارُ - لَوْ كَشَفَهُ لَأَخْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا أَتَتْهُ إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

«Verily, Allāh does not sleep and it does not befit His majesty that He should sleep. He lowers the scale (of everything) and raises it. The deeds of the day are ascended to Him before the night, and the deeds of the night before the day. His Veil is the Light - or Fire - and if He removes it (the veil), the Light of His Face will burn every created thing that His sight reaches.»^[2]

In the previous [revealed] Books there is this statement, "When Mūsā requested to see Him, Allāh said to Mūsā: 'O Mūsā! Verily, no living thing sees Me, but it dies and no dried things sees me, but it rolls up.' " Allāh said,

﴿فَلَمَّا تَخَلَّى رَبُّهُ لِلْحَبْلِ جُعْلَمَ دَكًّا وَخَرَّ مُوسَى صَوْغًا فَلَمَّا أَنَاذَ قَالَ سُبْحَنَكَ بُنْتُ إِلَٰتِكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

«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."» [7:143].

These *Āyāt*, *Ḥadīths* and statements do not negate the fact

^[1] *Faṭḥ Al-Bārī* 8:472, *Muslim* 1: 159, *Tuhfat Al-Aḥwadhī* 8:441, *An-Nasā'ī in Al-Kubrā* 6:335, *Muslim* 6: 49.

^[2] *Muslim* 1: 162.

that Allāh will be seen on the Day of Resurrection by His believing servants, in the manner that He decides, all the while preserving His might and grace as they are.

The Mother of the Faithful, 'Ā'ishah, used to affirm that Allāh will be seen in the Hereafter, but denied that it could occur in this life, mentioning this Āyah as evidence,

﴿لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ﴾

﴿No vision can grasp Him, but His grasp is over all vision.﴾

Her denial was a denial of the ability to encompass Him, meaning to perfectly see His grace and magnificance as He is, for that is not possible for any human, angel or anything created. Allāh's statement,

﴿وَهُوَ يُدْرِكُ الْبَصَرَ﴾

﴿but His grasp is over all vision.﴾ means, He encompasses all vision and He has full knowledge of them, for He created them all. In another Āyah, Allāh said;

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

﴿Should not He Who has created know? And He is the Most Subtle, Well Acquainted (with all things).﴾ [67:14]

It is also possible that 'all vision' refers to those who have the vision. As-Suddi said that Allāh's statement,

﴿لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ﴾

﴿No vision can grasp Him, but His grasp is over all vision.﴾

means, "Nothing sees Him (in this life), but He sees all creation." Abu Al-Āliyah said that Allāh's statement,

﴿وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

﴿He is the Most Subtle, Well-Acquainted (with all things).﴾

means, "He is the Most Subtle, bringing forth all things, Well-Acquainted with their position and place." Allāh knows best. In another Āyah, Allāh mentions Luqmān's advice to his son,

﴿يَبْنَؤُا إِنَّمَا إِنْ تَكُ وَنَقَالَ حَبْرٌ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَكِ أَوْ فِي الْأَرْضِ

بَأْتٍ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

﴿O my son! If it be (anything) equal to the weight of grain of

mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Most Subtle, Well Acquainted» [31:16]

﴿قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ. وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ۝﴾ وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ دَرَسَتْ وَلَيْسَتُمْ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٤﴾

«104. Verily, Baṣā'ir (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself, and I am not a Ḥafīẓ over you.»

«105. Thus We explain variously the verses so that they (the disbelievers) may say: "You have Darasta (studied)" and that We may make the matter clear for the people who have knowledge.»

The Meaning of Baṣā'ir

Baṣā'ir are the proofs and evidences in the Qur'ān and the Message of Allāh's Messenger ﷺ. The Āyah,

﴿فَمَنْ أَبْصَرَ فَلِنَفْسِهِ﴾

«so whosoever sees, will do so for (the good of) himself.» is similar to,

﴿فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ. وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾

«So whosoever receives guidance, he does so for the good of himself, and whosoever goes astray, he does so at his own loss.» [10:108]

After Allāh mentioned the Baṣā'ir, He said,

﴿وَمَنْ عَمِيَ فَعَلَيْهَا﴾

«And whosoever blinds himself, will do so against himself,» meaning, he will only harm himself. Allāh said,

﴿فَإِنَّمَا لَا تَمَى الْأَبْصَارُ وَلَكِنْ تَمَى الْقُلُوبُ ۖ أَلَمْ تَعْلَمْ﴾

«Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.» [22:46]

﴿وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ﴾

﴿And I (Muḥammad) am not a Ḥafīẓ over you.﴾

neither responsible, nor a watcher over you. Rather, I only convey, Allāh guides whom He wills and misguides whom He wills. Allāh said,

﴿وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ﴾

﴿Thus We explain variously the verses...﴾[6:105],

meaning, just as We explained the Āyāt in this Sūrah, such as explaining *Tawḥīd* and that there is no deity worthy of worship except Allāh. This is how We explain the Āyāt and make them plain and clear in all circumstances, to suffice the ignorance of the ignorant; and so that the idolators and disbelievers who deny you say, 'O Muḥammad! You have *Dārasta* with those who were before you from among the People of the Book and learned with them'. Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk said similarly.^[1] Aṭ-Ṭabarāni narrated that 'Amr bin Kaysan said that he heard Ibn 'Abbās saying, "*Dārasta*, means, 'recited, argued and debated.'^[2] This is similar to Allāh's statement about the denial and rebellion of the disbelievers,

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِلْفُ اقْتَرَيْنَهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ مَّخْرُوجٌ فَقَدْ جَاءُوا ظُلُمًا وَشُكْرًا ۖ وَقَالُوا لَأَسْطِطِرَ الْأَوَّلِينَ أَخْتَبِهَا فِي نَمَلٍ عَلَيْهِ بُكْرَةً وَأَصِيلًا ۝﴾

﴿Those who disbelieve say, "This (the Qur'ān) is nothing but a lie that he has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie." And they say, "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴾
[25:4-5]

Allāh described the chief liar of the disbelievers [Al-Walid bin Al-Mughirah Al-Makhzūmi],

﴿إِنَّمَا نَكَرَ وَفَدَّرَ ۖ مَقِيلٌ كَيْفَ فَدَّرَ ۖ ثُمَّ قِيلَ كَيْفَ فَدَّرَ ۖ ثُمَّ نَظَرُوا ۖ ثُمَّ عَسَ وَتَسَرَّ ۖ ثُمَّ أَذْبَرَ وَانْتَكَبَرَ ۖ فَقَالَ إِنَّ هَذَا إِلَّا بَرٌّ يُؤْتَرُ ۖ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۖ﴾

﴿Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then

[1] Aṭ-Ṭabari 12:27.

[2] Aṭ-Ṭabarāni 11:137.

he thought. Then he frowned and he looked in a bad tempered way. Then he turned back and was proud. Then he said, "This is nothing but magic from that of old. This is nothing but the word of a human being!" ﴿74:18-25﴾

Allāh said next,

﴿وَلَنُبَيِّنَنَّ لِقَوْمٍ يَعْلَمُونَ﴾

﴿And that We may make the matter clear for the people who have knowledge.﴾

The Āyah means, so that We explain the matter to a people who know truth, and thus follow it, and know falsehood, and thus avoid it. Allāh's wisdom is perfect, He allows the disbelievers to stray, and He guides the people who have knowledge. Allāh said in other Āyāt,

﴿يُضِلُّ بِهٖ كَثِيرًا وَيَهْدِي بِهٖ كَثِيرًا﴾

﴿By it He misleads many, and many He guides thereby.﴾ [2:26], and;

﴿لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ﴾

﴿That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease and whose hearts are hardened.﴾ [22:53] and,

﴿وَإِنَّ اللَّهَ لَهُدَى الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿And verily, Allāh is the Guide of those who believe, to the straight path.﴾ [22:54],

﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَفِينَ الَّذِينَ أُوْثِرُوا عَلَى الْكَذِبِ وَمَا كَانَ لِلَّذِينَ آمَنُوا أَنْ يَتَأَمَّنُوا مِنْهَا وَلَا يَتَزَلَّجُوا فِيهَا بِالْكَذِبِ وَالَّذِينَ آمَنُوا لَأُورِثُوا الْكُتُبَ وَالنَّارُ الَّتِي هِيَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذِٰلِكَ يُضِلُّ اللَّهُ مَنِ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ﴾

﴿And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and the believers may increase in faith, and that no doubts may be left for the People of the Scripture and the

believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, "What does Allāh intend by this example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. ﴿ [74:31], and;

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

﴿And We send down in the Qur'ān that which is a healing and a mercy to the believers, and it increases the wrongdoers in nothing but loss.﴾ [17:82], and,

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَآذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ﴾

﴿Say, "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away."﴾ [41:44]

There are similar Āyāt that testify that Allāh sent down the Qur'ān as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur'ān.

﴿أَتَنبِئُ مَا أُرِىَ إِلَيْكَ مِن ذِكْرِكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ وَلَوْ شَاءَ اللَّهُ مَا أَفْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا أَنتَ عَلَيْهِم بِكَلِيلٍ ﴿

﴿106. Follow what has been inspired (revealed) to you from your Lord, none has the right to be worshipped but He, and turn aside from the idolators.﴾

﴿107. Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you Ḥafīẓ over them nor are you set over them to dispose of their affairs.﴾

The Command to Follow the Revelation

Allāh commands His Messenger ﷺ and those who followed his path,

﴿أَتَنبِئُ مَا أُرِىَ إِلَيْكَ مِن ذِكْرِكَ﴾

﴿Follow what has been inspired to you from your Lord,﴾

meaning, follow it, obey it and act according to it. What has been revealed to you from your Lord is the Truth, no doubt,

and there is no deity worthy of worship except Him,

﴿وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

﴿and turn aside from the idolators﴾ meaning, forgive them, be forbearing and endure their harm until Allāh brings relief to you, supports you and makes you triumphant over them. Know – O Muḥammad ﷺ – that there is a wisdom behind misleading the idolators, and that had Allāh willed, He would have directed all people to guidance,

﴿وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا﴾

﴿Had Allāh willed, they would not have taken others besides Him in worship.﴾

Allāh's is the perfect will and wisdom in all decrees and decisions, and He is never questioned about what He does, while they all will be questioned. Allāh's statement,

﴿وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾

﴿And We have not made you Hafiz over them.﴾ means, a watcher who observes their statements and deeds,

﴿وَمَا أَنْتَ عَلَيْهِمْ بِكَلِيلٍ﴾

﴿Nor are you set over them to dispose of their affairs.﴾ or to control their provision. Rather, your only job is to convey, just as Allāh said,

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾﴾

﴿So remind them, you are only one who reminds. You are not a dictator over them.﴾ [88:21-22] and,

﴿فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ﴾

﴿Your duty is only to convey and on Us is the reckoning.﴾ [13:40]

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا يَكِلُ اللَّهُ أَعْمَالَهُمْ ثُمَّ إِنْ رَبِّهِمْ تَرْجِمُهُمْ وَيَتَّبِعُهُمْ بَآءُ مَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾﴾

﴿108. And insult not those whom they worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair seeming to each people its own doings; then to

their Lord is their return and He shall inform them of all that they used to do.﴾

The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allāh

Allāh prohibits His Messenger ﷺ and the believers from insulting the false deities of the idolators, although there is a clear benefit in doing so. Insulting their deities will lead to a bigger evil than its benefit, for the idolators might retaliate by insulting the God of the believers, Allāh, none has the right to be worshipped but He.

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās commented on this Āyah [6:108]; “They (disbelievers) said, ‘O Muḥammad! You will stop insulting our gods, or we will insult your Lord.’ Thereafter, Allāh prohibited the believers from insulting the disbelievers’ idols,

﴿يَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

﴿lest they insult Allāh wrongfully without knowledge.﴾^[1]

‘Abdur-Razzāq narrated that Ma‘mar said that Qatādah said, “Muslims used to insult the idols of the disbelievers and the disbelievers would retaliate by insulting Allāh wrongfully without knowledge. Allāh revealed,

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ﴾

﴿And insult not those whom they worship besides Allāh.﴾^[2]

On this same subject - abandoning what carries benefit to avert a greater evil - it is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

﴿مَلْعُونٌ مَّنْ سَبَّ وَالِدَيْهِ﴾

﴿Cursed is he who insults his own parents!﴾

They said, “O Allāh’s Messenger! And how would a man insult his own parents?” He said,

﴿يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ﴾

[1] Aṭ-Ṭabari 12:34.

[2] ‘Abdur-Razzāq 2:215.

﴿لَئِنْ جَاءَتْهُمْ آيَةٌ﴾

﴿that if there came to them a sign...﴾ a miracle or phenomenon,

﴿لَيُؤْمِنَنَّ بِهَا﴾

﴿they would surely believe therein.﴾ affirming its truth,

﴿قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ﴾

﴿Say: "Signs are but with Allāh."﴾ [6:109]

meaning: Say, O Muḥammad ﷺ - to those who ask you for signs out of defiance, disbelief and rebellion, not out of the desire for guidance and knowledge - "The matter of sending signs is for Allāh. If He wills, He sends them to you, and if He wills, He ignores your request." Allāh said next,

﴿وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ﴾

﴿And what will make you perceive that (even) if it came, they will not believe?﴾

It was said that 'you' in 'make you preceive' refers to the idolators, according to Mujāhid. In this case, the *Āyah* would mean, what makes you - you idolators - preceive that you are truthful in the vows that you swore? Therefore, in this recitation, the *Āyah* means, the idolators will still not believe if the sign that they asked for came. It was also said that 'you' in, 'what will make you preceive', refers to the believers, meaning, what will make you preceive, O believers, that the idolators will still not believe if the signs come. Allāh also said,

﴿مَا نَنْهَىٰ آلَٰتُكُمْ إِذْ آمَرْتُمُوهَا﴾

﴿"What prevented you (O Iblīs) that you did not prostrate, when I commanded you?"﴾ [7:12] and,

﴿وَحَرَّمْنَا عَلَىٰ قَرِينِهِمْ أَهْلَكْنَاهَا إِنَّهُمْ لَا يَرْجِعُونَ﴾

﴿And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again).﴾ [21:95]

These *Āyāt* mean: 'What made you, O Iblīs, refrain from prostrating, although I commanded you to do so, and, in the

second Āyah, that village shall not return to this world again. In the Āyah above [6:109], the meaning thus becomes: What makes you perceive, O believers, who wish eagerly for the disbelievers to believe, that if the Āyāt came to them they would believe?

Allāh said next,

﴿وَنُفِّلْ أَبْصَارَهُمْ وَأَنصُرْهُمْ كَمَا نَزَّلْنَاهُمْ بِهِ أَوَّلَ مَرَّةٍ﴾

﴿And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time,﴾

Al-'Awfi said that Ibn 'Abbās said about this Āyah, "When the idolators rejected what Allāh sent down, their hearts did not settle on any one thing and they turned away from every matter (of benefit)."^[1] Mujāhid said that Allāh's statement,

﴿وَنُفِّلْ أَبْصَارَهُمْ وَأَنصُرْهُمْ﴾

﴿and We shall turn their hearts and their eyes away,﴾

means, We prevent them from the faith, and even if every sign came to them, they will not believe, just as We prevented them from faith the first time. Similar was said by 'Ikrimah and 'Abdur-Raḥmān bin Zayd bin Aslam. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "Allāh mentions what the servants will say before they say it and what they will do before they do it. Allāh said;

﴿وَلَا يُنَبِّئُكَ مِنْهُ خَبِيرٌ﴾

﴿And none can inform you like Him Who is the All-Knower.﴾ [35:14] and,

﴿أَنْ تَقُولَ نَفْسٌ بِعَصْرِكَ عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ﴾

﴿Lest a person should say, "Alas, my grief that I was undutiful to Allāh."﴾ [39:56] until,

﴿لَوْ أَنِّي لِي كَرَّةٍ فَأَكُونُ مِنَ الْمُحْسِنِينَ﴾

﴿"If only I had another chance, then I should indeed be among the doers of good."﴾ [39:58].

So Allāh, glory be to Him, states that if they were sent back

[1] Aṭ-Ṭabari 12:44.

سورة الاحزاب

١٤٢

الاحزاب

﴿وَلَوْ أَنَّا زَيْنَا إِلَيْهِمُ الْمَلَكِيَّةَ وَلَكَّمْهُمُ الْفُتُونُ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ وَقُبَلَا مَا كَانُوا يَتُوبُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ﴾ ﴿١٣٧﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَفْسٍ عَذُوبًا شَدِيدًا لِلشَّيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٨﴾ وَلِلصَّغِيِّ إِلَيْهِ أَقْبَدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرَضُنَّهُ وَلَيَفْتَرُوا مَا هُمْ بِمُفْتَرِينَ ﴿١٣٩﴾ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونُونَ مِنَ الْمُنْتَرِينَ ﴿١٤٠﴾ وَنَمَتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٤١﴾ وَإِنْ تُطِيعُوا أَكْثَرَكُمْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٤٢﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْذِبِينَ ﴿١٤٣﴾ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ تَأْمِنُونَ بِمُؤْمِنِينَ ﴿١٤٤﴾

to life, they would not accept the guidance,

﴿وَلَوْ رُدُّوا لَعَادُوا لَنَا بُنًى عَنْهُمْ لَكَيِّدُونَ﴾

﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾ [6:28]

Allāh said,

﴿وَنَقَلُبْ أَقْسَدَهُمْ وَأَبْصَرَهُمْ 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,﴾

meaning: 'If they were sent back to this life, they would be

prevented from embracing the guidance, just as We prevented them from it the first time, when they were in the life of this world.^[1] Allāh said,

﴿وَنَذَرُهُمْ﴾

﴿and We shall leave them...﴾ and abandon them,

﴿فِي ظُلْمَتِهِمْ﴾

﴿in their trespass...﴾ meaning, disbelief, according to Ibn 'Abbās and As-Suddi. Abu Al-'Āliyah, Ar-Rabī' bin Anas and Qatādah said that 'their trespass' means, 'their misguidance'.

﴿بِمَعْمُورٍ﴾

^[1] At-Ṭabari 12:45.

﴿to wander blindly﴾ or playfully, according to Al-A'mash. Ibn 'Abbās, Mujāhid, Abu Al-'Āliyah, Ar-Rabi', Abu Mālik and others commented, "to wander in their disbelief."

﴿وَلَوْ أَنَّا رَزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتُ وَحَضَرْنَا عَلَيْهِمْ كُلُّ شَيْءٍ قُبُلًا مَا كَانُوا
يُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ﴾

﴿111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before them, they would not have believed, unless Allāh willed, but most of them behave ignorantly.﴾

Allāh says: 'Had We accepted what the disbelievers asked for,' that is – those who swore their strongest oaths by Allāh that if a miracle came to them they would believe in it – 'had We sent down angels,' to convey to them Allāh's Message, in order to support the truth of the Messengers, as they asked, when they said,

﴿أَوْ نَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ مِثَالًا﴾

﴿or you bring Allāh and the angels before (us) face to face.﴾
[17:92]

﴿قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مَا أُوتِيَ رُسُلُ اللَّهِ﴾

﴿They said: "We shall not believe until we receive the like of that which the Messengers of Allāh had received."﴾ [6:124] and,

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَكُ أَوْ يَرَى رَبُّنَا لَقَدْ اسْتَكْبَرُوا فِي
أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا﴾

﴿And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.﴾ [25:21]

Allāh said,

﴿وَكَلَّمَهُمُ الْمَوْتُ﴾

﴿and the dead had spoken unto them,﴾

This is, to inform them of the truth of what the Messengers brought them;

﴿وَحَضَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا﴾

﴿and We had gathered together all things before them,﴾

before their eyes, as 'Ali bin Abi Talhah and Al-'Awfi reported from Ibn 'Abbās. This is the view of Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam. This Āyah means, if all nations were gathered before them, one after the other, and each one testifies to the truth of what the Messengers came with,

﴿مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

﴿they would not have believed, unless Allāh willed,﴾

for guidance is with Allāh not with them. Certainly, Allāh guides whom He wills and misguides whom He wills, and He does what He wills,

﴿لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾ [21:23],

This is due to His knowledge, wisdom, power, supreme authority and irresistibility. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا 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]

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْعَلُونَ ۚ وَلِتَصْغَرُ إِلَيْهِ أَقْوَاسُ الَّذِينَ لَا يُؤْمِنُونَ ۚ بِالْآخِرَةِ وَلِرِضْوَانِهِ وَلِيُفَكِّرُوا ۚ مَا هُمْ مُفَكِّرُونَ﴾

﴿112. And so We have appointed for every Prophet enemies - Shayāṭīn among mankind and Jinn, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.﴾

﴿113. And Tasghā to it that the hearts of those who do not believe in the Hereafter may incline to such (deceit), and that

they may remain pleased with it, and that they may commit what they are committing.﴾

Every Prophet Has Enemies

Allāh says, just as We made enemies for you, O Muḥammad, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact. Allāh said in other Āyāt:

﴿وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَاصْبِرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا﴾

﴿Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt...﴾ [6:34], and,

﴿مَا يَقَالَ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ﴾

﴿Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.﴾ [41:43] and,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾ [25:31].

Waraqah bin Nawfal said to Allāh's Messenger ﷺ, "None came with what you came with but he was the subject of enmity."^[1]

Allāh's statement,

﴿شَٰيَاطِينِ الْإِنسِ﴾

﴿Shayāṭīn among mankind...﴾ refers to,

﴿عَدُوًّا﴾

﴿enemies...﴾ meaning, the Prophets have enemies among the devils of mankind and the devils of the Jinns. The word, *Shayṭān*, describes one who is dissimilar to his kind due to his or her wickedness. Indeed, only the *Shayāṭīn*, may Allāh humiliate and curse them, from among mankind and the Jinns oppose the Messengers. 'Abdur-Razzāq said that Ma'mar

[1] Al-Bukhārī no: 3

narrated that Qatādah commented on Allāh's statement,

﴿شَاطِرِينَ آلِإِنْسٍ وَالْجِنَّ﴾

﴿Shayātīn (devils) among mankind and Jinn...﴾

"There are devils among the Jinns and devils among mankind who inspire each other."

Allāh's statement,

﴿يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا﴾

﴿inspiring one another with adorned speech as a delusion.﴾

means, they inspire each other with beautified, adorned speech that deceives the ignorant who hear it,

﴿وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوا﴾

﴿If your Lord had so willed, they would not have done it;﴾

for all this occurs by Allāh's decree, will and decision, that every Prophet had enemies from these devils,

﴿فَذَرَهُمْ وَمَا بَعْدَهُمْ﴾

﴿so leave them alone with their fabrications.﴾

and lies. This Āyah orders patience in the face of the harm of the wicked and to trust in Allāh against their enmity, for, "Allāh shall suffice for you (O Muḥammad) and aid you against them." Allāh's statement,

﴿وَلْيَصْنِ إِلَهِ﴾

﴿And Taṣghā to it.﴾

means, according to Ibn 'Abbās, "incline to it."^[1]

﴿أَتَشِدُّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ﴾

﴿the hearts of those who do not believe in the Hereafter...﴾

their hearts, mind and hearing. As-Suddi said that this Āyah refers to the hearts of the disbelievers.^[2]

﴿وَلْيَرْضَوْا﴾

﴿And that they may remain pleased with it.﴾

[1] Aṭ-Ṭabari 12:58

[2] Aṭ-Ṭabari 12:59

﴿أَفَتَعْرِ اللَّهَ أَمَّا آتِنِي حُكْمًا﴾

«Shall I seek a judge other than Allāh...» between you and I,

﴿وَهُوَ الَّذِي أَنزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا﴾

«while it is He Who has sent down unto you the Book, explained...» in detail,

﴿وَالَّذِينَ آمَنَّا بِهِمْ كَتَبَ﴾

«and those unto whom We gave the Scripture» the Jews and the Christians,

﴿يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ﴾

«know that it is revealed from your Lord in truth.»

because the previous Prophets have conveyed the good news of you coming to them. Allāh's statement,

﴿فَلَا تَكُونَنَّ مِنَ الشَّكَّارِينَ﴾

«So be not you of those who doubt.» is similar to His other statement,

﴿إِن كُنْتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الشَّكَّارِينَ ﴿٩٤﴾﴾

«So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).» [10:94]

The conditional 'if' in this Āyah does not mean that 'doubt' will ever occur to the Prophet ﷺ. Allāh said,

﴿وَنُفِثَ كَلِمَتُ رَبِّكَ وَجَدْنَا وَعَدَلْنَا﴾

«And the Word of your Lord has been fulfilled in truth and in justice.»

Qatādah commented, "In truth concerning what He stated and in justice concerning what He decided."^[1] Surely, whatever Allāh says is the truth and He is Most Just in what

[1] At-Ṭabari 12:63

He commands. All of Allāh's statements are true, there is no doubt or cause for speculation about this fact, and all His commandments are pure justice, besides which there is no justice. All that He forbade is evil, for He only forbids what brings about evil consequences. Allāh said in another Āyah,

﴿يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ﴾

﴿He commands them with good; and forbids them from evil...﴾
[7:157] until the end of the Āyah.

﴿لَا مَبْدَلَ لِكَلِمَاتِهِ﴾

﴿None can change His Words.﴾ meaning, none can avert Allāh's judgment whether in this life or the Hereafter,

﴿وَهُوَ السَّمِيعُ﴾

﴿And He is the All-Hearer,﴾ Hearing, His servants' statements,

﴿الْعَلِيمُ﴾

﴿The All-Knower.﴾ of their activities and lack of activity, Who awards each according to their deeds.

﴿وَلَنْ تُلَاقَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُعْضِلُكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَغْشُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ

إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾﴾

﴿116. And if you obey most of those on the earth, they will mislead you far away from Allāh's path. They follow nothing but conjecture, and they do nothing but lie.﴾

﴿117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided.﴾

Most People are Misguided

Allāh states that most of the people of the earth, are misguided. Allāh said in other Āyāt,

﴿وَلَقَدْ سَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٣٧﴾﴾

﴿And indeed most of the men of old went astray before them.﴾
[37:71] and,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

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

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٨﴾ وَذَرُوا ظَهْرَ الْأَثَمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثَمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١١٩﴾ وَلَا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجِدُوا لَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٠﴾ أَوْ مَن كَانَ مِيسًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِينَ لِيُتَكَبَّرُوا فِيهَا وَمَا يَكْبُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٢﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا إِنَّا تُومِنُ حَتَّى تُوَفِّيَ مِثْلَ مَا أُوْفِيَ رَسُولُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٣﴾

They are misguided, yet they have doubts about their way, and they rely on wishful thinking and delusions.

﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَتْرَمُونَ﴾

﴿They follow nothing but conjecture, and they do nothing but lie.﴾

Thus, they fulfill Allāh's decree and decision concerning them,

﴿هُوَ أَعْلَمُ مَن يُضِلُّ عَن سَبِيلِهِ﴾

﴿It is He Who knows best who strays from His way.﴾ and facilitates that for him,

﴿وَهُوَ أَعْلَمُ بِالْمُنْتَهِينَ﴾

﴿And He knows best the rightly guided.﴾ He facilitates that for them, all of them are facilitated for what He created them.

﴿تَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٨﴾

﴿118. So eat of that on which Allāh's Name has been mentioned, if you are believers in His Āyāt.﴾

﴿119. And why should you not eat of that on which Allāh's Name has been mentioned, while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows

best the transgressors.﴾

Allowing What was Slaughtered in the Name of Allāh

This is a statement of permission from Allāh, for His servants, allowing them to eat the slaughtered animals wherein His Name was mentioned when slaughtering them. It is understood from it that He has not allowed that over which Allāh's Name was not mentioned when slaughtering. This was the practice of the pagans of Quraysh who used to eat dead animals and eat what was slaughtered for the idols.

Allāh next encourages eating from the meat of sacrificed animals on which His Name was mentioned upon slaughtering,

﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ عَلَيْكُمْ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ﴾

﴿And why should you not eat of that on which Allāh's Name has been mentioned, while He has explained to you what is forbidden to you...﴾

meaning, He has explained and made clear to you what He has prohibited for you in detail,

﴿إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ﴾

﴿except under compulsion of necessity.﴾

In which case, you are allowed to eat whatever you can find. Allāh next mentions the ignorance of the idolators in their misguided ideas, such as eating dead animals and what was sacrificed while other than Allāh's Name was mentioned when slaughtering them. Allāh said,

﴿وَإِنَّ كَثِيرًا لِّيُضِلُّوا بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُنْتَوِينَ﴾

﴿And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.﴾

He has complete knowledge of their transgression, lies and inventions.

﴿وَذَرُوا ظُلُمَاتِ الْإِنْمِرِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِنْمِرَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرُونَ﴾

﴿120. Leave sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.﴾

Mujāhid said that,

﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ﴾

«Leave evil, open and secret...»

refers to all kinds of sins committed in public and secret.^[1] Qatādah said that,

﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ﴾

«Leave sin, open and secret...»

encompasses sins committed in public and secret, whether few or many.^[2] In another statement, Allāh said,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

«Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (evil sins) whether committed openly or secretly.» [7:33]

This is why Allāh said,

﴿إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتُرُونَ﴾

«Verily, those who commit sin will get due recompense for that which they used to commit.»

Whether the sins they committed were public or secret, Allāh will compensate them for these sins. Ibn Abi Ḥātim recorded that An-Nawwās bin Sam‘ān said, "I asked Allāh's Messenger ﷺ about Al-Ithm. He said,

«إِلَافَتُ مَا خَالَكَ فِي صَدْرِكَ وَكَرِهَتْ أَنْ يُطْلَعَ النَّاسُ عَلَيْهِ»

«The sin is that which you find in your heart and you dislike that people become aware of it.»^[3]

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ أَسَدُ اللَّهِ عَلَيْهِ رَأْفَةٌ لِفِئْتِهِ إِنَّهُ السَّبِيلُ لِيُحُونَ إِلَيْهِ أَوْلِيَائِهِمْ لِيُجِيلَهُمْ وَإِنَّ أَلْفَسُومَكُمْ لَشَرُّكُمْ﴾

«121. Eat not of that on which Allāh's Name has not been pronounced, for surely it is disobedience. And certainly, the Shayāṭīn do inspire their friends to dispute with you, and if you

[1] Aṭ-Ṭabari 12:73

[2] Aṭ-Ṭabari 12:72

[3] Muslim 4:1980

obey them, then you would indeed be polytheists.﴾

The Prohibition of what was Slaughtered in other than Allāh's Name

This Āyah is used to prove that slaughtered animals are not lawful when Allāh's Name is not mentioned over them – even if slaughtered by a Muslim. The Āyah about hunting game,

﴿تَكُلُوا مِمَّا امْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

﴿So eat of what they (trained hunting dogs or birds of prey) catch for you, but pronounce the Name of Allāh over it.﴾ [5:4]

supports this. The Āyah here emphasized this ruling, when Allāh said,

﴿وَأِنَّهُ لَنُفْسٌ﴾

﴿for surely it is disobedience.﴾

They say that “it” refers to eating it, and others say that it refers to the sacrifice for other than Allāh. There are various *Ḥadīths* that order mentioning Allāh's Name when slaughtering and hunting. The *Ḥadīth* narrated by 'Adi bin Ḥātim and Abu Tha'labah (that the Prophet ﷺ said);

«إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمِ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَكُلْ مَا امْسَكَ عَلَيْكَ»

«When you send your trained hunting dog and mention Allāh's Name on releasing it, then eat from whatever it catches for you.»

This *Ḥadīth* was collected in the Two *Ṣaḥīḥs*.^[1] The Rāfi' bin Khadīj narrated that the Prophet ﷺ said;

«مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوا»

«You can use what would make blood flow (i.e., slaughter) and you can eat what is slaughtered and the Name of Allāh is mentioned at the time of slaughtering.»

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.^[2] Ibn Mas'ūd narrated that Allāh's Messenger ﷺ said to the *Jinns*.

«لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ»

[1] *Faḥ Al-Bāri* 9:524 and 9:137 and *Muslim* 3:1529 and 3:1532

[2] *Faḥ Al-Bāri* 9:546 and *Muslim* 3:1558

«(For food) you have every bone on which Allāh's Name was mentioned on slaughtering.» Muslim collected this Ḥadīth.^[1]

Jundub bin Sufyān Al-Bajali said that the Messenger of Allāh ﷺ said,

«مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَكُنْ ذَبَحَ، حَتَّى صَلَّيْنَا فَلْيَذْبَحْ بِاسْمِ اللَّهِ»

«Whoever slaughtered before he prayed (the 'Id prayer), let him slaughter another sacrifice in its place. Whoever did not offer the sacrifice before we finished the prayer, let him slaughter and mention Allāh's Name.» The Two Ṣaḥīḥs recorded this Ḥadīth.^[2]

The Devil's Inspiration

Allāh said,

﴿وَإِنَّ الشَّيْطَانَ لِيُؤْخَذَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَدِّلُواكُمْ﴾

«And certainly, the Shayāṭīn do inspire their friends to dispute with you,»

Ibn Abi Ḥātim recorded that Abu Ishāq said that a man said to Ibn 'Umar that Al-Mukhtār claimed that he received revelation. So Ibn 'Umar said, "He has said the truth," and recited this Āyah,

﴿وَإِنَّ الشَّيْطَانَ لِيُؤْخَذَ إِلَىٰ أَوْلِيَائِهِمْ﴾

«And certainly, the Shayāṭīn do inspire their friends...»^[3]

Abu Zamīl said, "I was sitting next to Ibn 'Abbās at a time when Al-Mukhtār bin Abi 'Ubayd was performing Ḥajj. So a man came to Ibn 'Abbās and said, 'O Ibn 'Abbās! Abu Ishāq (Al-Mukhtār) claimed that he received revelation this night.' Ibn 'Abbās said, 'He has said the truth.' I was upset and said, 'Ibn 'Abbās says that Al-Mukhtār has said the truth?' Ibn 'Abbās replied, 'There are two types of revelation, one from

[1] Muslim 1:332

[2] Faṭḥ Al-Bārī 9:546 and Muslim 3:1551

[3] Ibn Abi Ḥātim 4:1379

Allāh and one from the devil. Allāh's revelation came to Muḥammad ﷺ, while the *Shayṭān's* revelation comes to his friends.' He then recited,

﴿وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ﴾

﴿And certainly, the *Shayāṭīn* do inspire their friends...﴾^[1]

We also mentioned 'Krimah's commentary on the *Āyah*,

﴿يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا﴾

﴿Inspiring one another with adorned speech as a delusion.﴾

Allāh said next,

﴿لِيَجْذِلُوْكُمْ﴾

﴿to dispute with you,﴾ Ibn Jarīr recorded that Ibn 'Abbās commented;

﴿وَلَا تَأْكُلُوا مِمَّا زَكَّرَ بِكُمُ اللَّهُ عَلَيْهِ﴾

﴿Eat not of that on which Allāh's Name has not been mentioned...﴾ until,

﴿لِيَجْذِلُوْكُمْ﴾

﴿...to dispute with you,﴾ "The devils inspire their loyal supporters, 'Do you eat from what you kill but not from what Allāh causes to die?'"^[2]

As-Suddi said; "Some idolators said to the Muslims, 'You claim that you seek Allāh's pleasure. Yet, you do not eat what Allāh causes to die, but you eat what you slaughter?' Allāh said,

﴿وَإِنْ أَطَعْتُمُوهُمْ﴾

﴿and if you obey them...﴾, and eat dead animals,

﴿إِنَّمَا تَكُونُونَ﴾

﴿then you would indeed be polytheists.﴾^[3]

Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk and several others

[1] Aṭ-Ṭabari 12:86

[2] Aṭ-Ṭabari 12:81

[3] Aṭ-Ṭabari 12:81

among scholars of the Salaf.^[1]

Giving Preference to Anyone's Saying Over the Legislation of Allāh is Shirk

Allāh's statement,

﴿وَلِنْ أَلْقِيَنَّوْهُمُ إِلَيْكُمْ لَتَكْفُرْنَ﴾

﴿and if you obey them, then you would indeed be polytheists.﴾

means, when you turn away from Allāh's command and Legislation to the saying of anyone else, preferring other than what Allāh has said, then this constitutes *Shirk*. Allāh said in another Āyah,

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾

﴿They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh.﴾[9:31]

In explanation of this Āyah, At-Tirmidhi recorded that 'Adi bin Hātim said, "O Allāh's Messenger! They did not worship them." The Prophet ﷺ said,

«بَلَى إِنَّهُمْ أَحَلُّوا لَهُمُ الْحَرَامَ وَحَرَّمُوا عَلَيْهِمُ الْحَلَالَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ
يَا أَيُّهَا»

«Yes they did. They (monks and rabbis) allowed the impermissible for them and they prohibited the lawful for them, and they followed them in that. That was their worship of them.»^[2]

﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّارِ كَمْ مِثْلُهَا فِي الْكُلُوبِ
لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ﴾

﴿122. Is he who was dead, and We gave him life, and set for him a light, whereby he can walk among men – like him who is in the darkness from which he can never come out? Thus it is made fair seeming to the disbelievers that which they used to do.﴾

[1] At-Ṭabari 12:80

[2] Tuhfat Al-Aḥwadhī 8:492

The Parable of the Disbeliever and the Believer

This is an example that Allāh has given of the believer who was dead, meaning, wandering in confusion and misguidance. Then, Allāh brought life to him, by bringing life to his heart with faith, guiding him to it and guiding him to obeying His Messengers,

﴿وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّارِ﴾

﴿And set for him a light whereby he can walk amongst men.﴾

for he became guided to where he should go and how to remain on the correct path. The light mentioned here is the Qur'ān, according to Ibn 'Abbās, as Al-'Awfi and Ibn Abi Ṭalhah reported from him.^[1] As-Suddi said that the light mentioned here is Islām.^[2] Both meanings are correct.

﴿كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ﴾

﴿Like him who is in the darkness﴾ of ignorance, desires and various types of deviation,

﴿لَيْسَ بِخَارِجٍ مِنْهَا﴾

﴿From which he can never come out?﴾ for he is unable to find a way out from what he is in. In *Musnad Ahmad*, it is recorded that the Prophet ﷺ said;

«إِنَّ اللَّهَ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، ثُمَّ رَشَّ عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ ذَلِكَ النُّورُ اهْتَدَى، وَمَنْ أَخْطَاهُ ضَلَّ»

«Allāh created creation in darkness, then He showered His Light upon them. Whoever was struck by that light is guided, whoever it missed is astray.»^[3]

Allāh said in other *Āyāt*,

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائِهِمُ
الظُّلُمَاتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ﴾

[1] Aṭ-Ṭabari 12:91.

[2] Aṭ-Ṭabari 12:91.

[3] Aḥmad 2:176

﴿Allāh is the Guardian of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their friends are Tāghūt, they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.﴾ [2:257], and

﴿أَمَّنْ يَتَّبِعِ مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَتَّبِعِ سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٦٧﴾﴾

﴿Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way?﴾ [67:22], and

﴿مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿١١﴾﴾

﴿The parable of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?﴾ [11:24], and,

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿١٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿١١﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۚ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿١٢﴾ ۚ إِنَّ أَنتَ إِلَّا نَذِيرٌ ﴿١٣﴾﴾

﴿Not alike are the blind and the seeing. Nor are darkness and light. Nor are the shade and the sun's heat. Nor are the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in the graves. You are only a warner.﴾ [35:19-23]

There are many other Āyāt on this subject. We explained before why Allāh mentioned the light in the singular sense and the darkness in the plural sense when we explained the Āyah at the beginning of the Sūrah,

﴿وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

﴿And originated the darknesses and the light.﴾ [6:1]

Allāh's statement,

﴿كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَسْمُوتُونَ﴾

﴿Thus it is made fair seeming to the disbelievers that which they used to do.﴾

means, We made their ignorance and misguidance appear fair to them, as Allāh decreed out of His wisdom, there is no deity worthy of worship except Him alone without partners.

﴿وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُجْرِمِينَ يَمْشُونَ فِيهَا وَمَا يَمْشُونَ إِلَّا
 بِأَنفُسِهِمْ وَمَا يَسْمَعُونَ﴾ وَإِذَا جَاءَهُمْ مَّآيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ
 اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ
 بِمَا كَانُوا يَمْكُرُونَ﴾

﴿123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against themselves, and they perceive (it) not.﴾

﴿124. And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh received." Allāh knows best with whom to entrust His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals for that which they used to plot.﴾

Evil Plots of the Leaders of the Criminals and their Subsequent Demise

Allāh says: Just as We appointed chiefs and leaders for the criminals who call to disbelief, hinder from the path of Allāh, and oppose and defy you in your town, O Muḥammad. Such was also the case with the Messengers before you, who were tested with the same. But the good end was always theirs.' Allāh said in other Āyāt,

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾ [25:31]

Allāh said,

﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا﴾

﴿And when We decide to destroy a town, We send a definite order to those among them who lead a life of luxury, and they transgress therein.﴾ [17:16]

meaning, We command them to obey Us, but they defy the command and as a consequence, We destroy them. It was also said that, "We send a definite order", in the last Āyah means, "We decree for them," as Allāh stated here

﴿يَتَكْرَرُ فِيهَا﴾

﴿to plot therein.﴾

Ibn Abi Ṭalḥah reported that Ibn 'Abbās explained the Āyah

﴿أَكْبَرَ مُجْرِمِيهَا يَتَكْرَرُ فِيهَا﴾

﴿...great ones of its wicked people to plot therein.﴾

"We give the leadership to these wicked ones and they commit evil in it. When they do this, We destroy them with Our torment."

Mujāhid and Qatādah said that in the Āyah,

﴿أَكْبَرَ مُجْرِمِيهَا﴾

﴿great ones﴾ refers to leaders.^[1] I say that this is also the meaning of Allāh's statements,

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٦﴾ وَقَالُوا نَحْنُ أَكْثَرُ أَمْرًا وَلَا وَزَعًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٧﴾﴾

﴿And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them, said: "We believe not in what you have been sent with." And they say: "We have too much wealth and too many children and we are not going to suffer punishment."﴾ [34:34-35]

And,

﴿وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ مِثْلِ هَٰذَا ﴿١٣﴾ وَعَلَىٰ مَنَازِلِهِمْ يُفْقَدُونَ ﴿١٤﴾﴾

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

'Plot' in the Āyah [6:123] refers to beautified speech and various actions with which the evil ones call to misguidance. Allāh said about the people of Prophet Nuh, peace be upon him,

^[1] Aṭ-Ṭabari 12:94.

﴿وَنَكَرُوا نَكَارًا كَبِيرًا﴾

﴿And they have plotted a mighty plot.﴾ [71:22]

Allāh said,

﴿وَلَوْ رَزَقْنَاهُ الظَّالِمُونَ مَوْثِقُونَ عِندَ رَبِّهِمْ يَجْعَلُ بِعَفْسِهِمْ إِنَّ بَعْضَ الْقَوْلِ يَقُولُ الَّذِينَ اسْتَضِيعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٧١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضِيعُوا أَغْنَىٰ مَكِيدَتُكَ عَنِ الْمُنَىٰ بَعْدَ إِذْ جَاءَكَ بِكَ كُفْرُ ثَجْرِمِينَ ﴿٧٢﴾ وَقَالَ الَّذِينَ اسْتَضِيعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَعْمَلْ لَهُمْ أَدْدًا﴾

﴿But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers." And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were 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 for Him!"﴾ [34:31-33].

Ibn Abi Ḥātim reported that Ibn Abi 'Umar said that Sufyān said, "Every 'plot' mentioned in the Qur'ān refers to actions." Allāh's statement,

﴿وَمَا يَنْكُرُونَ إِلَّا أَنْفُسِهِمْ وَمَا يَشْعُرُونَ﴾

﴿But they plot not except against themselves, and they perceive (it) not.﴾

means, the harm of their wicked plots, as well as misguiding those whom they lead astray, will only strike them. Allāh said in other Āyāt,

﴿وَلِيَحْمِلُوا أُنْفُسَهُمْ وَأَنْفَالًا مَعَ أُنْفَالِهِمْ﴾

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

﴿وَمِنْ أَوْزَارِ الَّذِينَ يُبْغِلُونَهُمْ بِغَيْرِ عِلْمٍ إِلَّا مَكَاةَ مَا يَرْبُوتُ﴾

﴿And also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!﴾ [16:25].

Allāh said;

﴿وَإِذَا جَاءَهُمْ مَائِدَةٌ مِّنَّا قَالُوا لَن نُّؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ﴾

﴿And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh received."﴾

When there comes to them a sign they say,

﴿لَن نُّؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ﴾

﴿"We shall not believe until we receive the like of that which the Messengers of Allāh received."﴾

until the angels bring us the Message from Allāh, just as they brought it to the Messengers. In another *Āyah*, Allāh said,

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْكِتَابُ لَئِن لَّا نَرَىٰ رَيْبًا﴾

﴿And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?"﴾ [25:21].

Allāh's statement,

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿Allāh knows best with whom to entrust His Message.﴾

means, He knows best with whom His Message should be given and which of His creatures are suitable for it. Allāh said in other *Āyāt*,

﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْفَرِيقَيْنِ عَظِيمٍ ﴿٣١﴾ أَفَمَن يَّقْسِمُونَ بِرَبِّكَ﴾

﴿And they say: "Why is not this Qur'ān sent down to some great man of the two towns?" Is it they who would portion out the mercy of your Lord?﴾ [43:31-32].

They said, why was not this Qur'ān revealed to a mighty, respectable leader, honored by us,

﴿مِّنَ الْفَرِيقَيْنِ﴾

﴿...from one of the two towns?﴾

Of Makkah and Aṭ-Ṭā'if. This is because they, may Allāh curse them, belittled the Messenger ﷺ out of envy,

transgression, rebellion and defiance. Allāh described them,

﴿وَإِذَا رَأَوْكَ إِن يَتَخَذُوكَ إِلَّا هُزُؤًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ۝﴾

﴿And when they see you, they only mock: "Is this the one whom Allāh has sent as a Messenger?" ۝ [25:41] and

﴿وَإِذَا رَمَاكَ الَّذِينَ كَفَرُوا إِن يَتَخَذُوكَ إِلَّا هُزُؤًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَفَرُونَ ۝﴾

﴿And when those who disbelieved see you, they only mock at you: "Is this the one who talks about your gods?" While they disbelieve at the mention of the Most Gracious (Allāh). ۝ [21:36], and,

﴿وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِن قَبْلِكَ فَكَأَيَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝﴾

﴿Indeed Messengers were mocked before, but the scoffers were surrounded by that, whereat they used to mock. ۝ [21:41]

The Disbelievers Admit to the Prophet's Nobility of Lineage

The disbelievers did all of this although they admitted to the Prophet's virtue, honorable lineage, respectable ancestry and purity of household and upbringing, may Allāh, His angels, and the believers send blessings upon him. The disbelievers used to call the Prophet ﷺ, before he received revelation, 'Al-Amīn' – the Truthful. The leader of the Quraysh disbelievers, Abu Sufyān, had to admit to this fact when Heraclius, emperor of Rome, asked him, "How honorable is his (the Prophet's) ancestral lineage among you?" Abu Sufyān answered, "His ancestry is highly regarded among us." Heraclius asked, "Do you find that he lied, before he started his mission?" Abu Sufyān replied, "No." The emperor of Rome relied on the honor and purity of the Prophet ﷺ to recognize the truth of his prophethood and what he came with.

Imām Aḥmad recorded that Wāthilah bin Al-Asqa' said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ اصْطَفَىٰ مِن وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَىٰ مِن بَنِي إِسْمَاعِيلَ بَنِي كِنَانَةَ وَاصْطَفَىٰ مِن بَنِي كِنَانَةَ قُرَيْشًا وَاصْطَفَىٰ مِن قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَىٰ مِن بَنِي هَاشِمٍ»

«Verily, Allāh has chosen Ismā'il from the offspring of Ibrāhīm, Bani Kinānah from the offspring of Ismā'il, Quraysh from Bani Kinānah, Bani Hāshim from Quraysh and, He has chosen me from Bani Hāshim.»^[1]

Muslim recorded this *Ḥadīth*.^[2] Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قَرْنَا قَرْنًا، حَتَّى بُعِثْتُ مِنَ الْقُرْنِ الَّذِي كُنْتُ فِيهِ»

«I was chosen from a succession of the best generations of the Children of Ādam, until the generation I was sent in.»^[3]

Allāh's said,

﴿سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ﴾

«Humiliation and disgrace from Allāh and a severe torment will overtake the criminals...»

This is a stern threat and sure promise from Allāh for those who arrogantly refrain from obeying His Messengers and adhering to what they came with. On the Day of Resurrection, they will suffer humiliation and eternal disgrace before Allāh, because they were arrogant in the worldly life. This is why it is befitting that they earn disgrace on the Day of Resurrection. Allāh said in another *Āyah*,

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

«Verily, those who scorn My worship, they will surely enter Hell in humiliation!» [40:60]

disgrace and dishonor. Allāh said next,

﴿وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾

«and a severe torment for that which they used to plot.»

Since plotting usually takes place in secret and involves treachery and deceit, the disbelievers were recompensed with severe torment from Allāh on the Day of Resurrection, as a just reckoning,

﴿وَلَا يَظِلُّ رِيحٌ أَحَدًا﴾

[1] Aḥmad 4:107.

[2] Muslim 4:1682.

[3] *Faṭḥ Al-Bārī* 6:653.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٤٤

الْأَنْعَامِ

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ، يَتَّبِعْ صِدْرَهُ، لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ، يُجْعَلْ صِدْرَهُ، ضَيقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٤٤﴾ وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَكَّرُونَ ﴿١٤٥﴾ لَّهُمْ دَارُ الْآلِ الْآخِرَةِ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٤٦﴾ وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَمْعَشِرُ الْخِنْ فَيَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا آلَئِذَا أَلَّجْنَا لَنَا فَال نَارَ مَوْتَكُمْ خَالِدِينَ فِيهَا أَلَا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٤٧﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٤٨﴾ بِمَا كَانُوا يَكْسِبُونَ ﴿١٤٩﴾ يَمْعَشِرُ الْخِنْ وَالْإِنْسِ أَلْفَايَاكُمْ رُسُلٌ مِنْكُمْ يَقْضُونَ عَلَيْكُمْ آيَاتِي وَنَذِرُونَكُمْ لِقَاءِ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٥٠﴾ ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٥١﴾

«And your Lord treats no one with injustice» [18:49]

Allāh said in another Āyah,

﴿يَوْمَ تَبْلُغُ السَّرَائِرُ﴾

«The Day when all the secrets will be examined.» [86:9]

Meaning, the secrets, hidden thoughts and intentions will be exposed.

In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«يُنْصَبُ لِكُلِّ غَادِرٍ لَوَاءٌ عِنْدَ اسْتِئْثَارِ يَوْمِ الْقِيَامَةِ، فَيَقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ بِنِ فُلَانٍ بِنِ فُلَانٍ»

«A banner will be raised for every deceitful person from his anus on the

Day of Resurrection, and it will say; 'This is the treacherous plot of so-and-so, son of so-and-so, son of so-and-so.'»^[1]

The wisdom in this is that since a plot occurs in secret, and people are usually unaware of it, then on the Day of Resurrection the plot itself will become public news testifying to the actions of those who committed it.

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَتَّبِعْ صِدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صِدْرَهُ ضَيقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾ ﴿١٤٤﴾

﴿125. And whomsoever Allāh wills to guide, He opens his

[1] *Faṭḥ Al-Bārī* 6:327 and *Muslim* 4:1361

breast to Islām; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not. ﴿

Allāh said,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

﴿And whomsoever Allāh wills to guide, He opens his breast to Islām;﴾

He makes Islām easy for him and strengthens his resolve to embrace it, and these are good signs. Allāh said in other Āyāt,

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ﴾

﴿Is he whose breast Allāh has opened to Islām, so that he is in light from His Lord (as he who is a non-Muslim)?﴾ [39:22] and,

﴿وَلَيْكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ﴾

﴿But Allāh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hated by you. Such are they who are the rightly guided.﴾ [49:7]

Ibn ‘Abbās commented on Allāh’s statement,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

﴿And whomsoever Allāh wills to guide, He opens his breast to Islām;﴾,

“Allāh says that He will open his heart to *Tawhīd* and faith in Him.”^[1] This is the same as was reported from Abu Mālik and several others, and it is sound.

Allāh’s statement,

﴿وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرِمًا﴾

﴿and whomsoever He wills to send astray, He makes his breast closed and constricted,﴾

[1] *Ad-Durr Al-Manthūr* 3:356

refers to inability to accept guidance, thus being deprived of beneficial faith.

﴿كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ﴾

﴿...as if he is climbing up to the sky.﴾ because of the heaviness of faith on him. Sa'īd bin Jubayr commented that in this case, "(Islām) finds every path in his heart impassable."^[1]

Al-Ḥakam bin Abān said that Ṭkrimah narrated from Ibn 'Abbās that he commented on:

﴿كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ﴾

﴿...as if he is climbing up to the sky﴾,

"Just as the Son of Ādam cannot climb up to the sky, *Tawhīd* and faith will not be able to enter his heart, until Allāh decides to allow it into his heart."^[2]

Imām Abu Ja'far bin Jarīr commented: "This is a parable that Allāh has given for the heart of the disbeliever, which is completely impassable and closed to faith. Allāh says, the example of the disbeliever's inability to accept faith in his heart and that it is too small to accommodate it, is the example of his inability to climb up to the sky, which is beyond his capability and power."^[3] He also commented on Allāh's statement,

﴿كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

﴿Thus Allāh puts the Rijs (wrath) on those who believe not.﴾

"Allāh says that just as He makes the heart of whomever He decides to misguide, closed and constricted, He also appoints *Shayṭān* for him and for his likes, those who refused to believe in Allāh and His Messenger. Consequently, *Shayṭān* lures and hinders them from the path of Allāh."^[4] 'Alī bin Abi Ṭaḥhah reported that Ibn 'Abbās said that, *Rijs*, refers to *Shayṭān*,^[5] while Mujāhid said that it refers to all that does not contain goodness.^[6] 'Abdur-Raḥmān bin Zayd bin Aslam said that,

[1] Aṭ-Ṭabari 12:105

[2] *Ad-Durr Al-Manthūr* 3:356

[3] Aṭ-Ṭabari 12:109

[4] Aṭ-Ṭabari 12:110

[5] Aṭ-Ṭabari 12:111

[6] Aṭ-Ṭabari 12:111

Rijs, means, 'torment'.

﴿وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ﴾ ﴿لَمْ يَكُنْ دَارُ السَّالِكِينَ عِنْدَ رَبِّهِمْ وَهُوَ وَابِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

﴿126. And this is the path of your Lord leading straight. We have detailed Our Āyāt for a people who take heed.﴾

﴿127. For them will be the abode of peace with their Lord. And He will be their Walī because of what they used to do.﴾

After Allāh mentioned the way of those who were themselves led to stray from His path and who hindered others from it, He emphasized the honor of the guidance and religion of truth that He sent His Messenger with. Allāh said next,

﴿وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا﴾

﴿And this is the path of your Lord leading straight.﴾

that is, Islām, that We have legislated for you, O Muḥammad, by revealing this Qur'ān to you, is Allāh's straight path.

﴿قَدْ فَصَّلْنَا الْآيَاتِ﴾

﴿We have detailed Our Āyāt...﴾

We have explained the Āyāt and made them clear and plain,

﴿لِقَوْمٍ يَذَّكَّرُونَ﴾

﴿for a people who take heed﴾ those who have sound comprehension and understand what Allāh and His Messenger convey to them,

﴿لَمْ يَكُنْ دَارُ السَّالِكِينَ﴾

﴿For them will be the abode of peace﴾ Paradise,

﴿عِنْدَ رَبِّهِمْ﴾

﴿with their Lord.﴾ on the Day of Resurrection. Allāh described Paradise as 'the abode of peace', because its residents are safe due to their access to the straight path, which conforms to the way of the Prophets. And just as their way was not wicked, they earned the abode of peace [which is free from all wickedness].

﴿وَهُوَ وَابِيُّهُمْ﴾

﴿And He will be their Walī﴾ Protector, Supporter and Helper,

﴿بِمَا كَانُوا يَعْمَلُونَ﴾

﴿because of what they used to do,﴾ As reward for their good deeds, Allāh has favored them and been generous with them, and awarded them Paradise.

﴿وَيَوْمَ يُحْشَرُهُمْ جِيْمًا يَنْصَبَرُ الْيَمِيْنُ فَاِذْ اَسْتَكَثَرْتُمْ مِّنَ الْاِنْسِ وَكَانَ اَوْلِيَآؤُهُم مِّنَ الْاِنْسِ
رَبَّنَا اَسْتَنْتَعْ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا اَلَمَنَ الْاَلَمَ اَلَمْتَ لَنَا قَالَ النَّارُ مَثْوٰىكُمْ خَلِيْنٌ فِيْهَا اِلَّا مَا
مَنَآ اَللّٰهُ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ﴾

﴿128. And on the Day when He will gather them together (and say): "O you assembly of Jinn! Many did you mislead of men," and their friends among the people will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing."﴾

Allāh says, 'Mention, O Muḥammad, in what you convey and warn,' that,

﴿وَيَوْمَ يُحْشَرُهُمْ جِيْمًا﴾

﴿on the Day when He will gather them (all) together.﴾

gather the Jinns and their loyal supporters from mankind who used to worship them in this life, seek refuge with them, obey them and inspire each other with adorned, deceitful speech. Allāh will proclaim then,

﴿يَنْصَبَرُ الْيَمِيْنُ فَاِذْ اَسْتَكَثَرْتُمْ مِّنَ الْاِنْسِ﴾

﴿O you assembly of Jinn! Many did you mislead of men,﴾ So the Āyah;

﴿فَاِذْ اَسْتَكَثَرْتُمْ مِّنَ الْاِنْسِ﴾

﴿Many did you mislead of men﴾ refers to their misguiding and leading them astray. Allāh also said;

﴿اَلَمْ اَوْحِ اِلَيْكُمْ بِبَنِيْ اٰدَمَ اَنْ لَا تَقْبُلُوْا السَّيْطٰنَ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿١٦٠﴾ وَاَنْ
اَعْبُدُوْا هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿١٦١﴾ وَلَقَدْ اٰوَّلْنَا مِنْكُمْ جِيْلًا كَثِيْرًا اَلَقْتُمْ تَكْوِيْنًا تَقْوِيْنًا ﴿١٦٢﴾﴾

﴿Did I not command you, O Children of Ādam, that you

should not worship Shayṭān. Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he (Shayṭān) did lead astray a great multitude of you. Did you not, then, understand?» [36:60-62], and

﴿وَقَالَ أَوْلِيَائُهُم مِّنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ﴾

«and their friends among the people will say: "Our Lord! We benefited one from the other..."»

The friends of the *Jinns* among humanity will give this answer to Allāh, after Allāh chastises them for being misguided by the *Jinns*. Al-Ḥasan commented, "They benefited from each other when the *Jinns* merely commanded and mankind obeyed." [1]

Ibn Jurayj said, "During the time of *Jāhiliyyah*, a man would reach a land and proclaim, 'I seek refuge with the master (*Jinn*) of this valley,' and this is how they benefited from each other. They used this as an excuse for them on the Day of Resurrection." [2] Therefore, the *Jinns* benefit from humans since humans revere the *Jinns* by invoking them for help. The *Jinns* would then proclaim, "We became the masters of both mankind and the *Jinns*."

﴿وَلَقَدْ أَهَلْنَا إِلَيْكَ الْوَعْدَ أَهْلًا لَّنَا﴾

«but now we have reached our appointed term which You did appoint for us.»

meaning, death, according to As-Suddi.

﴿قَالَ أَلْأَنْزَارُ مَوْتَكُمْ﴾

«He (Allah) will say: "The Fire be your dwelling place..."»

where you will reside and live, you and your friends,

﴿خَالِدِينَ فِيهَا﴾

«you will dwell therein forever.»

and will never depart except what Allāh may will.

﴿وَكَذَلِكَ نُؤَيِّ بِعَظْمِ الْفَالِغِينَ بَعْضًا يَمَا كَانُوا يَكْسِبُونَ﴾

[1] *Ad-Durr Al-Manthūr* 3:357

[2] *Aṭ-Ṭabari* 12:116

﴿129. And thus We do make the wrongdoers supporters of one another, because of that which they used to earn.﴾

The Wrongdoers Are the Supporters of Each other

Ma'mar said that Qatādah commented on this Āyah, "Allāh makes the wrongdoers supporters for each other in the Fire by following one another into it." ^[1] 'Abdur-Raḥmān bin Zayd bin Aslam commented on Allāh's statement,

﴿وَكَذَلِكَ نُؤَيِّدُ بَعْضَ الظَّالِمِينَ بَعْضًا﴾

﴿And thus We do make the wrongdoers supporters of one another.﴾

"It refers to the wrongdoers of the Jinns and mankind."^[2] He then recited,

﴿وَمَنْ يَتُخِذْ عَنِ ذِكْرِ الرَّحْمَنِ نَقِيضًا لَمْ يَكُنْ لَمْ يَرِ﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him Shayṭān to be a companion to him.﴾[43:36]

He said next – concerning the meaning of the Āyah; "We appoint the wrongdoer of the Jinns over the wrongdoer of mankind." A poet once said, "There is no hand, but Allāh's Hand is above it, and no wrongdoer but will be tested by another wrongdoer."

The meaning of this honorable Āyah thus becomes: 'Just as We made this losing group of mankind supporters of the Jinns that misguided them, We also appoint the wrongdoers over one another, destroy them by the hands of one another, and take revenge from them with one another. This is the just recompense for their injustice and transgression.'

﴿يَتَمَنَّوْنَ الْإِنْسَ وَالْإِنْسَ الَّذِ بِأَيْدِيكُمْ رُسُلٌ يَنْصُرُونَ عَلَيْكُمْ ءَايَتِي وَتُذَرُّوْكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا سَهْدًا عَلٰى أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَشَهِدُوا عَلٰى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كٰفِرِيْنَ﴾

﴿130. O you assembly of Jinn and humans! "Did not there

[1] 'Abdur-Razzāq 2:218

[2] Aṭ-Ṭabari 12:119

come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.﴾

Chastising the Jinns and Humans after their Admission that Allāh Sent Messengers to Them

Allāh will chastise the disbelieving Jinns and humans on the Day of Resurrection, when He asks them, while having better knowledge, if the Messengers delivered His Messages to them,

﴿يَتَمَنَّوْنَ الْيَهُودَ وَالْإِنسَ أَنْ يَأْتِيَهُمْ رَسُولٌ مِنْكُمْ﴾

﴿"O you assembly of Jinn and humans! Did not there come to you Messengers from among you?"﴾

We should note here that the Messengers are from among mankind only, not vice versa, as Mujāhid, Ibn Jurayj and others from the Imāms of Salaf and later generations have stated.^[1] The proof for this is that Allāh said,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

﴿Verily, We have sent the revelation to you as We sent the revelation to Nūḥ and the Prophets after him.﴾ [4:163],

until,

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِقَلَّ يُكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

﴿Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers.﴾ [4:165]

Allāh said, concerning the Prophet Ibrāhīm,

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And We ordained among his offspring prophethood and the Book﴾ [29:27],

thus sending the prophethood and the Book exclusively through the offspring of the Prophet Ibrāhīm. No one has

^[1] Aṭ-Ṭabari 12:122

claimed that there were Prophets from among the *Jinns* before the time of Ibrāhīm, but not after that. Allāh said,

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ﴾

﴿And We never sent before you any of the Messengers but verily, they ate food and walked in the markets.﴾ [25:20], and,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ مِنْ اٰهْلِ الْقُرُوءِ﴾

﴿And We sent not before you any but men unto whom We revealed, from among the people of townships.﴾ [12:109]

Therefore, concerning prophethood, the *Jinns* follow mankind in this regard and this is why Allāh said about them,

﴿وَرَاٰ صَفَآءًا اِلَيْكَ نَكَرًا مِنَ الْجِنِّ يَسْتَعْمُونَ الْقُرْآنَ فَلَمَّا حَضَرُوْهُ قَالُوْا اَنْصِتُوْا فَلَمَّا فُتِنُوْا وَلَوْ اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَۙ ﴿٦٨﴾ قَالُوْا يَنْقُوتَا اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مِثْلِ مِثْلِ مَا بَيْنَ يَدَيْهِ يَهْدِيْ اِلَى الْحَقِّ وَاِلٰى طَرِيْقٍ مُّسْتَقِيْمٍۙ ﴿٦٩﴾ يَنْقُوتَا اٰجِبُوْا دَاعِيَ اللّٰهِ وَمَا وُضِعَ لَكُمُ مِنَ الدُّوْعِ وَلَا تَنْصُرُوْهُ مِنْۢ بَعْدِ اِلٰهِۙ ﴿٧٠﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُنْجَرٍ فِى الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهِ اَوْلِيَاۥ اُولٰٓئِكَ فِى ضَلٰلٍ مُّبِيْنٍۙ ﴿٧١﴾﴾

﴿And (remember) when We sent towards you a group of the Jinn, listening to the Qur'ān. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily, we have heard a Book sent down after Mūsā, confirming what came before it, it guides to the truth and to the straight way. O our people! Respond to Allāh's caller, and believe in him. He (Allāh) will forgive you your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allāh's caller, he cannot escape on earth, and there will be no helpers for him besides Allāh. Those are in manifest error.﴾ [46:29-32]

A Ḥadīth collected by At-Tirmidhi stated that the Messenger of Allāh ﷺ recited Sūrat Ar-Rahmān, to these *Jinns*, in which Allāh said,

﴿سَتَجِدُنَا اَيُّ الْفَلَاحِ ﴿١﴾ يَاۤىٓ اِلٰهَ رَبَّنَا نَعْبُدُكَ ﴿٢﴾﴾

﴿We shall attend to you, O you two classes (Jinn and men)! Then which of the blessings of your Lord will you both (Jinn

﴿وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رُبُّكَ يَفْضِلُ عَلَيْهَا قَلِيلًا مِّنْ دَرَجَاتٍ مِّمَّا كَانُوا يَعْمَلُونَ﴾

١٤٥

﴿وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رُبُّكَ يَفْضِلُ عَلَيْهَا قَلِيلًا مِّنْ دَرَجَاتٍ مِّمَّا كَانُوا يَعْمَلُونَ﴾

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رُبُّكَ يَفْضِلُ عَلَيْهَا قَلِيلًا مِّنْ دَرَجَاتٍ مِّمَّا كَانُوا يَعْمَلُونَ ﴿١٤٥﴾ وَرَبُّكَ الْغَفِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ ﴿١٤٦﴾ إِنْ مَا تَوَعَّدُونَ لَا تَلَأْتِ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٤٧﴾ قُلْ يَقُولُوا أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنِ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٤٨﴾ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَأَقَالُوا هَذَا لِلَّهِ بِرَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٤٩﴾ وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٥٠﴾

and men) deny?﴾

[55:31-32] ^[1]

Allāh said in this honorable Āyah,

﴿يَنْفَعِرَ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ مَا يَنْبَغِي وَيُذَرُّونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا﴾

﴿O you assembly of Jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves."﴾

meaning, we affirm that the Messengers have conveyed Your

Messages to us and warned us about the meeting with You, and that this Day will certainly occur. Allāh said next,

﴿وَعَرَّضَهُمُ الْحَيَاةَ الدُّنْيَا﴾

﴿It was the life of this world that deceived them.﴾ and they wasted their lives and brought destruction to themselves by rejecting the Messengers and denying their miracles. This is because they were deceived by the beauty, adornment and lusts of this life.

﴿وَيَسْهَدُوا عَلَىٰ أَنْفُسِهِمْ﴾

﴿And they will bear witness against themselves﴾ on the Day of Resurrection,

[1] Tuhfat Al-Ahwardhi 9:177

﴿أَنَّهُمْ كَانُوا كَافِرِينَ﴾

﴿that they were disbelievers...﴾ in this worldly life, rejecting what the Messengers, may Allāh's peace and blessings be on them, brought them.

﴿ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْكُفْرَىٰ يَظُنُّ وَأَهْلُهَا غَفُولُونَ ﴿١٣١﴾ وَلِكُلِّ دَرَجَةٍ مِّنَا عِلْمٌ وَمَا رَّبُّكَ بِغَافِلٍ عَمَّا يَتَّبِعُونَ ﴿١٣٢﴾﴾

﴿131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.﴾

﴿132. For all there will be degrees according to what they did. And your Lord is not unaware of what they do.﴾

Allāh said,

﴿ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْكُفْرَىٰ يَظُنُّ وَأَهْلُهَا غَفُولُونَ ﴿١٣١﴾﴾

﴿This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.﴾

meaning: 'We sent the Messengers and revealed the Books to the Jinns and mankind, so that no one has an excuse that he is being punished for his wrongs although he did not receive Allāh's Message. Therefore, We did not punish any of the nations, except after sending Messengers to them, so that they have no excuse.' Allāh said in other Āyāt,

﴿وَلَا يَنْفَعُ أَنتَهُ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them.﴾ [35:24], and

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

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): 'Worship Allāh, and stay away from Aṭ-Ṭāghūt (all false deities).﴾ [16:36], and

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ بَعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger.﴾ [17:15], and,

﴿لَمَّا أُنْزِلَ فِيهَا نَارٌ سَالِمٌ خَرَجَتْ أَلْفُ يَأْكُوتٍ ۖ قَالُوا يَا قَدْ جَاءَنَا نَارٌ كَذِبًا﴾

«Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we belied him."» [67:8-9]

There are many other Āyāt on this subject. Aṭ-Ṭabari said, "Allāh's statement,

﴿وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا﴾

«For all there will be degrees according to what they did.»

means, every person who obeys Allāh or behaves disobediently, has grades and ranks according to their works, which Allāh gives them as recompense, good for good and evil for evil." I say, it is possible that Allāh's statement,

﴿وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا﴾

«For all there will be degrees according to what they did.»

refers to the disbelievers of the Jinns and mankind who will earn a place in the Fire according to their evil deeds. Allāh said,

﴿قَالَ لِكُلِّ ضِعْفٌ﴾

«He will say: "For each one there is double (torment).» [7:38], and,

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ﴾

«Those who disbelieved and hinder (others) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption.» [16:88]

Allāh said next,

﴿وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ﴾

«And your Lord is not unaware of what they do.»

Ibn Jarīr commented, "All these deeds that they did, O Muḥammad, they did while your Lord is aware of them, and He collects and records these deeds with Him, so that He recompenses them when they meet Him and return to Him."^[1]

[1] Aṭ-Ṭabari 12:125

﴿وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا
 أَنْشَأَكُمْ مِنْ ذُرِّيَّتِهِ قَوْمٍ مَخْلُوعِينَ ﴿١٣٣﴾ إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾
 قُلْ يَتُوبُ اللَّهُ عَلَىٰ مَن يَشَاءُ إِنَّكَ عَلَيْكَ قَصْدٌ ﴿١٣٥﴾ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عِزَّةُ اللَّهِ
 إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ ﴿١٣٦﴾﴾

﴿133. And your Lord is Al-Ghani, full of mercy; if He wills, He can destroy you; and in your place make whom He wills as your successors, as He raised you from the seed of other people.﴾

﴿134. Surely, that which you are promised, will verily come to pass, and you cannot escape.﴾

﴿135. Say: "O my people! Work according to your way, surely, I too am working, and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful."﴾

If They Disobey, They Will Perish

Allāh said,

﴿وَرَبُّكَ﴾

﴿And your Lord...﴾, O Muḥammad,

﴿الْغَنِيُّ﴾

﴿is Al-Ghani﴾

Rich, free from needing His creatures in any way or form, while they stand in need of Him in all situations,

﴿ذُو الرَّحْمَةِ﴾

﴿full of mercy;﴾ towards creation. Allāh said in another Āyah,

﴿إِنَّ اللَّهَ بِالْكَافِرِينَ لَزُؤُوفٌ رَّحِيمٌ﴾

﴿Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴾ [2:143]

﴿إِنْ يَشَأْ يُدْهِبْكُمْ﴾

﴿if He wills, He can destroy you.﴾ if you defy His commandments,

﴿وَنُخَلِّفُ مِنْ بَدْنِكُمْ مَنَّا بَنَاءً﴾

﴿And in your place make whom He wills as your successors,﴾
who behave obediently,

﴿كَمَا أَنشَأَكُم مِّن دُرِيَّةٍ قَوْمٍ آخَرِينَ﴾

﴿As He raised you from the seed of other people.﴾

and surely, He is able to do this, and it is easy for Him. And just as Allāh has destroyed the earlier nations and brought their successors, He is able to do away with these generations and bring other people in their place. Allāh has also said;

﴿إِن يَنشَأْ بِذِيكُمُ آيَاتُ النَّاسِ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا﴾

﴿If He wills, He can take you away, O people, and bring others. And Allāh is Ever Capable over that.﴾ [4:133],

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٦﴾ إِنْ يَنشَأْ بِذِيكُمُ

وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٧﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٨﴾﴾

﴿O mankind! It is you who stand in need of Allāh. But Allāh is Rich (free of all needs), Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allāh.﴾ [35:15-17],

and,

﴿وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَلَئِن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿But Allāh is Rich (free of all needs), and you are poor. And if you turn away, He will exchange you for some other people and they will not be your likes.﴾ [47:38].

Muḥammad bin Ishāq said that Ya'qūb bin 'Utbah said that he heard Abān bin 'Uthmān saying about this Āyah,

﴿كَمَا أَنشَأَكُم مِّن دُرِيَّةٍ قَوْمٍ آخَرِينَ﴾

﴿As He raised you from the seed of other people.﴾

"The seed' means the offspring and the children."^[1] Allāh's statement,

[1] Ad-Durr Al-Manthūr 3:361

﴿إِن مَّا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾

«Surely, that which you are promised, will verily, come to pass and you cannot escape.»

means, tell them, O Muḥammad, that what they have been promised of Resurrection will surely occur,

﴿وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾

«and you cannot escape.» from Allāh. Rather, He is able to resurrect you even after you become dust and bones. Certainly, Allāh is able to do all things and nothing ever escapes His power.

Allāh said;

﴿قُلْ يَتُوبُونَ آمَنُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَايِلٌ فَسَوْفَ تَعْلَمُونَ﴾

«Say: "O my people! Work according to your way, surely, I too am working and you will come to know."»

This contains a stern warning and a sure promise, saying; remain on your way, if you think that you are rightly guided, for I will remain on mine. Allāh said in another Āyah,

﴿وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ آمَنُوا عَلَىٰ مَكَاتِبِكُمْ إِنَّا عَايِلُونَ﴾ وَأَنْظِرُوا إِنَّا مُنْظِرُونَ ﴿١٢١﴾

«And say to those who do not believe: "Act according to Makānatikum, We are acting (in our way). And you wait! We (too) are waiting."» [11:121-122].

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that,

﴿عَلَىٰ مَكَاتِبِكُمْ﴾

«according to Makānatikum...» means, your way.^[1]

﴿فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾

«And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful» [6:135],

You will come to know if the happy end will be mine (Muḥammad's) or yours (the disbelievers). Allāh has indeed kept His promise and allowed Muḥammad ﷺ to prevail in the

[1] Aṭ-Ṭabari 12:129

land and rise above those who defied him. He conquered Makkah for him and made him triumphant over his people who rejected and showed enmity towards him. The Prophet's rule soon spread over the Arabian Peninsula, Yemen and Bahrain, and all this occurred during his lifetime. After his death, the various lands and provinces were conquered during the time of his successors, may Allāh be pleased with them all. Allāh also said,

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٨﴾﴾

«Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾ [58:21]

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ﴿٥٩﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٦٠﴾﴾

«Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾ [40:51-52]

and,

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾﴾

«And indeed We have written in the Zabūr after the Dhikr^[1] that My righteous servants shall inherit the land.﴾ [21:105]

﴿وَجَعَلُوا بَيْنَ يَدَيْهِ ذُرًّا مِّنَ الْحَرِّثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِغْمِهِمْ وَهَذَا لِشُرَكَائِهِمْ فَكَانَ كَذَاتٍ يُسْمَلُ إِلَى اللَّهِ وَكَانَ لِلَّهِ فَهُوَ يَسْمَلُ إِلَيْنِ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾﴾

«136. And they assign to Allāh a share of the tilth and cattle which He has created, and they say: "This is for Allāh," according to their claim, "and this is for our partners." But the share of their "partners" reaches not Allāh, while the share of Allāh reaches their "partners"! Evil is the way they judge!﴾

[1] There are different explanations of this Āyah. See the Tafsir of Sūrat Al-Anbiyā' no. 105 for its commentary.

Some Acts of Shirk

Allāh chastises and criticizes the idolators who invented innovations, *Kufr* and *Shirk*, and called on partners and rivals with Allāh among His creation, although He created every thing, all praise is due to Him. This is why Allāh said,

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ﴾

﴿And they assign to Allāh from that which He has created,﴾

﴿وَمِنَ الْحَرْثِ﴾

﴿of the tilth﴾ meaning, fruits and produce,

﴿وَالْأَنْعَامِ نَصِيبًا﴾

﴿and of the cattle a share﴾ meaning a part and a section.

﴿فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِهِمْ﴾

﴿and they say: "This is for Allāh," according to their claim, "and this is for our partners."﴾

Allāh said next,

﴿فَمَا كَانَتْ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَتْ لِلَّهِ فَهُوَ يَصِلُ إِلَيْنِ﴾
﴿شُرَكَائِهِمْ﴾

﴿But the share of their "partners" reaches not Allāh, while the share of Allāh reaches their "partners"!﴾

'Ali bin Abi Ṭaḥhah and Al-'Awfi narrated that Ibn 'Abbās said; "When they, the enemies of Allāh, would cultivate the land or collect produce, they would assign a part of it to Allāh and another part to the idol. They would keep the share for the idol, whether land, produce or anything else, and preserve its division to such an extent that they would collect anything that accidentally falls from the share they assigned to Allāh and add it to the share of the idol. If the water that they assigned for the idol irrigated something (a section of land, for instance) that they assigned for Allāh, they would add whatever this water irrigated to the idol's share! If the land or produce that they assigned for Allāh was accidentally mixed with the share that they assigned for the idol, they would say that the idol is poor. Therefore, they would add it to the share they assigned for the idol and would not return it to the share

they assigned for Allāh. If the water that they assigned for Allāh irrigated what they assigned for the idol they would leave it (the produce) for the idol. They also made some of their other property sacred, like the *Bahīrah*, *Sā'ibah*, *Waṣīlah* and *Ḥam*, assigning them to the idols, claiming that they do so as way of seeking a means of approach to Allāh. Allāh said,

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا﴾

﴿And they assign to Allāh a share of the tilth and cattle which He has created...﴾.^[1]

Similar was said by Mujāhid, Qatādah, As-Suddi and others.^[2] 'Abdur-Raḥmān bin Zayd bin Aslam commented; "Every type of slaughter that they would assign for Allāh, would never be eaten unless they mentioned the names of their idols when slaughtering it. Yet for what they sacrificed in the names of the idols, they would not mention Allāh's Name when slaughtering it." He then recited the *Āyah* (6:136) until he reached,

﴿سَاءَ مَا يَحْكُمُونَ﴾

﴿Evil is the way they judge!﴾^[3]

This *Āyah* means, evil is that which they determined, for they committed error in the division. Certainly, Allāh is the Lord, Owner and Creator of all things and His is the dominion. All things are His property and under His supreme control, will and decree. There is no deity worthy of worship, or Lord, except Him.

And even when the polytheists made this evil division, they did not preserve it, but cheated in it. Allāh said in other *Āyāt*,

﴿وَجَعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ﴾

﴿And they assign daughters unto Allāh - glory be to Him - and unto themselves what they desire.﴾ [16:57], and

﴿وَجَعَلُوا لِمَنْ دُونِ عِبَادِهِ جِزَاءً إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ﴾

﴿Yet, they assign to some of His servants a share with Him.

[1] Aṭ-Ṭabari 12:131-132

[2] Aṭ-Ṭabari 12:133

[3] Aṭ-Ṭabari 12:134

Verily, man is indeed a manifest ingrate! ﴿43:15﴾, and,

﴿أَأُنْثَىٰ لِلذَّكَرِ وَلَهُ الْأُنْثَىٰ ۚ إِنَّهَا إِذًا فِتْنَةٌ عَظِيمَةٌ﴾

﴿Is it for you the males and for Him the females? That indeed is a division most unfair!﴾ [53:21-22].

﴿وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْذَوْهُمْ﴾

﴿وَلِيُخْلِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

﴿137. And so to many of the idolators, their "partners" have made fair seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications.﴾

Shayṭān Lured the Idolators to Kill Their Children

Allāh says, just as the *Shayāṭīn* lured the idolators to assign a share for Allāh from what He created of agriculture and cattle - and a share for the idols, they also made it seem fair for them to kill their children, for fear of poverty, and burying their daughters alive, for fear of dishonor.

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās that he commented;

﴿وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ﴾

﴿And so to many of the idolators, their "partners" have made fair seeming the killing of their children...﴾

"They make killing their children attractive to them."^[1]

Mujāhid said, "Idolators' partners among the devils ordered them to bury their children for fear of poverty."^[2] As-Suddi said, "The devils commanded them to kill their daughters so that they,

﴿لِيُرْذَوْهُمْ﴾

﴿lead them to their own destruction﴾, and to,

[1] Aṭ-Ṭabari 12:136

[2] Aṭ-Ṭabari 12:136.

﴿١٤٦﴾

١٤٦

﴿١٤٧﴾

وَقَالُوا هَذِهِ أَمْعَالُنَا وَأَنْعَمَ وَحَرَّمَ جَبْرٌ لَا يَتَعَمَّقُهَا إِلَّا مَنْ
 نَشَاءُ بِرَغْمِهِمْ وَأَنْعَمَ حَرَّمَ ظُهُورُهَا وَأَنْعَمَ لَا يَذْكُرُونَ
 أَسَدَ اللَّهِ عَلَيْهَا آفِرَاءَ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا
 يَفْتَرُونَ ﴿١٤٦﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ
 خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُنْ
 مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ
 حَكِيمٌ عَلِيمٌ ﴿١٤٧﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ
 سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ آفِرَاءَ عَلَى اللَّهِ
 قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٨﴾ وَهُوَ الَّذِي
 أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ
 مُخْتَلِفًا أَلْوَانُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ
 مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ
 حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤٩﴾
 وَبِمِثْلِ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا وَمِمَّا رَزَقَكُمُ
 اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٥٠﴾

﴿وَلَيْسُوا عَلَيْهِمْ دِيْنَهُمْ﴾

﴿cause confusion in their religion.﴾^[1]

Allāh said,

﴿وَلَوْ شَاءَ اللَّهُ مَا مَكَلُوهُ﴾

﴿And if Allāh had willed, they would not have done so.﴾

meaning, all this occurred by Allāh's leave, will and decree, but He dislikes these practices, and He has the perfect wisdom in every decree. He is never questioned about what He does, but they all will be questioned.

﴿فَذَرُّهُمْ وَمَا يَفْتَرُونَ﴾

﴿So leave them alone with their fabrications.﴾

meaning, avoid and

abandon them and what they do, for Allāh will judge between you and them.

﴿وَقَالُوا هَذِهِ أَمْعَالُنَا وَأَنْعَمَ وَحَرَّمَ جَبْرٌ لَا يَتَعَمَّقُهَا إِلَّا مَنْ نَشَاءُ بِرَغْمِهِمْ وَأَنْعَمَ حَرَّمَ ظُهُورُهَا وَأَنْعَمَ لَا يَذْكُرُونَ أَسَدَ اللَّهِ عَلَيْهَا آفِرَاءَ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ﴾

﴿138. And according to their claim, they say that such and such cattle and crops are Hijr (forbidden), and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden, and cattle on which (at slaughtering) the Name of Allāh is not pronounced; lying

[1] At-Tabari 12:137

against Him (Allāh). He will recompense them for what they used to fabricate. ﴿

The Idolators Forbade Certain Types of Cattle

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Ḥijr refers to what they forbade, such as the *Waṣīlah*, and the like." [1]

Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk, As-Suddi, Qatādah, 'Abdur-Raḥmān bin Zayd bin Aslam and others. [2] Qatādah commented on,

﴿وَقَالُوا هَذِهِ أَمْثَلُ الَّذِي أَتَيْنَا بِهِ مِنْ قَبْلُ﴾

﴿They say that such and such cattle and crops are Ḥijr,﴾

"It is a prohibition that the *Shayāṭīn* appointed for their wealth, and a type of exaggeration and extremism that did not come from Allāh." ['Abdur-Raḥmān] Ibn Zayd bin Aslam said that,

﴿حَيْجَرٌ﴾

﴿Ḥijr,﴾ refers to what the idolators designated for their deities. [3] As-Suddi said that the *Āyah*,

﴿لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرِغْمِهِمْ﴾

﴿And none should eat of them except those whom we allow, they claimed...﴾

means, "They said, only those whom we choose can eat of them., and the rest are prohibited from eating them." [4] Similar to this honorable *Āyah*, Allāh said,

﴿قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ إِنَّ اللَّهَ أَدَّبَ لَكُمْ أَرْعَبًا عَلَى اللَّهِ تَتَذَكَّرُونَ﴾

﴿Say: "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"﴾ [10:59],

[1] Aṭ-Ṭabari 12:143

[2] Aṭ-Ṭabari 12:143

[3] Aṭ-Ṭabari 12:143

[4] Aṭ-Ṭabari 12:143

and,

﴿مَا جَعَلَ اللَّهُ مِنْ بَيْعَرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَذَّبُوا لَا يَقُولُونَ﴾

﴿Allāh has not instituted things like Bahīrah or a Sā'ibah or a Waṣīlah or a Hām. But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾ [5:103]

As-Suddi said that cattle forbidden to be used for burden were the *Bahīrah*, *Sā'ibah*, *Waṣīlah* and *Hām*, as well as cattle for which the idolators did not mention Allāh's Name when slaughtering them nor when they were born.

Abu Bakr bin 'Ayyāsh said that 'Āṣim bin Abi An-Najūd said, "Abu Wā'il said to me, 'Do you know the meaning of the Āyah,

﴿وَأَنفَرْتُ مَرْمَتٌ مَلْهُوْهَا وَأَنفَرْتُ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا﴾

﴿And (they say) there are cattle forbidden to be used for burden, and cattle on which the Name of Allāh is not pronounced.﴾

I said, 'No.' He said, 'It is the *Bahīrah*, which they would not use to for *Hajj* (either by riding it or carrying things on it)."^[1] Mujāhid also said that they were some of the camels belonging to idolators on which Allāh's Name was not mentioned when riding, milking, carrying things, copulation or any other action.^[2]

﴿أَنفَرَاءَ عَلَيْهِ﴾

﴿lying against Him.﴾ against Allāh. The idolators indeed lied when they attributed this evil to Allāh's religion and Law; He did not allow them to do that nor did He approve of it,

﴿سَيَبْرِيهِمْ بِمَا كَانُوا يَفْتَرُونَ﴾

﴿He will recompense them for what they used to fabricate.﴾ against Him, and falsely attribute to Him.

﴿وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُنُورِنَا وَمُعَدَّتْ عَلَىٰ أَرْوَاجِنَا وَإِنْ يَكُن نَبِيَّةٌ فَأَمْ رَ فِيهِمْ شُرَكَاءُ سَيَبْرِيهِمْ وَصَفَهُمْ إِنَّهُمْ كَاذِبِينَ عَلَيْهِ﴾

[1] At-Ṭabari 12:144

[2] At-Ṭabari 12:145

﴿139. And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allāh). Verily, He is All-Wise, All-Knower.﴾

Abu Ishāq As-Subay'ī narrated that 'Abdullāh bin Abi Al-Hudhayl reported that Ibn 'Abbās said that,

﴿وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُنُورِنَا﴾

﴿And they say: "What is in the bellies of such and such cattle is for our males alone..."﴾ refers to milk.^[1]

'Awfī said that Ibn 'Abbās said about this Āyah,

﴿وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُنُورِنَا﴾

﴿And they say: "What is in the bellies of such and such cattle is for our males alone..."﴾

"It is about milk, which they prohibited for their females and allowed only their males to drink. When a sheep would give birth to a male sheep, they would slaughter it and feed it to their males, but not to their females. If the newly born lamb was a female, they would not slaughter it, but if it was stillborn, they would share in it (with their females)! Allāh forbade this practice."^[2] Similar was said by As-Suddi.^[3]

Ash-Sha'bi said, "The *Bahīrah*'s milk was only given to the men. But if any cattle from the *Bahīrah* died, both men and women would share in eating it." Similar was said by 'Ikrimah, Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam.

Mujāhid commented;

﴿وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُنُورِنَا وَمَحْذُومَةٌ عَلٰى أُنثٰنَا﴾

﴿And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females..."﴾

"It refers to the *Sā'ibah* and the *Bahīrah*."^[4] Abu Al-'Āliyah, Mujāhid and Qatādah said that Allāh's statement,

[1] Aṭ-Ṭabari 12:146

[2] Aṭ-Ṭabari 12:147

[3] Aṭ-Ṭabari 12:148

[4] Aṭ-Ṭabari 12:148

﴿سَيَجْزِيهِمْ وَصْفَهُمْ﴾

﴿He will punish them for their attribution.﴾ means, uttering such falsehood.^[1] This is explained by Allāh's statement,

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِنَقْتُلُوا عَلَى اللَّهِ الْكَذِبَ
إِنَّ الَّذِينَ يَفْعَلُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَقْلِبُونُ ﴿١١٦﴾﴾

﴿And say not concerning that which your tongues falsely utter :
"This is lawful and this is forbidden." so as to invent lies
against Allāh. Verily, those who invent lies against Allāh will
never prosper.﴾ [16:116]

Allāh said,

﴿إِنَّهُ حَكِيمٌ﴾

﴿Verily, He is All-Wise.﴾ in His actions, statements, Law and decree,

﴿عَلِيمٌ﴾

﴿All-Knower﴾, in the actions of His servants, whether good or evil, and He will recompense them for these deeds completely.

﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾﴾

﴿140. Indeed lost are they who have killed their children,
foolishly, without knowledge, and (they) have forbidden that
which Allāh has provided for them, inventing a lie against
Allāh. They have indeed gone astray and were not guided.﴾

Allāh says that those who committed these evil acts have earned the loss of this life and the Hereafter. As for this life, they lost when they killed their children and made it difficult for themselves by prohibiting some types of their wealth, as an act of innovation that they invented on their own. As for the Hereafter, they will end up in the worst dwellings, because they used to lie about Allāh and invent falsehood about Him. Allāh also said,

﴿إِنَّ الَّذِينَ يَفْعَلُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَقْلِبُونُ ﴿١٢﴾ مَتَّعَ فِي الدُّنْيَا ثَرًّا كَثِيرًا﴾

^[1] At-Ṭabari 12:152

مَرَجَمُهُمْ ثُمَّ يُلْبِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

﴿Say: "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]

Al-Hāfiẓ Abu Bakr bin Marduwyah recorded that Ibn 'Abbās commented, "If it pleases you to know how ignorant the Arabs used to be, then recite the Āyāt beyond Āyah one hundred and thirty in Sūrat Al-An'ām,

﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ
ثُمَّ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿٧١﴾﴾

﴿Indeed lost are they who have killed their children, foolishly, without knowledge, and [they] have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.﴾"

Al-Bukhārī also recorded this in the section of his Ṣaḥīḥ on the virtues of the Quraysh.^[1]

﴿وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُغْتَلًّا أَكُلُومًا
وَالزَّيْتُونَ وَالرَّيَاحَاتِ مَنَشِبًا وَغَيْرَ مُنَسِبٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَامْكُثُوا حَقَّهُ يَوْمَ
حَصَادِهِ وَلَا تُسْرِفُوا ۚ إِنَّكُمْ لَا يُحِبُّونَ السَّرْفَ ﴿٧٢﴾ وَفِي الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ
كُلُوا مِنْهَا وَرَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٧٣﴾﴾

﴿141. And it is He Who produces gardens Ma'rūshāt and not Ma'rūshāt, and date palms, and crops of different shape and taste, and olives, and pomegranates, similar, and different. Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not by extravagance. Verily, He likes not the wasteful.﴾

﴿142. And of the cattle (are some) for burden and (some smaller) for Farsh. Eat of what Allāh has provided for you, and follow not the footsteps of Shayṭān. Surely, he is to you an open enemy.﴾

[1] Fath Al-Bārī 6:636

Allāh Created the Produce, Seed Grains and Cattle

Allāh states that He created everything, including the produce, fruits and cattle that the idolators mishandled by their misguided ideas, dividing them into various designated parts, allowing some and prohibiting some. Allāh said,

﴿وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ﴾

﴿And it is He Who produces gardens Ma'rūshāt and not Ma'rūshāt,﴾

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented, "Ma'rūshāt refers to what the people trellise, while 'not Ma'rūshāt' refers to fruits (and produce) that grow wild inland and on mountains."^[1] 'Aṭā' Al-Khurāsāni said that Ibn 'Abbās said, "Ma'rūshāt are the grapevines that are trellised, while 'not Ma'rūshāt' refers to grapevines that are not trellised." As-Suddi said similarly. As for these fruits being similar, yet different, Ibn Jurayj said, "They are similar in shape, but different in taste."^[2] Muḥammad bin Ka'b said that the Āyah,

﴿كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ﴾

﴿Eat of their fruit when they ripen,﴾

means, "(Eat) from the dates and grapes they produce."^[3] Allāh said next,

﴿وَمَاتُوا حَقًّا يَوْمَ حَصَادِهِ﴾

﴿but pay the due thereof on the day of their harvest,﴾

Mujāhid commented, "When the poor people are present (on the day of harvest), give them some of the produce."^[4] 'Abdur-Razzāq recorded that Mujāhid commented on the Āyah,

﴿وَمَاتُوا حَقًّا يَوْمَ حَصَادِهِ﴾

﴿but pay the due thereof on the day of their harvest.﴾

"When planting, one gives away handfuls (of seed grains) and on harvest, he gives away handfuls and allows them to pick

[1] Aṭ-Ṭabari 12:156

[2] Aṭ-Ṭabari 12:157

[3] Aṭ-Ṭabari 12:157

[4] Aṭ-Ṭabari 12:163

whatever is left on the ground of the harvest."^[1] Ath-Thawri said that Ḥammād narrated that Ibrāhīm An-Nakha'ī said, "One gives away some of the hay."^[2] Ibn Al-Mubārak said that Shurayk said that Sālim said that Sa'īd bin Jubayr commented;

﴿وَمَا آتَوْا حَقَّهُ يَوْمَ حَصَادِهِ﴾

﴿but pay the due thereof on the day of their harvest,﴾

"This ruling, giving the poor the handfuls (of seed grains) and some of the hay as food for their animals, was before Zakāh became obligatory."

Allāh has chastised those who harvest, without giving away a part of it as charity. Allāh mentioned the story of the owners of the garden in Sūrat Nūn,

﴿إِذْ أَتَاؤُا بُعِثْنَا مُضِيِّينَ ﴿٧﴾ وَلَا يَسْتَلُونَ ﴿٨﴾ فَلَمَّا عَلِمَا لَاقٍ مِنْ رَبِّكَ وَهُوَ تَوَّابٌ ﴿٩﴾
فَاصْبَحَتْ كَالصَّرِيمِ ﴿١٠﴾ فَتَنَادَا مُضِيِّينَ ﴿١١﴾ أَنْ أَتَدَا عَلَى حَرْوِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٢﴾ فَاسْأَلُوا
بِخَفَتُونَ ﴿١٣﴾ أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ نَارٌ كَرِيمٌ ﴿١٤﴾ وَعَدَا عَلَى حَرْوٍ قَدِيرٍ ﴿١٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا
لَمَأْكُودُونَ ﴿١٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿١٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَهْلَ لَكُمْ وَلَا فَئِيزَةٌ ﴿١٨﴾ قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا
ظَالِمِينَ ﴿١٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلُونَ ﴿٢٠﴾ قَالُوا يَبْرَأْنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢١﴾ عَسَى رَبَّنَا أَنْ يُفِيكَا
خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ ﴿٢٢﴾ كَذَلِكَ الْعَذَابُ وَلَعَلَّ الْآخِرَ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٣﴾﴾

﴿When they swore to pluck the fruits of the (garden) in the morning. Without saying: "If Allāh wills." Then there passed by on the (garden) a visitation (fire) from your Lord at night, burning it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke. Saying: "Go to your tilth in the morning, if you would pluck the fruits." So they departed, conversing in secret low tones (saying). "No poor person shall enter upon you into it today." And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: "Verily, we have gone astray." (Then they

[1] 'Abdur-Razzāq 2:219

[2] Aṭ-Ṭabari 12:165

said): "Nay! Indeed we are deprived of (the fruits)!" The best among them said: "Did I not tell you, why say you not: 'If Allāh wills'." They said: "Glory to Our Lord! Verily, we have been wrongdoers." Then they turned one against another, blaming. They said: "Woe to us! We have transgressed. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord." Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. ﴿68:18-33﴾.

Prohibiting Extravagance

Allāh said,

﴿وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

﴿And waste not by extravagance. Verily, He likes not the wasteful.﴾

It was said that the extravagance prohibited here refers to excessive charity beyond normal amounts. Ibn Jurayj said, "This *Āyah* was revealed concerning Thābit bin Qays bin Shammās, who plucked the fruits of his date palms. Then he said to himself, 'This day, every person who comes to me, I will feed him from it.' So he kept feeding (them) until the evening came and he ended up with no dates. Allāh sent down,

﴿وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

﴿And waste not by extravagance. Verily, He likes not the wasteful.﴾"

Ibn Jarir recorded this statement from Ibn Jurayj. However, the apparent meaning of this *Āyah*, and Allāh knows best, is that;

﴿كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَامْكُثُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا﴾

﴿Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not...﴾

refers to eating, meaning, do not waste in eating because this spoils the mind and the body. Allāh said in another *Āyah*,

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾

﴿And eat and drink but waste not by extravagance.﴾ [7:31]

In his *Ṣaḥīḥ*, Al-Bukhārī recorded a *Ḥadīth* without a chain of narration;

﴿كُلُوا وَاشْرَبُوا وَابْسُوا مِنْ غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ﴾

«Eat, drink and clothe yourselves without extravagance or arrogance.»^[1]

Therefore, these *Āyāt* have the same meaning as this *Ḥadīth*. and Allāh knows best.

Benefits of Cattle

Allāh's statement,

﴿وَمِنْ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ﴾

﴿And of the cattle (are some) for burden and (some smaller) for Farsh.﴾

means, He created cattle for you, some of which are suitable for burden, such as camels, and some are *Farsh*. *Ath-Thawri* narrated that Abu Ishāq said that Abu Al-Aḥwas said that 'Abdullāh said that 'animals for burden' are the camels that are used for carrying things, while, '*Farsh*', refers to small camels. Al-Ḥākim recorded it and said, "Its chain is *Ṣaḥīḥ* and they did not record it."^[2] 'Abdur-Raḥmān bin Zayd bin Aslam said that 'animals for burden' refers to the animals that people ride, while, '*Farsh*' is that they eat (its meat) and milk it. The sheep is not able to carry things, so you eat its meat and use its wool for covers and mats (or clothes).^[3] This statement of 'Abdur-Raḥmān is sound, and the following *Āyāt* testify to it,

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عِمَلًا آتِيَةً أَنْعَمًا لَهُمْ لَهَا مَلِكُوتٌ ۖ وَلَئِنَّمَا لَمْ يَنْتَهِ

رُكُوتُهُمْ فَمَا بَالُكُم مِّنَ الْكُتُبِ ۖ﴾

﴿Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

[1] The Book of Clothing, the first chapter, with slightly different wording. It was recorded with a complete chain by Ibn Mājah, An-Nasā'ī, and others.

[2] Al-Ḥākim 2:317

[3] Aṭ-Ṭabari 12:181

And We have subdued them unto them so that some of them they have for riding and some they eat.﴾ [36:71-72], and,

﴿وَلَكُمْ فِي الْأَنْعَامِ لَعِبَةٌ شَتَّىٰ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾

﴿And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.﴾ [16:66], until,

﴿وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَتْنَا وَمَتْنَا إِلَىٰ حِينٍ﴾

﴿And of their wool, fur and hair, furnishings and articles of convenience, comfort for a while.﴾ [16:80].

Eat the Meat of These Cattle, But Do Not Follow Shayṭān's Law Concerning Them

Allāh said,

﴿كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ﴾

﴿Eat of what Allāh has provided for you,﴾

of fruits, produce and cattle. Allāh created all these and provided you with them as provision.

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿and follow not the footsteps of Shayṭān.﴾

meaning, his way and orders, just as the idolators followed him and prohibited fruits and produce that Allāh provided for them, claiming that this falsehood came from Allāh.

﴿إِنَّهُ لَكُمْ﴾

﴿Surely, he is to you﴾ meaning; Shayṭān, O people, is to you,

﴿عَدُوٌّ مُبِينٌ﴾

﴿an open enemy﴾ and his enmity to you is clear and apparent. Allāh said in other Āyāt,

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

﴿Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may

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ثُمَّ نَبِّئِ الْأَنْثَيْنِ مِنَ الْبَقَرِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ
قُلْ مَا لَكُمْ مِنَ الْحَرَمِ إِلَّا الْبَقَرُ اثْنَيْنِ أَمَا أَشْتَكَلْتُمْ عَلَيْهِ
أَرْحَامَ الْأَنْثَيْنِ نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٧﴾
وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ مَا لَكُمْ مِنَ الْحَرَمِ
إِلَّا الْبَقَرُ اثْنَيْنِ أَمَا أَشْتَكَلْتُمْ عَلَيْهِ أَرْحَامَ الْأَنْثَيْنِ
أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْتُكُمْ اللَّهُ بِهِذَا فَمَنْ
أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ
عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٨﴾ قُلْ لَا أَجِدُ
فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعُمُهُ إِلَّا أَنْ يَكُونَ
مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَيْرٍ فَإِنَّهُ رِجْسٌ أَوْ
فِسْقًا أَهْلٌ لِيغِيرَ اللَّهُ بِهِ فَمَنْ اضْطَرَّ غَيْرَ بَإِغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٩﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا
كُلَّ ذِي ظُفَرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا
اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِغَيْرِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٥٠﴾

become the
dwellers of the
blazing Fire.﴾
[35:6] and,

﴿يَنْبِئُ آدَمَ لَا يَقِينَكُمْ
الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ
الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوْءَهُمَا﴾

﴿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.﴾
[7:27]

and,

﴿أَنْتَجِدُهُ دُرَيْسَةً أَوْيَاءَ مِنْ
دُونِ وَهُمْ لَكُمْ عَدُوٌّ يَفْسُ
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]

There are many other Āyāt on this subject.

﴿ثُمَّ نَبِّئِ الْأَنْثَيْنِ مِنَ الْبَقَرِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ مَا لَكُمْ مِنَ الْحَرَمِ إِلَّا الْبَقَرُ اثْنَيْنِ أَمَا أَشْتَكَلْتُمْ عَلَيْهِمْ أَرْحَامَ الْأَنْثَيْنِ نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٧﴾ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ مَا لَكُمْ مِنَ الْحَرَمِ إِلَّا الْبَقَرُ اثْنَيْنِ أَمَا أَشْتَكَلْتُمْ عَلَيْهِمْ أَرْحَامَ الْأَنْثَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْتُكُمْ اللَّهُ بِهِذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٨﴾﴾

﴿143. Eight pairs: of the sheep two (male and female), and of
the goats two (male and female). Say: "Has He forbidden the

two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."﴾

﴿144. And of the camels two, and of oxen two. Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are wrongdoers."﴾

These Āyāt demonstrate the ignorance of the Arabs before Islām. They used to prohibit the usage of some of their cattle and designate them as *Bahīrah*, *Sā'ibah*, *Waṣīlah* and *Hām* etc. These were some of the innovations they invented for cattle, fruits and produce. Allāh stated that He has created gardens, trellised and untrellised, and cattle, as animals of burden and as *Farsh*. Allāh next mentioned various kinds of cattle, male and female, such as sheep and goats. He also created male and female camels and the same with cows. Allāh did not prohibit any of these cattle or their offspring. Rather, they all were created for the sons of Ādam as a source for food, transportation, work, milk, and other benefits, which are many. Allāh said,

﴿وَأَنزَلَ لَكُمْ مِنَ الْأَنْثَمِ ثَمَانِيَةَ أَزْوَاجٍ﴾

﴿And He has sent down for you of cattle eight pairs...﴾ [39:6]

Allāh said;

﴿أَنَا أَنشَأْتُكُمْ عَلَيْهِ أَزْوَاجَ الْأُنثِيَّاتِ﴾

﴿...or (the young) which the wombs of the two females enclose...﴾

This refutes the idolators' statement,

﴿مَا فِي بُطُونِ هَؤُلَاءِ الْأَنْثَمِ خَالِصَةٌ لِّأَكْثَرِيَّائِهِمْ وَعَحْشٌ عَلَى أَزْوَاجِنَا﴾

﴿What is in the bellies of such and such cattle is for our males alone, and forbidden to our females.﴾ [6:139]

Allāh said,

﴿يَتَّبِعُونَ بِإِيمَانٍ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Inform me with knowledge if you are truthful.﴾

meaning, tell me with sure knowledge, how and when did Allāh prohibit what you claimed is prohibited, such as the *Bahīrah*, *Sā'ibah*, *Waṣīlah* and *Hām* etc.?

Al-'Awfi said that Ibn 'Abbās said, "Allāh's statement,

﴿ثَمَنِيَّةٌ أَرْبَعٌ مِنْ الصَّانِ أَتَيْنِ وَمِنَ الْمَعْرِ اثْنَتَيْنِ﴾

﴿Eight pairs: of the sheep two, and of the goats two...﴾ these are four pairs,

﴿قُلْ.اللَّكْرَيْنِ حَرَّمَ أَرِ الْأُنثَيَيْنِ﴾

﴿Say: "Has He forbidden the two males or the two females..."﴾
I (Allāh) did not prohibit any of these.

﴿أَمَّا أَشْتَمَكَ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ﴾

﴿or (the young) which the wombs of the two females enclose?﴾
and does the womb produce but males and females? So why do you prohibit some and allow some others?

﴿يَقُولُونَ بَلْإِذَا إِن كُنْتُمْ مُدْرِيْنَ﴾

﴿Inform me with knowledge if you are truthful.﴾

Allāh is saying that all of this is allowed."^[1] Allāh said,

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَاكُمْ اللَّهُ بِهَذَا﴾

﴿Or, were you present when Allāh ordered you such a thing?﴾
mocking the idolators' innovations, and their lies that Allāh made sacred what they have prohibited.

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ﴾

﴿Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge.﴾

Therefore, no one is more unjust than the people described here and

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿Certainly, Allāh guides not the people who are wrongdoers.﴾

The person most worthy of this condemnation is 'Amr bin

^[1] Aṭ-Ṭabari 12:187

Luhay bin Qum'ah. He was the first person to change the religion of the Prophets and designate the *Sā'ibah*, *Waṣilah* and *Ḥam*, as mentioned in the *Ṣaḥīḥ*.^[1]

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مَسْفُورًا أَوْ لَحْمَ خِزِيرٍ فَإِنَّهُمْ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ
وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾

﴿145. Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maytah* (a dead animal) or blood poured forth, or the flesh of swine; for that surely, is unclean (*Rijs*), or immorally slaughtered in the name of other than Allāh. But whosoever is forced by necessity without willful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."﴾

Forbidden Things

Allāh commands His servant and Messenger, Muḥammad ﷺ,

﴿قُلْ﴾

﴿Say﴾ O Muḥammad ﷺ to those who prohibited what Allāh has provided them, claiming this falsehood to be from Allāh,

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ﴾

﴿I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it,﴾

This *Āyah* means, I do not find any animals that are prohibited, except these mentioned here. We should mention here that the prohibited things mentioned in *Sūrat Al-Mā'idah* and the *Ḥadīths* on this subject amend the meaning of this *Āyah*.

﴿أَوْ دَمًا مَسْفُورًا﴾

﴿or blood poured.﴾ Qatādah commented, "Poured blood was prohibited, but the meat that still has some blood in it is

[1] *Fath Al-Bāri* 8:132

allowed.”^[1]

Al-Ḥumaydi said that Sufyān narrated to us that ‘Amr bin Dinār narrated to us, “I said to Jābir bin ‘Abdullāh, ‘They claim that the Messenger of Allāh ﷺ prohibited the meat of donkeys during (the day of) Khaybar.’ He said, ‘Al-Ḥakam bin ‘Amr narrated that from the Messenger of Allāh ﷺ. That scholar - referring to Ibn ‘Abbās - denied it, reciting the Āyah;

﴿قُلْ لَا أَمْرَ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَائِفَةٍ يَنْظِمُونَهُ﴾

﴿Say: “I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...”﴾^[2] Al-Bukhārī and Abu Dāwud collected it.^[3]

Abu Bakr bin Marduyah and Al-Ḥākim, in his *Mustadrak*, recorded that Ibn ‘Abbās said, “During the time of *Jāhiliyyah*, the people used to eat some things and avoid some other things, because they disliked them. Later on, Allāh sent His Prophet ﷺ, revealed His Book, allowed what He allowed, and prohibited what He prohibited. Therefore, whatever Allah allowed is lawful and whatever He prohibited is unlawful. Whatever He did not mention, there is no sin in it.” He then recited the Āyah,

﴿قُلْ لَا أَمْرَ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَائِفَةٍ يَنْظِمُونَهُ﴾

﴿Say: “I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...”﴾

This is the wording with Ibn Marduyah. Abu Dāwud also recorded this statement, and Al-Ḥākim said, “Its chain is *Ṣaḥīḥ* and they did not record it.”^[4]

Imām Aḥmad recorded that Ibn ‘Abbās said, “A sheep belonging to Sawdah bint Zam‘ah died and she said, ‘O Allāh’s Messenger! So-and-so (sheep) has died.’ He said,

﴿فَلِمَ لَا أَخَذْتُمْ مِنْهَا؟﴾

«Why did you not use its skin?»

[1] Aṭ-Ṭabari 12:193

[2] Al-Ḥumaydi 2:379

[3] *Faṭḥ Al-Bārī* 9:570 and Abu Dāwud 4:162

[4] Abu Dāwud, 3800 and Al-Ḥākim 4:115

She said, 'Should we use the skin of a sheep that has died?' Allāh's Messenger ﷺ said,

«إِنَّمَا قَالَ اللَّهُ: ﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَتْلَمَعُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ﴾ وَإِنَّكُمْ لَا تَطْعَمُونَهُ أَنْ تَذْبَحُوهُ فَتَتَّعِفُوا بِهِ»

«Allāh only said, «Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, except Maytah (a dead animal) or blood poured forth, or the flesh of swine....» You will not be eating it if you tan its skin and benefit from it.»

So she had the sheep skinned, the skin was tanned and made into a water skin that she kept until it wore out."^[1] Al-Bukhāri and an-Nasā'i collected a similar *Hadīth*.^[2]

Allāh said,

﴿مَنْ أَمْطَرَ غَيْرَ بَإِذٍ وَلَا عَادٍ﴾

«But whosoever is forced by necessity without willful disobedience, nor transgressing due limits;»

Therefore, whoever is forced by necessity to eat anything that Allāh has forbidden in this honorable *Āyah*, without transgressing his limits, then for him,

﴿إِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾

«certainly, your Lord is Oft-Forgiving, Most Merciful.»

We mentioned the explanation of this *Āyah* in *Sūrat Al-Baqarah*. This honorable *Āyah* contradicts the idolators' innovated prohibitions for certain kinds of wealth, relying merely on their misguided ideas, such as the *Bahīrah*, *Sā'ibah*, *Waṣṭlah* and *Hām*. Allāh commanded His Messenger ﷺ to inform them that he does not find that such types of animals are prohibited in what Allāh revealed to him. In this *Āyah*, Allāh only prohibited dead animals, poured blood, the flesh of swine and what has been slaughtered for something other than Allāh. Other things were not prohibited here, but rather treated as that which does not have a ruling, i.e., permissible. Therefore, how do you – idolators – claim that such items are

[1] Aḥmad 1:327

[2] *Fath Al-Bāri* 11:557 and *An-Nasā'i* 7:173

prohibited, and why did you prohibit them when Allāh did not prohibit them?

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُلْفَرٍ وَرَمَتِ الْقَنَسِرَ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِظُلْفَرٍ ذَلِكَ جَزَاءُ مَنَافِقِهِمْ وَإِنَّا لَصَدِيقُونَ﴾

﴿146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their Hawāyā, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.﴾

Foods that were Prohibited for the Jews Because of their Transgression

Allāh says, We forbade for the Jews every bird and animal with undivided hoof,^[1] such as the camel, ostrich, duck and goose. Allāh said here,

﴿رَمَتِ الْقَنَسِرَ وَالْقَنَسِرَ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا﴾

﴿and We forbade them the fat of the ox and the sheep...﴾

The Jews used to forbid these types of foods saying that Isrā'īl, or Ya'qūb, used to forbid them for himself so they too forbid them. This was mentioned by As-Suddi.

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

﴿إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا﴾

﴿except what adheres to their backs﴾

refers to the fat that clings to their backs.^[2] Allāh said next,

﴿أَوِ الْحَوَايَا﴾

﴿or their Hawāyā﴾

that is, the entrails, according to Abu Ja'far bin Jarīr. He also said, "The meaning here is, 'And from ox and sheep, We forbade their fat for the Jews, except the fat on their backs and what the entrails carry.'" 'Ali bin Abi Ṭalḥah said that, Ibn

[1] See the comments on Sūrah Al 'Imrān, 3:93

[2] Aṭ-Ṭabari 12:202

'Abbās said that the, *Hawāyā*, are the entrails.^[1] Similar was reported from Mujāhid,^[2] Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk.^[3] Allāh's statement,

﴿أَوْ مَا اخْتَلَطَ بِعَظْمٍ﴾

﴿...or is mixed up with a bone.﴾

means, We allowed the Jews the fat that is mixed with bones. Ibn Jurayj commented, "The fat on the rump that is mixed with the tailbone was allowed for them, and also the fat on the legs, head, eyes and what adheres to the bones."^[4] As-Suddi said similarly.^[5] Allāh said,

﴿ذَلِكَ جَزَاءُ مَن يَفْصِمُ﴾

﴿Thus We recompensed them for their rebellion.﴾

meaning, We imposed this restriction on them as recompense for their rebellion and defying Our commandments. Allāh said in another *Āyah*,

﴿فَيُظْلَمُونَ أَلَدِّ بَنِي إِسْرَءِيلَ مَا دُورًا حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدْرِهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا﴾

﴿For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them - and for their hindering many from Allāh's way﴾ [4:160].

Allāh's statement,

﴿وَأَنَّا لَصَادِقُونَ﴾

﴿And verily, We are Truthful.﴾

means, We were justified in the penalty We gave them. Ibn Jarīr commented, "We are Truthful in what We informed you of, O Muḥammad; Our forbidding these foods for them, not as they claimed, that Israel merely forbade these things for himself (so they imitated him, they claimed)."^[6]

[1] Aṭ-Ṭabari 12:203

[2] Aṭ-Ṭabari 12:204

[3] Aṭ-Ṭabari 12:204

[4] Aṭ-Ṭabari 12:205

[5] Aṭ-Ṭabari 12:205

[6] Aṭ-Ṭabari 12:206

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٤٨

الْأَنْعَامِ

فَإِنْ كَذَّبُوكَ فَقُلْ رَبِّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلُمْ شُهَدَاءُ كُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾ قُلْ تَكَلَّوْا أَنْتُمْ مَحْرَمٌ رَبِّكُمْ عَلَيْهِمْ كَمَا لَا تَأْكُلُونَ أَسْهًا وَلَا تَتَّقُوا وَلَكُمْ أَوْلَادُكُمْ مِنْ شَيْءٍ وَاللَّوْلِدِينَ إِحْسَنًا وَلَا تَقْنَلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ تَحْنُ نَزْقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْقَوَاعِشَ مَظْهَرِ مِنْهَا وَمَا بَطَنُ وَلَا تَقْنَلُوا أَنْفُسَ الْبَنِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

The Tricks of the Jews, and Allāh's Curse

'Abdullāh bin 'Abbās narrated, "When 'Umar bin Al-Khaṭṭāb was told that Samurah sold liquor, he commented, 'May Allāh fight Samurah! Did he not know that the Messenger of Allāh ﷺ said,

«لَعَنَ اللَّهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا»

«May Allāh curse the Jews! The fats were forbidden for them, so they melted the fat and sold it.»

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[1] Jābir bin 'Abdullāh said, "In the

year of the victory of Makkah, I heard Allāh's Messenger ﷺ saying;

«إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِزْيِيرِ وَالْأَضْنَامِ»

«Allāh and His Messenger have forbidden selling alcoholic drinks (intoxicants), dead animals, swine and idols.»

He was asked, 'What about the fat of dead animals? They are used to dye skins, paint ships and are used as light by the people.' He said,

«لَا هُوَ حَرَامٌ»

«No, it is still unlawful.»

[1] Fath Al-Bārī 4:483 and Muslim 3:1207

He ﷺ then said,

﴿قَاتَلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ وَأَكَلُوا ثَمَنَهُ﴾

«May Allāh fight the Jews! When Allāh forbade them the fats of animals, they melted the fat, sold it and ate its price.»^[1]

The Group recorded this Ḥadīth.^[2]

﴿إِن كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾

﴿147. If they deny you say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."﴾

Allah says, if your opponents among the idolators, Jews and their likes reject you, O Muḥammad,

﴿فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ﴾

﴿Say: "Your Lord is the Owner of vast mercy..."﴾ encouraging them to seek Allāh's vast mercy and follow His Messenger ﷺ,

﴿وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾

﴿and never will His wrath be turned back from the people who are criminals.﴾

discouraging them from defying the Messenger, the Final Prophet, Muḥammad ﷺ.

Allāh often joins encouragement with threats in the Qur'ān. Allāh said at the end of this Sūrah:

﴿إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ﴾

﴿Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾ [6:165]

Allāh also said,

﴿وَإِنَّ رَبَّكَ لَذُو مَنَّةٍ لِلنَّاسِ عَلَى ظُلُمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.﴾ [13:6], and

^[1] Faḥ Al-Bārī 4:495

^[2] Faḥ Al-Bārī 4:495, Muslim 3:1207, Abu Dāwud 3:356, Tuḥfat Al-Aḥwadhī 4:521, An-Nasā'ī 7:309 and Ibn Mājah 2:732

﴿يَعْلَمُ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْمَذَابُ الْآلِيمُ ﴿٥٠﴾﴾

﴿Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.﴾ [15:49-50], and

﴿غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ ﴿٤٠﴾﴾

﴿The Forgiver of sin, the Acceptor of repentance, the Severe in punishment.﴾ [40:3] and,

﴿إِنَّا بَطَلْنَا لَدَيْكَ لِشَيْءٍ لَّكَ مِنَّا وَبِئْسَ الَّذِي يَبْدَأُ وَيَعْدُ ﴿١٢﴾ وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾﴾

﴿Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats. And He is Oft-Forgiving, full of love.﴾[85:12-14].

There are many other Āyāt on this subject.

﴿سَيَقُولُ الَّذِينَ أَفْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَفْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِن شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِندَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَوْلَا أَن تَحْكُمُوا إِلَّا الظَّنَّ وَإِنْ أَنتُمْ إِلَّا خُرُوصٌ ﴿١٤٨﴾ قُلْ فَلِلَّهِ الْحُكْمُ الْبَاقِيَةُ فَلَوْ شَاءَ لَهَدَّيْنَكُم أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلُمَّ شُهَدَاءَكُم الَّذِينَ يَتَّهَدُونَ أَنَّ اللَّهَ حَرَمَ هَذَا فَإِن شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾﴾

﴿148. Those who committed Shirk say: "If Allāh had willed, we would not have committed Shirk, nor would our fathers, and we would not have forbidden anything (against His will)." Likewise belied those who were before them, till they tasted Our wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow the Zann and you do nothing but lie."﴾

﴿149. Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."﴾

﴿150. Say: "Bring forward your witnesses, who can testify that Allāh has forbidden this." Then if they testify, do not testify with them. And do not follow the vain desires of those who belie Our Āyāt, and such as believe not in the Hereafter, and they hold others as equal with their Lord.﴾

A False Notion and its Rebuttal

Here Allāh mentioned a debate with the idolators, refuting a false notion they have over their *Shirk* and the things that they prohibited. They said, surely, Allāh has full knowledge of the *Shirk* we indulge in, and that we forbid some kinds of wealth. Allāh is able to change this *Shirk* by directing us to the faith, - they claimed - and prevent us from falling into disbelief, but He did not do that. Therefore - they said Allah indicated that He willed, decided and agreed that we do all this. They said,

﴿لَوْ شَاءَ اللَّهُ مَا أَفْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ﴾

﴿"If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything."﴾

Allāh said in another *Āyah*,

﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ﴾

﴿And they said: "If it had been the will of the Most Gracious (Allāh), we should not have worshipped them (false deities)"﴾ [43:20].

Similar is mentioned in *Sūrat An-Nahl*. Allāh said next,

﴿كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿Likewise belied those who were before them,﴾

for by using and relying on this understanding, the misguided ones before them were led astray. This notion is false and ungrounded, for had it been true, Allāh would not have harmed them, destroyed them, aided His honorable Messengers over them, and made them taste His painful punishment.

﴿قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ﴾

﴿Say: "Have you any knowledge..."﴾ that Allāh is pleased with you and with your ways,

﴿فَتُخَرِّجُوهُنَا﴾

﴿that you can produce before us.﴾ and make it plain, apparent and clear for us. However,

﴿إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ﴾

﴿Verily, you only follow the Zann﴾ doubts and wishful thinking,

﴿وَأَنْ أَنتُمْ إِلَّا تَحْرُصُونَ﴾

﴿and you do nothing but lie﴾ about Allāh in the false claims that you utter. Allāh said next,

﴿قُلْ لِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ١٤٧﴾

﴿Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."﴾

Allāh said to His Prophet ﷺ

﴿قُلْ﴾

﴿Say﴾ O Muḥammad, to them,

﴿قُلْ لِلَّهِ الْحُجَّةُ الْبَالِغَةُ﴾

﴿"With Allāh is the perfect proof and argument..."﴾ the perfect wisdom and unequivocal proof to guide whom He wills and misguide whom He wills.

﴿فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ﴾

﴿had He so willed, He would indeed have guided you all.﴾

All of this happens according to His decree, His will, and His choice. So in this way, He is pleased with the believers, and angry with the disbelievers. Allāh said in other Āyāt,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى﴾

﴿And had Allāh willed, He could have gathered them together (all) on true guidance,﴾ [6:35] and

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ﴾

﴿And had your Lord willed, those on earth would have believed, all of them together.﴾ [10:99] and,

﴿وَلَوْ شَاءَ رَبُّكَ لَجَمَعَ النَّاسَ أَتُّهُ وَجِدَةً وَلَا يَرَالُونَ تَخْلِيلَ ١٤٨﴾ إِلَّا مَنْ رَجِمَ رَبُّكَ وَلِذَلِكَ

خَلَقَهُمْ وَنَمَتَ كَلِمَةُ رَبِّكَ لِأَنَّكَ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ١٤٩﴾

﴿And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.

Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled: "Surely, I shall fill Hell with Jinns and men all together." ﴿11:118-119﴾

Ad-Ḍaḥḥāk said, "No one has an excuse if he disobeys Allāh. Surely, Allāh has the perfect proof established against His servants." Allāh said,

﴿قُلْ هَلَمْ شَهِدَ كُمْ﴾

﴿Bring forward your witnesses,﴾ produce your witnesses,

﴿الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا﴾

﴿who can testify that Allāh has forbidden this.﴾

which you have forbidden and lied and invented about Allāh in this regard,

﴿إِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ﴾

﴿Then if they testify, do not testify with them.﴾

because in this case, their testimony is false and untrue,

﴿وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ
يَكْدُرُونَ﴾

﴿And do not follow the vain desires of those who belie Our Āyāt, and such as believe not in the Hereafter, and they hold others as equal with their Lord.﴾

by associating others with Allāh in worship and treating them as equals to Him.

﴿قُلْ مَكَالُوا آتُوا مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَا تُفَكِّرُونَ. سُبْحًا وَالْوَالِدَيْنِ إِحْسَانًا
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِنْتَاهٍ نَحْنُ نَرْزُقُكُمْ وَإِنَّكُمْ وَإِسَاءَتُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ
مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَمَنْكُمْ بِهِ. لَقَدْ
تَوَلَّوْا بَاطِلًا﴾

﴿151. Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be kind and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them. Come not near to Al-Fawāḥish (immoral sins) whether committed

openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause. This He has commanded you that you may understand."﴾

Ten Commandments

Dāwud Al-Awdy narrated that, Ash-Sha'bi said that, 'Alqamah said that Ibn Mas'ūd said, "Whoever wishes to read the will and testament of the Messenger of Allāh ﷺ on which he placed his seal, let him read these Āyāt,

﴿قُلْ مَالُوا أَنُلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ. سَبِيحًا﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him..."﴾

until,

﴿لَمَّا كُنْتُمْ تَنْفَرُونَ﴾

﴿...so that you may have Taqwā﴾ [6:153].^[1]

In his *Mustadrak*, Al-Ḥākim recorded that Ibn 'Abbās said, "In Sūrah Al-An'ām [6], there are clear Āyāt, and they are the Mother of the Book (the Qur'ān)." He then recited,

﴿قُلْ مَالُوا أَنُلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from..."﴾

Al-Ḥākim said, "Its chain is *Ṣaḥīḥ*, and they did not record it."^[2]

In his *Mustadrak* Al-Ḥākim also recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said, "The Messenger of Allāh ﷺ said,

﴿أَيُّكُمْ يَتَّبِعُنِي عَلَى ثَلَاثِ﴾

﴿Who among you will give me his pledge to do three things?﴾

He then recited the Āyah,

﴿قُلْ مَالُوا أَنُلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from..."﴾

[1] *Tuhfat Al-Aḥwadhī* 8:446

[2] Al-Ḥākim 2:317

until the end of the *Āyāt*. He then said,

«فَمَنْ وَفَى فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ انْتَقَصَ مِنْهُنَّ شَيْئًا فَأَذْرَكَ اللَّهُ بِهِ فِي الدُّنْيَا كَانَتْ عُقُوبَتُهُ، وَمَنْ أَخَّرَ إِلَى الْآخِرَةِ فَأَمْرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ عَفَا عَنْهُ»

«Whoever fulfills (this pledge), then his reward will be with Allāh, but whoever fell into shortcomings and Allāh punishes him for it in this life, then that will be his recompense. Whoever Allāh delays (his reckoning) until the Hereafter, then his matter is with Allāh. If He wills, He will punish him, and if He wills, He will forgive him.»

Al-Hākim said, "Its chain is *Ṣaḥīḥ* and they did not record it."^[1]

As for the explanation of this *Āyah*, Allāh said to His Prophet and Messenger Muḥammad ﷺ: Say, O Muḥammad, to those idolators who worshipped other than Allāh, forbade what Allāh provided them with and killed their children, following their opinions and the lures of the devils,'

﴿قُلْ﴾

﴿Say﴾ to them

﴿مَّا آتَا﴾

﴿Come﴾ come here, come close

﴿أَنْذَلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ﴾

﴿I will recite what your Lord has prohibited you from.﴾

meaning, I will inform you about what your Lord has forbidden for you in truth, not guessing or wishful thinking. Rather, it is revelation and an order from Him.

Shirk is Forbidden

﴿أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾

﴿Join not anything in worship with Him ;﴾

this Allah has ordained, for He said at the end of the *Āyah*,

﴿ذَلِكَ وَمَنْ يُشْرِكْ فَلَهُ مَكُورٌ قَلْبُهُ﴾

^[1] Al-Hākim 2:318

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

«Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that.» [4:116]

Muslim recorded a Ḥadīth in the Ṣaḥīḥ that reads,

«مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ»

«Whoever dies associating none with Allāh will enter Paradise.»^[1]

There are many Āyāt and Ḥadīths on this subject.

The Order for Kindness to Parents

Allāh said next,

﴿وَالْوَالِدَيْنِ إِحْسَانًا﴾

«be kind and dutiful to your parents;»

meaning, Allāh has commanded and ordered you to be kind to your parents. Allāh said in another Āyah,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَالْوَالِدَيْنِ إِحْسَانًا﴾

«And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.» [17:23]

Allāh often mentions obeying Him and being dutiful to parents together. Allāh said,

﴿أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَٰهَ الْعَصِيرِ ۖ وَلَنْ جَهْدَاكَ عَلَيَّ أَنْ تَشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ تُدْرِكُ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

«Give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in this world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.» [31:14-15]

^[1] Muslim 1:94

Therefore, Allāh ordered children to be dutiful and kind to their parents, even if they were idolators. Allāh also said,

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

«And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh and be dutiful and kind to parents.» [2:83]

There are several Āyāt on this subject. It is recorded in the Two Ṣaḥīḥs that Ibn Mas'ūd said, "I asked Allāh's Messenger ﷺ about which deed is the best. He said,

«الصَّلَاةُ عَلَى وَفَّيْهَا»

«The prayer, when it is performed on time.»

I said, 'Then?' He said,

«بِرُّ الْوَالِدَيْنِ»

«Being dutiful to parents.»

I asked, 'Then?' He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Jihād in Allāh's cause.»

Ibn Mas'ūd said, "The Messenger of Allāh ﷺ said these words to me, and had I asked him for more, he would have said more."^[1]

Killing Children is Forbidden

Allāh said,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

«Kill not your children because of poverty, We shall provide sustenance for you and for them.»

After Allāh commanded kindness to parents and grandparents, He next ordered kindness to children and grandchildren. Allāh said,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ﴾

«kill not your children because of poverty,»

[1] Fath Al-Bāri 2:12 and Muslim 1:89

because the idolators used to kill their children, obeying the lures of the devils. They used to bury their daughters alive for fear of shame, and sometimes kill their sons for fear of poverty. It is recorded in the Two *Ṣaḥīḥs* that ‘Abdullāh bin Mas‘ūd said, “I asked the Messenger of Allāh ﷺ, ‘Which sin is the biggest?’ He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

«To call a rival for Allāh, while He Alone created you.»

I said, ‘Then what?’ He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ»

«To kill your son for fear that he might share your food.’»

I said, ‘Then what?’ He said,

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

«To commit adultery with your neighbor’s wife.»

Then the Messenger of Allāh ﷺ recited the *Āyah*,

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾

«And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse...» [25:68].^[1]

Allāh’s statement,

﴿وَمِنْ إِمْلَاقٍ﴾

«Because of *Imlāq*» refers to poverty, according to Ibn ‘Abbās, Qatādah, As-Suddi and others.^[2] The *Āyah* means, do not kill your children because you are poor. Allāh said in *Sūrat Al-Isrā’*,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ﴾

«And do not kill your children for fear from *Imlāq*.» [17:31],

that is, do not kill your children for fear that you might become poor in the future. This is why Allāh said,

[1] *Fath Al-Bārī* 8:350 and Muslim 1:98

[2] *Aṭ-Ṭabari* 12:217

﴿عَنْ رَزُقُهُمْ وَإِيَّاكَ﴾

﴿We shall provide sustenance for them and for you﴾ [17:31], thus mentioning the provision of the children first, meaning, do not fear poverty because of feeding your children. Certainly, their provision is provided by Allāh. Allāh said,

﴿عَنْ رَزُقُكُمْ وَإِيَّاهُمْ﴾

﴿We provide sustenance for you and for them,﴾

thus starting with parents, because this is the appropriate subject here and Allah knows. Allāh said next,

﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

﴿Come not near Al-Fawāḥish (immoral sins) whether committed openly or secretly﴾

Allāh said in a similar Āyah,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ يَقْتَرِي الْعَصَى وَأَنْ تَشْرِكُوا بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾

﴿Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."﴾ [7:33]

We also explained this meaning in the explanation of the Āyah,

﴿وَذَرُوا ظِلَافَ الْإِثْمِ وَالْبَغْيِ﴾

﴿Leave sin, open and secret﴾ [6:120].

The Two Ṣaḥīḥs recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

﴿لَا أَحَدٌ أَغْيَرَ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

«None is more jealous than Allāh. This is why He has forbidden the immoral sins committed openly or secretly.»^[1]

[1] Faṭḥ Al-Bāri 8:146 and Muslim 4:2114

'Abdul-Mālik bin 'Umayr said that Warrād narrated that Al-Mughīrah said that Sa'd bin 'Ubādah said, "If I see a man with my wife (committing adultery), I will kill him with the sword." When the matter came to the Messenger of Allāh ﷺ, he said,

«أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَإِنَّهُ لَأَنَا أَغْيَرُ مِنْ سَعْدٍ، وَاللَّهُ أَغْيَرُ مِنِّي، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ»

«Do you wonder at Sa'd's jealousy? By Allāh, I am more jealous than Sa'd, and Allāh is more jealous than I. This is why He has forbidden the immoral sins committed openly and in secret.»

This Ḥadīth is in the Two Ṣaḥīḥs.^[1]

The Prohibition of Unjustified Killing

Allāh said,

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾

«And kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law).»

This part of the Āyah emphasizes this prohibition in specific, although it is included in the immoral sins committed openly and in secret. In the Two Ṣaḥīḥs, it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا يَجُزُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، إِلَّا يَأْخُذَ ثَلَاثَ: الثِّبْتُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمَفَارِقُ لِلْجَمَاعَةِ»

«The blood of a Muslim person who testifies that there is no deity worthy of worship except Allāh and that I am the Messenger of Allāh is prohibited, except for three offenses: a married person who commits illegal sexual intercourse, life for life, and whoever reverts from the religion and abandons the Jamā'ah (the community of faithful believers).»^[2]

There is a prohibition, a warning and a threat against killing the Mu'āhid, i.e., non-Muslims who have a treaty of peace with Muslims. Al-Bukhārī recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

^[1] Faḥ Al-Bārī 13:411 and Muslim 2:1136

^[2] Faḥ Al-Bārī 12:209 and Muslim 3:1302

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٤٩

الْأَنْعَامِ

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ
وَأَوْفُوا بِالْكَيْلِ وَالْيَمْرَازَانَ بِالْقِسْطِ لَا تَكْفُفْ نَفْسًا إِلَّا
وُسْعَهَا وَإِذَا قُلْتُمْ قَاعِدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ
اللَّهِ أَوْفُوا ذَلِكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٤٩﴾
وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٥٠﴾ ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي
أَحْسَنَ وَتَفَصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّعَلَّهُمْ يُلَاقُوا
رَبَّهُمْ يُؤْمِنُونَ ﴿١٥١﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكًا فَآتِوهُ
وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٢﴾ أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ
عَلَى طَائِفَتَيْنِ مِن قَبْلِنَا وَإِنْ كُنَّا عَن دِرَاسَتِهِمْ لَغَنِيْلِينَ
﴿١٥٣﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ
فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ
أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَجِرَى الَّذِينَ
يَصْدِفُونَ عَنَّا إِنَّا نَسُوءُ الْعَذَابِ بِمَا كَانُوا يُصْدِفُونَ ﴿١٥٤﴾

«مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرَحْ رَائِحَةَ
النَّجَةِ، وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ
مَبِيرَةٍ أَرْبَعِينَ عَامًا»

«Whoever killed a person having a treaty of protection with Muslims, shall not smell the scent of Paradise, though its scent is perceived from a distance of forty years.»^[1]

Abu Hurayrah narrated that the Prophet ﷺ said,

«مَنْ قَتَلَ مُعَاهِدًا لَهُ ذِمَّةُ اللَّهِ
وَذِمَّةُ رَسُولِهِ فَقَدْ أَخْفَرَ بِذِمَّةِ
اللَّهِ، فَلَا يَرَحْ رَائِحَةَ النَّجَةِ،
وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ مَبِيرَةٍ
سَبْعِينَ خَرِيفًا»

«Whoever killed a person having a

treaty of protection with the Muslims, and who enjoys the guarantee of Allāh and His Messenger, he will have spoiled the guarantee of Allāh [for him]. He shall not smell the scent of Paradise though its smell is perceived from a distance of seventy years.»

Ibn Majāh and At-Tirmidhi recorded this Ḥadīth, and At-Tirmidhi said, “Ḥasan Ṣaḥīḥ.”^[2] Allāh's statement,

﴿ذَلِكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

«This He has commanded you that you may understand.»

means, this is what He has commanded you that you may comprehend His commandments and prohibitions.

[1] Fath Al-Bāri 12:370

[2] Tuhfat Al-Aḥwadhī 4:658 and Ibn Mājah 2:896

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُمْ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ
بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِمَهْدِ اللَّهِ
أَوْفُوا ذَٰلِكُمْ وَمَنْكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice." – We burden not any person, but that which he can bear – "And whenever you speak, say the truth even if a near relative is concerned, and fulfill the covenant of Allāh. This He commands you, that you may remember."﴾

The Prohibition of Consuming the Orphan's Property

'Aṭā' bin As-Sā'ib said that Sa'īd bin Jubayr said that Ibn 'Abbās said, "When Allāh revealed,

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

﴿And come not near to the orphan's property, except to improve it.﴾ and,

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلُمًا﴾

﴿Verily, those who unjustly eat up the property of orphans.﴾

those who were guardians of orphans separated their food from the orphans' food and their drink from their drink. When any of that food or drink remained, they used to keep it for the orphan until he or she ate it or it spoiled. This became difficult for the companions and they talked about it to the Messenger of Allāh ﷺ, and Allāh sent down the *Āyah*,

﴿وَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَلَا وَغَرَائِبَ فِيكُمْ﴾

﴿And they ask you about orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers."﴾ [2:220]

Thereafter, they mixed their food and drink with food and drink of the orphans." Abu Dāwud collected this statement.^[1] Allāh's statement,

[1] Abu Dāwud 3:291

﴿حَتَّىٰ يَبْلُغَ أَشُدَّهُ﴾

﴿until he (or she) attains the age of full strength ;﴾,
refers to reaching the age of adolescence, according to Ash-Sha'bi, Mālik and several others among the Salaf.^[1]

The Command to Give Full Measure and Full Weight with Justice

Allāh's statement,

﴿وَأَوْزُوا الْكَفِيلَ وَالْمِيزَانَ بِالْقِسْطِ﴾

﴿and give full measure and full weight with justice.﴾

is a command to establish justice while giving and taking. Allāh has also warned against abandoning this commandment, when He said,

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۚ ۝١ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝٢ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۝٣ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝٤ لِيَوْمٍ عَظِيمٍ ۝٥ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ ٱلْعَالَمِينَ ۝٦﴾

﴿Woe to Al-Mutaffifin. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day? The Day when (all) mankind will stand before the Lord of all that exists?﴾ [83:1-6].

Allāh destroyed an entire nation that was accustomed to giving less in weights and measures.^[2]

Allāh said next,

﴿لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿We burden not any person, but that which he can bear.﴾

that is, whoever strives while pursuing his rights and giving other peoples' full rights, then there is no sin on him if he commits an honest mistake after trying his best and striving to do what is right.

[1] At-Ṭabari 12:223

[2] That is, the nation of Prophet Shu'ayb, see Sūrat Al-A'rāf 7:85-92.

The Order for Just Testimony

Allāh said;

﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿And whenever you give your word, say the truth even if a near relative is concerned.﴾

This is similar to His statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ﴾

﴿O you who believe! Stand out firmly for Allāh as just witnesses.﴾ [5:8]

And there is a similar Āyah in Sūrat An-Nisā'. So Allāh commands justice in action and statement, with both near relatives and distant relatives. Indeed, Allāh orders justice for everyone at all times and in all situations.

Fulfilling the Covenant of Allāh is an Obligation

Allāh said next,

﴿وَبِهَذَا اللَّهُ أَوْفُوا﴾

﴿and fulfill the Covenant of Allāh.﴾

Ibn Jarīr commented, "Allāh commands: Fulfill Allāh's commandments that He has ordered you. You will do so when you obey Him in what He commanded, refrain from what He prohibited and abide by His Book and the Sunnah of His Messenger ﷺ. This constitutes fulfilling the covenant of Allāh,

﴿ذَٰلِكُمْ وَمَنْكُمْ بِهِ. لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿...This He commands you, that you may remember.﴾

Allāh says here, that this is what He has ordered and commanded, and He stressed its importance for you,

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿...that you may remember.﴾, that you may be advised and thus refrain from what you used to do before this."^[1]

[1] At-Ṭabari 12:225

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ
وَصَّيْنُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿153. "And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwā."﴾

The Command to Follow Allāh's Straight Path and to Avoid All Other Paths

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statements,

﴿وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

﴿And follow not (other) paths, for they will separate you away from His path.﴾, and,

﴿أَنْ أَفِيمُوا الْدِينَ وَلَا تَنفَرُوا فِيهِ﴾

﴿(Saying) that you should establish religion and make no divisions in it.﴾ [42:13],

and similar Āyāt in the Qur'ān, "Allāh commanded the believers to adhere to the *Jamā'ah* and forbade them from causing divisions and disputes. He informed them that those before them were destroyed because of divisions and disputes in the religion of Allāh."^[1] Similar was said by Mujāhid and several others.^[2]

Imām Aḥmad bin Ḥanbal recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ drew a line with his hand (in the sand) and said,

«هَذَا سَبِيلُ اللَّهِ مُسْتَقِيمًا»

«This is Allāh's path, leading straight.»

He then drew lines to the right and left of that line and said,

«هَذِهِ السُّبُلُ لَيْسَ مِنْهَا سَبِيلٌ إِلَّا عَلَيْهِ شَيْطَانٌ يَدْعُو إِلَيْهِ»

«These are the other paths, on each path there is a devil who

[1] Aṭ-Ṭabari 12:229

[2] Aṭ-Ṭabari 12:229

calls to it.»

He then recited,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

«And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.» [6:153]^[1]

Al-Hākim also recorded this *Ḥadīth* and said; “Its chain is *Ṣaḥīḥ*, but they did not record it.”^[2]

Imām Aḥmad and ‘Abd bin Ḥumayd recorded (and this is the wording of Aḥmad) that Jābir said; “We were sitting with the Prophet ﷺ when he drew a line in front of him and said,

«هَذَا سَبِيلُ اللَّهِ»

«This is Allāh’s path.»

He also drew two lines to its right and two lines to its left and said,

«هَذِهِ سُبُلُ الشَّيْطَانِ»

«These are the paths of Shayṭān.»

He then placed his hand on the middle path and recited this *Āyah*;

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ

وَصَّنَعْتُ لَكُمْ تَنْفُوزًا﴾

«And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have *Taqwā*.»^[3]

Imām Aḥmad, Ibn Majāh, in the Book of the Sunnah in his *Sunan*, and Al-Bazzār collected this *Ḥadīth*.^[4] Ibn Jarīr recorded that a man asked Ibn Mas‘ūd, “What is *Aṣ-Ṣirāṭ Al-Mustaqīm* (the straight path)?” Ibn Mas‘ūd replied,

[1] Aḥmad 1:465

[2] Al-Hākim 2:318

[3] Aḥmad 3:397 and ‘Abd bin Ḥumayd no. 345

[4] Ibn Majāh: 11

"Muḥammad ﷺ left us at its lower end and its other end is in Paradise. To the right of this Path are other paths, and to the left of it are other paths, and there are men (on these paths) calling those who pass by them. Whoever goes on the other paths will end up in the Fire. Whoever takes the Straight Path, will end up in Paradise." Ibn Mas'ūd then recited the *Āyah*;

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

«And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.»^[1]

Imām Aḥmad recorded that, An-Nawwās bin Sam'ān said that the Messenger of Allāh ﷺ said,

«ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَنْ جَنْبَيْ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مَفْتَحَةٌ، وَعَلَى الْأَبْوَابِ سُورٌ مُرَخَّاةٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَدْعُو: يَا أَيُّهَا النَّاسُ هَلُمُّوا ادْخُلُوا الصِّرَاطَ الْمُسْتَقِيمَ جَمِيعًا وَلَا تَفَرَّقُوا وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ بِلَاقِ الْأَبْوَابِ قَالَ وَيَحَاكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلَجُّهُ فَالصِّرَاطُ الْإِسْلَامُ وَالسُّورَانِ حُدُودُ اللَّهِ وَالْأَبْوَابُ الْمَفْتَحَةُ مَحَارِمُ اللَّهِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ»

«Allāh has given a parable of the straight path, and on the two sides of this path, there are two walls containing door ways. On these door ways, there are curtains that are lowered down. on the gate of this path there is a caller heralding, 'O people! come and enter the straight path all together and do not divide.' There is also another caller that heralds from above the path, who says when a person wants to remove the curtain on any of these doors, 'Woe to you! Do not open this door, for if you open it, you will enter it. The (straight) path is Islām, the two walls are Allāh's set limits, the open doors lead to Allāh's prohibitions, the caller on the gate of the path is Allāh's Book (the Qur'ān), while the caller from above the path is Allāh's admonition in the heart of every Muslim.»^[2]

[1] Aṭ-Ṭabari 12:230

[2] Aḥmad 4:182

At-Tirmidhi and An-Nasā'ī also recorded this Ḥadīth, and At-Tirmidhi said, "*Ḥasan Gharīb*."^[1]

Allāh's statement,

﴿فَاتَّبِعُوا وَلَا تَتَّبِعُوا السَّبِيلَ﴾

﴿so follow it, and follow not (other) paths...﴾

describes Allāh's path in the singular sense, because truth is one. Allāh describes the other paths in the plural, because they are many and are divided. Allāh said in another Āyah,

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ لَهُمُ الظُّلُمَاتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾﴾

﴿Allāh is the Walī (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their supporters are Tāghūt (false deities), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.﴾
[2:257]

﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوا وَأَتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾﴾

﴿154. Then, We gave Mūsā the Book [the Tawrah], complete for that which is best, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.﴾

﴿155. And this is a blessed Book (the Qur'ān) which We have sent down, so follow it and have Taqwā, so that you may receive mercy.﴾

Praising the Tawrah and the Qur'ān

After Allāh described the Qur'ān by saying,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُونِي﴾

﴿And verily, this is My straight path, so follow it...﴾

He then praised the Tawrah and its Messenger,

[1] Tuhfat Al-Aḥwadhī 8:152 and An-Nasā'ī

﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ﴾

﴿Then, We gave Mūsā the Book...﴾

Allāh often mentions the Qur'ān and the Tawrah together. Allāh said,

﴿وَمِن قَبْلِهِ كَتَبْتُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّمَا نَاغَىٰ عَرَبِيًّا﴾

﴿And before this was the Scripture of Mūsā as a guide and a mercy. And this is a confirming Book in the Arabic language.﴾ [46:12].

Allāh said in the beginning of this Sūrah,

﴿قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ لِيَجْزِلُوهُ قَرَاطِيسَ يُدَوِّنَهَا وَغِفُورٌ
كَبِيرٌ﴾

﴿Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind which you have made into paper sheets, disclosing (some of it) and concealing (much)?"﴾ [6:91], and

﴿وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ﴾

﴿And this is a blessed Book which we have sent down...﴾ [6:92] Allāh said about the idolators,

﴿فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا لَوْلَا أُوتِيَٰ رِسَالٌ مِنَّا أَوْفَىٰ مِنْ أَوْفَىٰ مُوسَىٰ﴾

﴿But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mūsā?"﴾ [28:48]. Allāh replied,

﴿أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَٰ مُوسَىٰ مِن قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ﴾

﴿"Did they not disbelieve in that which was given to Mūsā of old?" They say: "Two kinds of magic [the Tawrah and the Qur'ān], each helping the other!" And they say: "Verily, in both we are disbelievers."﴾ [28:48]

Allāh said about the Jinns that they said,

﴿يَقُولُونَ إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ﴾

﴿"O our people! Verily, we have heard a Book sent down after Mūsā, confirming what came before it, it guides to the truth."﴾ [46:30]

Allāh's statement,

﴿تَمَامًا عَلَىٰ الَّذِي أَحْسَنَ وَتَفْصِيلًا﴾

﴿...complete for that which is best, and explaining all things in detail...﴾

means; 'We made the Book that We revealed to Mūsā, a complete and comprehensive Book, sufficient for what he needs to complete his Law.' Similarly, Allāh said in another Āyah,

﴿وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِن كُلِّ شَيْءٍ﴾

﴿And We wrote for him on the Tablets the lesson to be drawn from all things.﴾ [7:145]

Allāh's statement,

﴿عَلَىٰ الَّذِي أَحْسَنَ﴾

﴿for that which is best,﴾ means: 'as a reward for his doing right and obeying Our commands and orders.' Allāh said in other Āyāt,

﴿مَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ۚ﴾

﴿Is there any reward for good other than what is best?﴾ [55:60],

﴿وَرَادِ ابْنَ إِبْرَاهِيمَ رَبُّهُ بِكَيْفِهِ فَأَتَاهُمُ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴿And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an Imām for mankind."﴾ [2:124] and,

﴿وَجَعَلْنَا مِنْهُمْ أُمَمًا يَهْتَدُونَ بِأَنبِيَآءِنَا صَبْرًا وَكَانُوا بِوَعْدِنَا يُوقِنُونَ﴾

﴿And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient and believed with certainty in Our Āyāt.﴾ [32:24]

Allāh said;

﴿وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً﴾

﴿and explaining all things in detail and a guidance and a mercy﴾

praising the Book that Allāh sent down to Mūsā, while,

﴿لَعَلَّهُمْ يَلْقَاءَ رَبَّهُمْ يُؤْمِنُونَ﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٦﴾

﴿...that they might believe in the meeting with their Lord. And this is a blessed Book (the Qur'ān) which We have sent down, so follow it and have Taqwā so that you may receive mercy.﴾

This calls to following the Qur'ān. Allāh encourages His servants to follow His Book (the Qur'ān) and orders them to understand it, adhere to it and call to it. He also describes it as being blessed, for those who follow and implement it in this life and the Hereafter, because it is the Firm Rope of Allāh.

﴿أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَنَنصَلِكُ ۖ أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ﴾ ﴿١٥٧﴾

﴿156. Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied."﴾

﴿157. Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and Sadafa away therefrom? We shall requite those who turn away from Our Āyāt with an evil torment, because of their turning away.﴾

The Qur'ān is Allāh's Proof Against His Creation

Ibn Jarīr commented on the Āyah, "The Āyah means, this is a Book that We sent down, so that you do not say,

﴿إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا﴾

﴿"The Book was sent down only to two sects before us."﴾

This way, you will have no excuse. Allāh said in another Āyah,

﴿وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ قَالُوا لَوْلَا أُنْزِلَ إِلَيْنَا رَسُولٌ ۖ فَنَتَّبِعَ مَا يَنْذَرُكُ﴾

«Otherwise, they would have suffered a calamity because of what their hands sent forth, and said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Āyāt."» [28:47].^[1]

The Āyah,

﴿عَلَىٰ طَائِفَتَيْنِ مِن قَبْلِنَا﴾

«to two sects before us» refers to the Jews and Christians, according to 'Ali bin Abi Ṭalḥah who narrated it from Ibn 'Abbās.^[2] Similar was reported from Mujāhid, As-Suddi, Qatādah and several others.^[3] Allāh's statement,

﴿وَأَن كُنَّا عَنْ دِرَاسِهِمْ لَنَنفِلِينَ﴾

«"...and for our part, we were in fact unaware of what they studied."»

meaning: 'we did not understand what they said because the revelation was not in our tongue. We, indeed, were busy and unaware of their message,' so they said. Allāh said next,

﴿أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْهِ الْكِتَابُ لَكُلَّا أَهْدَىٰ مِنَّهُم﴾

«Or lest you should say: "If only the Book had been sent down to us, we would surely, have been better guided than they."»

meaning: We also refuted this excuse, had you used it, lest you say, "If a Book was revealed to us, just as they received a Book, we would have been better guided than they are." Allāh also said.

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِن إِبْدَىٰ الْأَوَّلِينَ﴾

«And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).» [35:42]

Allāh replied here,

﴿فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ﴾

«So now has come unto you a clear proof from your Lord, and

[1] Aṭ-Ṭabari 12:239

[2] Aṭ-Ṭabari 12:240

[3] Aṭ-Ṭabari 12:241

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٥٠

الْأَنْعَامِ

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ
بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا
لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْظُرُوا
إِنَّمَا تُنظِرُونَ ﴿١٥٨﴾ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ
مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ
﴿١٥٩﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَلِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ
فَلَا يَجْزِي إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلِ إِنِّي هَدَيْتُ رَبِّيَ
إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَهُ ابْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿١٦١﴾ قُلِ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ
﴿١٦٣﴾ قُلِ أَغَيْرَ اللَّهِ أَبْغَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ
نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى قُلِ إِنَّمَا أَرِكُمْ
مَرْجِعَكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٤﴾ وَهُوَ الَّذِي جَعَلَ لَكُمْ
خَلْقَ الْأَرْضِ رَفَعَ بِعِصْمِكُمْ فَوْقَ بَعْضِ دَرَجَاتٍ لِيَسْبُوَكُمْ
فِي مَا آتَاكُمْ إِنْ رَبُّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

a guidance and a
mercy.﴾

Allāh says, there has come to you from Allāh a Glorious Qur'an revealed to Muḥammad ﷺ, the Arab Prophet. In it is the explanation of the lawful and unlawful matters, guidance for the hearts and mercy from Allāh to His servants who follow and implement it.

Allāh said;

﴿مَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ
اللَّهِ وَصَدَّقَ عَنْهَا﴾

﴿Who then does more wrong than one who rejects the Āyāt of Allāh and Ṣadafa away therefrom?﴾

This refers to the one who neither benefited from what the Messenger ﷺ brought, nor followed what he was sent with by abandoning all other ways. Rather, he Ṣadafa from following the Āyāt of Allāh, meaning, he discouraged and hindered people from following it. This is the explanation of As-Suddi for Ṣadafa, while Ibn 'Abbās, Mujāhid and Qatādah said that Ṣadafa means, he turned away from it.

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْظُرُوا إِنَّمَا تُنظِرُونَ﴾ ﴿١٥٨﴾

﴿158. Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that

some of the Signs of your Lord should come! The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good with his faith. Say: "Wait you! We (too) are waiting." ﴿

The Disbelievers Await the Commencement of the Hereafter, or Some of its Portents

Allāh sternly threatens the disbelievers, those who defy His Messengers, deny His Āyāt and hinder from His path,

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ﴾

﴿Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come...﴾

on the Day of Resurrection,

﴿أَوْ يَأْتِيَ بَعْضُ مَا يَدْعِي رَبُّكَ يَوْمَ يَأْتِي بَعْضُ مَا يَدْعِي رَبُّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا﴾

﴿or that some of the signs of your Lord should come! The day that some of the signs of your Lord do come no good will it do to a person to believe then.﴾

Before the commencement of the Day of Resurrection, there will come signs and portents of the Last Hour that will be witnessed by the people living at that time. In a section explaining this Āyah, Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا رَأَاهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَلِكَ جِينٌ»

«The Last Hour will not commence until the sun rises from the west. When the people witness that, they will all believe. This is when.

﴿لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ﴾

﴿no good will it do to a person to believe then, if he believed not before.﴾^[1]

Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا

[1] *Fath Al-Bāri* 8:147

خَيْرًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالِدَّجَالُ وَدَابَّةُ الْأَرْضِ»

«Three, if they appear, then a soul will not benefit from its faith, if it had not believed before or earned good in its faith: when the sun rises from the west, Ad-Dajjāl and the Beast of the earth.»^[1]

Aḥmad also recorded this Ḥadīth, and in his narration, the Prophet ﷺ mentioned the Smoke.^[2]

Imām Aḥmad recorded that 'Amr bin Jarīr said, "Three Muslim men sat with Marwān in Al-Madīnah and they heard him talking about the signs (of the Last Hour). He said that the first sign will be the appearance of Ad-Dajjāl. So these men went to 'Abdullāh bin 'Amr and told him what they heard from Marwān about the signs. Ibn 'Amr said, Marwān said nothing. I remember that I heard the Messenger of Allāh ﷺ saying,

«إِنَّ أَوَّلَ الْآيَاتِ خُرُوجَ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجَ الدَّابَّةِ صُحَى فَأَيُّهُمَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَلَا تُخْرِى عَلَى أُخْرَاهَا»

«The first of the signs to appear are the sun rising from the west and the Beast that appears in the early morning. Whichever comes before the other, then the second sign will appear soon after it.»^[3]

Then 'Abdullāh said - and he used to read the Scriptures - "And I think the first of them is the sun rising from the west. That is because when it sets it comes under the Throne, prostrates and seeks permission to return.

So it is permitted to return until Allāh wants it to rise from the west. So it does as it normally would, it comes beneath the Throne, it prostrates and seeks permission to return. But it will get no response. Then it will seek permission to return [again], but it will get no response, until what Allāh wills of the night to pass goes by, and it realizes that if it is permitted to return it would not [be able to] reach the east.

It says; 'My Lord! The east is so far, what good would I be to

[1] Aṭ-Ṭabari 12:265

[2] Aḥmad 2:445

[3] Aḥmad 2:201

the people?' Until the horizons appear as a [lightless] ring, it seeks permission to return and is told; 'Rise from your place,' so it rises upon the people from where it set." Then he recited,

﴿لَا يَنْفَعُ نَفْسًا إِشْرَاقُهَا لَرَّتْكَ مَوَاسِكَتٌ مِنْ قَبْلُ﴾

﴿no good will it do to a person to believe then, if he believed not before,﴾

This was also recorded by Muslim in his *Ṣaḥīḥ*, and Abu Dāwud and Ibn Majāh in their *Sunans*.^[1]

Allāh's statement,

﴿لَا يَنْفَعُ نَفْسًا إِشْرَاقُهَا لَرَّتْكَ مَوَاسِكَتٌ مِنْ قَبْلُ﴾

﴿no good will it do to a person to believe then, if he believed not before,﴾

means, when the disbeliever believes then, it will not be accepted from him. As for those who were believers before, if they earned righteous deeds, they will have earned a great deal of good. If they had not done good nor repented before then, it will not be accepted from them, according to the *Ḥadīths* that we mentioned. This is also the meaning of Allāh's statement,

﴿أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾

﴿...nor earned good through his faith.﴾ meaning, one's good deeds will not be accepted from him unless he performed good deeds before. Allāh said next,

﴿قُلْ أَنْظِرُوا إِنَّا مُنْظِرُونَ﴾

﴿Say: "Wait you! We (too) are waiting."﴾

This is a stern threat to the disbelievers and a sure promise for those who delay embracing the faith and repenting until a time when faith or repentance shall not avail. This will occur when the sun rises from the west because the Last Hour will then be imminent and its major signs will have begun to appear. Allāh said in other *Āyāt*,

[1] Muslim 4:2260, Abu Dāwud 4:490 and Ibn Majāh 2:1353. The entire text is with Aḥmad. The *Ḥadīth* is with Muslim, the first sentence from 'Abdullāh is with the others.

﴿فَمَنْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنْتُمْ أَنْتُمْ وَذِكْرُنَهُمْ﴾

«Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents have already come; and when it is upon them, how can they benefit then by their reminder?» [47:18],

and,

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا مَاذَا جَاءَنَا بِاللَّهِ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾، فَلَمَّا رَأَوْا بَأْسَنَا
يَنْفَعُهُمْ إِيْنَهُمْ لَمَّا رَأَوْا بَأْسَنَا﴾

«So when they saw Our punishment, they said: "We believe in Allāh alone and reject (all) that we used to associate with Him as partners." Then their faith could not avail them when they saw Our punishment.» [40:84-85]

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتَ فِي شَيْءٍ مِنْهُمْ إِلَّا سَوَاءٌ إِلَهُ إِلَهُهُمْ ثُمَّ يُنْفِثُهُمْ فِي مَا كَانُوا
يَفْعَلُونَ﴾

«159. Verily, those who divide their religion and break up into sects, you have no concern with them in the least. Their affair is only with Allāh, Who then will tell them what they used to do.»

Criticizing Division in the Religion

Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said that this Āyah was revealed about the Jews and Christians.^[1] Al-'Awfi said that Ibn 'Abbās commented,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا﴾

«Verily, those who divide their religion and break up into sects...»

"Before Muḥammad ﷺ was sent, the Jews and Christians disputed and divided into sects. When Muḥammad ﷺ was sent, Allāh revealed to him,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتَ فِي شَيْءٍ مِنْهُمْ﴾

«Verily, those who divide their religion and break up into sects,

[1] Aṭ-Ṭabari 12:269-270

you have no concern with them in the least.»^[1]

It is apparent that this *Āyah* refers to all those who defy the religion of Allāh, or revert from it. Allāh sent His Messenger ﷺ with guidance and the religion of truth so that He makes it victorious and dominant above all religions. His Law is one and does not contain any contradiction or incongruity. Therefore, those who dispute in the religion,

﴿وَكَاوُوا بَيْعًا﴾

﴿...and break up into sects,﴾

religious sects, just like those who follow the various sects, desires and misguidance - then Allāh has purified His Messenger ﷺ from their ways. In a similar *Āyah*, Allāh said,

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

﴿He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you.﴾[42:13]

A *Ḥadīth* reads,

«نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عِلَاقٍ وَبَنَاتٍ وَاحِدَةٍ»

«We, the Prophets, are half brothers but have one religion.»^[2]

This, indeed, is the straight path which the Messengers have brought and which commands worshipping Allāh alone without partners and adhering to the Law of the last Messenger ﷺ whom Allāh sent. All other paths are types of misguidance, ignorance, sheer opinion and desires; and as such, the Messengers are free from them. Allāh said here,

﴿أَلَسْتُ بِرَبِّكُمْ فِي مَقَامٍ﴾

﴿You have no concern with them in the least...﴾ [6:159].

Allāh's statement,

﴿إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾

﴿Their affair is only with Allāh, Who then will tell them what they used to do.﴾

[1] Aṭ-Ṭabari 12:269

[2] Faṭḥ Al-Bārī 6:550

is similar to His statement,

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَجُوسَ وَالنَّصَارَىٰ وَالَّذِينَ أَشْرَكُوا لَا يُقْضَىٰ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ﴾

«Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection.» [22:17]

Allāh then mentioned His kindness in His decisions and His justice on the Day of Resurrection, when He said,

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَلًا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا بِمِثْلِهَا ۚ وَمَنْ لَا يَظْلُمُونَ ۝۱۶۰﴾

«160. Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.»

The Good Deed is Multiplied Tenfold, While the Sin is Recompensed with the Same

This Āyah explains the general Āyah;

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا﴾

«Whoever comes with good, then he will receive better than that.» [28:84]

There are several *Hadīths* that are in agreement with the apparent wording of this honorable Āyah. Imām Aḥmad bin Ḥanbal recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said about his Lord,

«إِنَّ رَبَّكُمْ عَزَّ وَجَلَّ رَجِيمٌ مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا إِلَى سُبُعِمِائَةٍ إِلَى أَضْعَافٍ كَثِيرَةٍ. وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ وَاحِدَةٌ أَوْ يَمْحُومَهَا اللَّهُ عَزَّ وَجَلَّ وَلَا يَهْلِكُ عَلَى اللَّهِ إِلَّا هَالِكٌ»

«Your Lord is Most Merciful. Whoever intends to perform a good deed and does not do it, it will be written for him as a good deed. If he performs it, it will be written for him as ten

deeds, to seven hundred, to multifold. Whoever intends to commit an evil deed, but does not do it, it will be written for him as a good deed. If he commits it, it will be written for him as a sin, unless Allāh erases it. Only those who deserve destruction will be destroyed by Allāh. »^[1]

Al-Bukhārī, Muslim and An-Nasā'ī also recorded this Ḥadīth.^[2]

Aḥmad also recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ عَمِلَ حَسَنَةً فَلَهُ عَشْرُ أَثْنَالِهَا وَأَزِيدُ وَمَنْ عَمِلَ سَيِّئَةً فَجَزَاؤُهَا بِمِثْلِهَا أَوْ أَغْفِرُ وَمَنْ عَمِلَ قُرَابَ الْأَرْضِ خَطِيئَةً ثُمَّ لَقِيتَنِي لَا يُشْرِكُ بِي شَيْئًا جَعَلْتُ لَهُ بِمِثْلِهَا مَغْفِرَةً، وَمَنْ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً»

«Allāh says, 'Whoever performs a good deed, will have tenfold for it and more. Whoever commits a sin, then his recompense will be the same, unless I forgive. Whoever commits the earth's fill of sins and then meets Me while associating none with Me, I will give him its fill of forgiveness. Whoever draws closer to Me by a hand's span, I will draw closer to him by a forearm's length. Whoever draws closer to Me by a forearm's length, I will draw closer to him by an arm's length. And whoever comes to Me walking, I will come to him running.' »^[3]

Muslim also collected this Ḥadīth.^[4]

Know that there are three types of people who refrain from committing a sin that they intended. There are those who refrain from committing the sin because they fear Allāh, and thus will have written for them a good deed as a reward. This type contains both a good intention and a good deed. In some narrations of the Ṣaḥīḥ, Allāh says about this type, "He has left the sin for My sake." Another type does not commit the sin because of forgetfulness or being busy attending to other affairs. This type of person will neither earn a sin, nor a

[1] Aḥmad 1:279

[2] Faṭḥ Al-Bārī 11:331, Muslim 1:118 and An-Nasā'ī 4:396

[3] Aḥmad 5:153

[4] Muslim 4:2068

reward. The reason being that, this person did not intend to do good, nor commit evil. Some people abandon the sin because they were unable to commit it or due to laziness, after trying to commit it and seeking the means that help commit it. This person is just like the person who commits the sin. There is an authentic *Ḥadīth* that states,

«إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَأَلْقَايِلُ وَالْمَقْتُولُ فِي النَّارِ»

«When two Muslims meet with their swords, then the killer and the killed will be in the Fire.»

They said, "O Allāh's Messenger! We know about the killer, so what about the killed?" He said,

«إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

«He was eager to kill his companion.»^[1]

Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarāni said that Abu Mālik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«الْجُمُعَةُ كَفَّارَةٌ لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَذَلِكَ لِأَنَّ اللَّهَ تَعَالَى قَالَ: «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْنَاءِهَا»»

«Friday (prayer) to the next Friday (preayer), plus three more days, erase whatever was committed (of sins) between them. This is because Allāh says: Whoever brings a good deed shall have ten times the like thereof to his credit»^[2]

Abu Dharr narrated that the Messenger of Allāh ﷺ said,

«مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ فَقَدْ صَامَ الدَّهْرَ كُلَّهُ»

«Whoever fasts three days every month, will have fasted all the time.»

Aḥmad, An-Nasā'ī, and Ibn Majāh recorded this *Ḥadīth*, and this is Aḥmad's wording. At-Tirmidhi also recorded it with this addition;

«فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ»

«So Allāh sent down affirmation of this statement in His Book,»

[1] Al-Bukhārī, nos. 31, 6875 and 7083

[2] Aṭ-Ṭabarāni 3:298

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثَرِهَا﴾

«Whoever brings a good deed shall have ten times the like thereof to his credit.»

«اليوم بعشرة أيام»

«Therefore, a day earns ten days.» At-Tirmidhi said; "This *Ḥadīth* is *Ḥasan*".^[1] There are many other *Ḥadīths* and statements on this subject, but what we mentioned should be sufficient, Allāh willing, and our trust is in Him.

﴿قُلْ إِنِّي مَدَنِيٌّ رَّبِّيَ إِنِّي صِرَاطٌ مُسْتَقِيمٌ دِينًا قِيَمًا دِينُ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦١﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٢﴾

¶161. Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, Hanīfan (monotheism) and he was not of the Mushrikīn."

¶162. Say: "Verily, my *Ṣalāh*, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists."

¶163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

Islām is the Straight Path

Allāh commands His Prophet ﷺ, the chief of the Messengers, to convey the news of being guided to Allāh's straight path. This path is neither wicked, nor deviant,

﴿دِينًا قِيَمًا﴾

«a right religion...» that is, established on firm grounds,

﴿دِينًا قِيَمًا دِينُ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

«The religion of Ibrāhīm, Hanīfan and he was not of the Mushrikīn.»

Allāh said in similar *Āyāt*,

﴿وَمَنْ يَرْغَبْ عَنِّي فَلَا مِنَّيْ وَلَا يُؤْمِرُ بِئِيَّ وَلَا مَنِّ مَنِّي﴾

^[1] Aḥmad 5:146, *Tuḥfat Al-Aḥwadhi* 3:470, An-Nasā'ī 4:218 and Ibn Mājah 1:545

«And who turns away from the religion of Ibrāhīm except him who deludes himself?» [2:130], and,

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ﴾

«And strive hard in Allāh's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm.» [22:78],

and,

﴿إِنَّا إِبْرَاهِيمَ كَانَتْ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَوْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٣١﴾ شَاكِرًا لِأَنْعَامِهِ أَجْتَبَنَاهُ وَهَدَيْنَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣٢﴾ وَمَوَدَّاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّمَا فِي الْآخِرَةِ لَئِنَّ الصَّالِحِينَ ﴿١٣٣﴾ ثُمَّ أَرْسَلْنَا إِلَيْكَ آيَاتِنَا أَنْتَبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٤﴾﴾

«Verily, Ibrāhīm was an Ummah (or a nation), obedient to Allāh, a Ḥanīf, and he was not one of the Mushrikīn. (He was) thankful for His (Allāh's) favors. He (Allāh) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, (he was a) Ḥanīf, and he was not of the Mushrikīn"» [16:120-123].

Ordering the Prophet ﷺ to follow the religion of Ibrāhīm, the Ḥanīfiyyah,^[1] does not mean that Prophet Ibrāhīm reached more perfection in it than our Prophet ﷺ. Rather, our Prophet ﷺ perfectly established the religion and it was completed for him; and none before him reached this level of perfection. This is why he is the Final Prophet, the chief of all the Children of Ādam who holds the station of praise and glory, the honor of intercession on the Day of Resurrection. All creation (on that Day) will seek him, even Ibrāhīm the friend of Allāh, peace be upon him [to request the beginning of Judgement].

Imām Aḥmad recorded that Ibn 'Abbās said, "The Messenger of Allāh was asked, 'Which religion is the best with Allāh, the Exalted?' He said,

«الْحَنِيفَةُ السَّمُوحَةُ»

[1] See the Tafsīr of Sūrat Al-Baqarah no.124.

«Al-Hanifiyyah As-Samḥah (the easy monotheism)»^[1]

The Command for Sincerity in Worship

Allāh said next,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«Say: "Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of the all that exists."»

Allāh commands the Prophet ﷺ to inform the idolators who worship other than Allāh and sacrifice to something other than Him, that he opposes them in all this, for his prayer is for Allāh, and his rituals are in His Name alone, without partners. Allāh said in a similar statement,

﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾

«Therefore turn in prayer to your Lord and sacrifice.» [108:2],

meaning, make your prayer and sacrifice for Allāh alone. As for the idolators, they used to worship the idols and sacrifice to them, so Allāh commanded the Prophet ﷺ to defy them and contradict their practices. Allah, the Exalted, commanded him to dedicate his intention and heart to being sincere for Him alone. Mujāhid commented,

﴿إِنَّ صَلَاتِي وَنُسُكِي﴾

«Verily, my prayer and my Nusuk...»

refers to sacrificing during Ḥajj and 'Umrah.

Islām is the Religion of all Prophets

The Āyah,

﴿وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

«and I am the first of the Muslims.»

means, from this Ummah, according to Qatādah.^[2] This is a sound meaning, because all Prophets before our Prophet ﷺ were calling to Islām, which commands worshipping Allāh alone without partners. Allāh said in another Āyah,

[1] Aḥmad 1:236

[2] Aṭ-Ṭabari 12:285

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

﴿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]

Allāh informed us that Nūḥ said to his people,

﴿إِن تَوَلَّيْتُمْ مِمَّا سَأَلْتُمْ مِنْ أَخِي ابْنِ إِسْرَءِيلَ إِلَّا عَلَى اللَّهِ وَأَمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾

﴿But if you turn away, then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims.﴾ [10:72]

Allāh said,

﴿وَمَنْ يَرْغَبْ عَنْ دِينِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَعَىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيُقُوبُ يَنْبَغِي أَنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

﴿And who turns away from the religion of Ibrāhīm except him who deludes himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the all that exists." And this was enjoined by Ibrāhīm upon his sons and by Ya'qūb (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴾ [2:130-132].

Yūsuf, peace be upon him, said,

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾

﴿My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my Walī (Protector) in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.﴾ [12:101]

Mūsā said,

﴿وَقَالَ مُوسَىٰ يَتَّبِعُونَ إِنْ كُنْتُمْ بِاللهِ فَاعْلَمُوا أَنَّكُمْ مُسْلِمُونَ﴾ فَقَالُوا عَلَى اللَّهِ وَتَوَكَّلْنَا

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٦﴾ وَجَعَلْنَا بَرَكَاتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٧﴾

﴿And Mūsā said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims." They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers. And save us by your mercy from the disbelieving folk"﴾ [10:84-86]

Allāh said,

﴿إِنَّا أَنزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَّحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّيُّونَ وَالْأَحْبَارُ﴾

﴿Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests [did also].﴾ [5:44],

and,

﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنِ آمِنُوا بِي وَبِرَسُولِي قَالُوا مَا آمَنَّا وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ ﴿١١١﴾﴾

﴿And when I (Allāh) inspired Al-Hawāriyyūn (the disciples) [of 'Īsā] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."﴾ [5:111]

Therefore, Allāh states that He sent all His Messengers with the religion of Islām, although their respective laws differed from each other, and some of them abrogated others. Later on, the Law sent with Muḥammad ﷺ abrogated all previous laws and nothing will ever abrogate it, forever. Certainly, Muḥammad's Law will always be apparent and its flags raised high, until the Day of Resurrection.

The Prophet ﷺ said,

«نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عِلَاطٍ دِينَنَا وَاحِدٌ»

«We, the Prophets, are half brothers, but our religion is one.»^[1]

Half brothers, mentioned in the Ḥadīth, refers to the brothers to one father, but different mothers. Therefore, the religion, representing the one father, is one; worshipping Allāh

[1] Faṭḥ Al-Bārī 6:550

alone without partners, even though the laws which are like the different mothers in this parable, are different. Allāh the Most High knows best.

Imām Aḥmad recorded that 'Ali said that when the Messenger of Allāh ﷺ used to start the prayer with *Takbīr* [saying, "Allāhu Akbar" (Allāh is the Great)] he would then supplicate,

«وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ»

«I have directed my face towards He Who has created the heavens and earth, Hanīfan and I am not among the Mushrikīn. Certainly, my prayer, sacrifice, living and dying are all for Allāh, Lord of the worlds.»

«اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَغْفِرْ لِي ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، بَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

«O Allāh! You are the King, there is no deity worthy of worship except You. You are my Lord and I am Your servant. I have committed wrong against myself and admitted to my error, so forgive me all my sins. Verily, You, only You forgive the sins. (O Allāh!) Direct me to the best conduct, for none except You directs to the best conduct. Divert me from the worst conduct, for only You divert from the worst conduct. Glorified and Exalted You are. I seek Your forgiveness and repent to You.»^[1]

This Ḥadīth, which was also recorded by Muslim in the *Ṣaḥīḥ*,^[2] continues and mentions the Prophet's supplication in his bowing, prostrating and final sitting positions.

«قُلْ أَغْفِرُ اللَّهُ أَمْرًا رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْبُرْ كُلُّ نَفْسٍ إِلَّا عَلَيْهِ لَا رِزْقَ وَارِدَةٌ وَرَدَّ آخِرًا ثُمَّ إِلَىٰ رَبِّكَ تُرْجَعُونَ يَتَّبِعُكُمْ بِمَا كُنْتُمْ فِيهِ تَخَلِّفُونَ» ﴿١٧﴾

^[1] Aḥmad 1:102

^[2] Muslim 1:534

﴿164. Say: "Shall I seek a lord other than Allāh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."﴾

The Command to Sincerely Trust in Allāh

Allāh said,

﴿قُلْ﴾

﴿Say﴾, O Muḥammad ﷺ, to those idolators, about worshipping Allāh alone and trusting in Him,

﴿أَفَرَأَيْتُمُ اللَّهَ أَنِي رَبًّا﴾

﴿Shall I seek a lord other than Allāh...﴾ [6:164],

﴿وَمَنْ رَبُّ كُلِّ شَيْءٍ﴾

﴿while He is the Lord of all things?﴾ and Who protects and saves me and governs all my affairs? But, I only trust in Him and go back to Him, because He is the Lord of everything, Owner of all things and His is the creation and the decision.

This Āyah commands sincerely trusting Allāh, while the Āyah before it commands sincerely worshipping Allāh alone without partners. These two meanings are often mentioned together in the Qur'ān. Allāh directs His servants to proclaim,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You (alone) we worship, and You (alone) we ask for help (for each and every thing).﴾ [1:5]

Allāh said,

﴿فَاعْبُدْهُ وَوَكَّلْ عَلَيْهِ﴾

﴿So worship Him and put your trust in Him.﴾ [11:123], and

﴿قُلْ هُوَ الرَّحْمَنُ مَنَّا بِهِ. وَعَلَيْهِ تَوَكَّلْنَا﴾

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

﴿رَبِّ لِلشَّرِِّ الْقَرِيبِ لَا إِلَهَ إِلَّا هُوَ فَاعْبُدْهُ وَكَلِّهِ﴾

«Lord of the east and the west; none has the right to be worshipped but He. So take Him a guardian.» [73:9]

There are similar Āyāt on this subject.

Every Person Carries His Own Burden

Allāh said,

﴿وَلَا تَكُفُّ كُلُّ نَفْسٍ إِلَّا عَنْهَا وَلَا يُؤْذِي وَادِّهَا وَبَدَّ أَخْرَافُ﴾

«No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.»

thus emphasizing Allāh's reckoning, decision and justice that will occur on the Day of Resurrection. The souls will only be recompensed for their deeds, good for good and evil for evil. No person shall carry the burden of another person, a fact that indicates Allāh's perfect justice. Allāh said in other Āyāt,

﴿وَلَا تَدْعُ مَغْلَةً إِنْ جِئَهَا لَا يَحْمِلُ عَنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

«And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.» [35:18],

and,

﴿وَلَا يَخَافُ ظُلْمًا وَلَا ضَعْفًا﴾

«Then he will have no fear of injustice, nor of any curtailment (of his reward).» [20:112]

Scholars of Tafsīr commented, "No person will be wronged by carrying the evil deeds of another person, nor will his own good deeds be curtailed or decreased." Allāh also said;

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَوِيَّةٌ ۖ إِلَّا مَنِ اخْتَصَبَ إِلَيْنَا﴾

«Every person is a pledge for what he has earned. Except those on the Right.» [74:38-39],

meaning, every person will be tied to his evil deeds. But, for those on the right – the believers – the blessing of their good works will benefit their offspring and relatives, as well. Allāh said in Sūrat Aṭ-Ṭūr,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ اللَّفْقَاءِ يُؤْمِنُ دُرِّيَّتُهُمْ وَمَا أَلْتَمَهُمْ مِنْ عَلَيْهِمْ مِنْ شَيْءٍ﴾

«And those who believe and whose offspring follow them in

faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. ﴿52:21﴾,

meaning, We shall elevate their offspring to their high grades in Paradise, even though the deeds of the offspring were less righteous, since they shared faith with them in its general form. Allāh says, We did not decrease the grades of these righteous believers so that those (their offspring and relatives) who have lesser grades, can share the same grades as them. Rather Allāh elevated the lesser believers to the grades of their parents by the blessing of their parents' good works, by His favor and bounty. Allāh said next (in *Sūrat Aṭ-Ṭūr*),

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ﴾

﴿Every person is a pledge for that which he has earned.﴾ [52:21], meaning, of evil.

Allāh's statement here,

﴿ثُمَّ إِلَىٰ رَبِّكَ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ﴾

﴿Then unto your Lord is your return, so He will tell you that wherein you have been differing.﴾

means, work you (disbelievers), and we will also work. Surely, both you and us will be gathered to Allāh and He will inform us of our deeds and your deeds and the decision on what we used to dispute about in the life of this world. Allāh said in other *Āyāt*,

﴿قُلْ لَا تَسْأَلُونَنَا عَمَّا آخَرَمَنَا وَلَا تَسْأَلُونَنَا عَمَّا نَعْمَلُونَ ﴿١٥﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَقْعُنُ

بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿١٦﴾﴾

﴿Say: "You will not be asked about our sins, nor shall we be asked of what you do." Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."﴾ [34:25-26].

﴿وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّتَبْلُوكُمْ فِي مَا آتَاكُمْ﴾

﴿إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾﴾

﴿165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has

raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾

Allāh Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them

Allāh said,

﴿وَمَوْ أَلَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ﴾

﴿And it is He Who has made you generations coming after generations, replacing each other on the earth.﴾

meaning, He made you dwell on the earth generation after generation, century after century and offspring after forefathers, according to Ibn Zayd and others. Allāh also said,

﴿وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ﴾

﴿And if it were Our will, We would have made angels to replace you on the earth﴾ [43:60], and,

﴿وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ﴾

﴿And makes you inheritors of the Earth, generations after generations.﴾ [27:62], and

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

﴿Verily, I am going to place (mankind) generations after generations on earth.﴾ [2:30],

and,

﴿عَن رَّبِّكُمْ أَن يَهْلِكَ عِدَّتُكُمْ وَتَمْلَأُ الْأَرْضُ فَتَنُورَ كَيْفَ تَعْمَلُونَ﴾

﴿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.﴾ [7:129]

Allāh's statement,

﴿وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ﴾

﴿And He has raised you in ranks, some above others,﴾

means, He has made you different from each other with regards to provision, conduct, qualities, evilness, shapes, color of skin, and so forth, and He has the perfect wisdom in all this. Allāh said in other Āyāt,

﴿عَنْ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَسَاءَلُوا
بَعْضُهُمْ بَعْضًا سُخْرِيًّا﴾

﴿It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work.﴾ [43:32],

and,

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾

﴿See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.﴾ [17:21]

Allāh's statement,

﴿يَسْلُوكُمْ فِي مَا آتَيْنَاكُمْ﴾

﴿that He may try you in that which He has bestowed on you.﴾

means, so that He tests you in what He has granted you, for Allāh tries the rich concerning his wealth and will ask him about how he appreciated it. He also tries the poor concerning his poverty and will ask him about his patience with it. Muslim recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَظَرُ مَاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا
وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ بَنِي إِسْرَآئِيلَ كَانَتْ فِي النِّسَاءِ»

«Verily, this life is beautiful and green, and Allāh made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of this life and beware of women, for the first trial that the Children of Israel suffered from was with women.»^[1]

Allāh's statement,

﴿إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَشَدِيدُ النَّعْمِ﴾

[1] Muslim 4:2098

﴿Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾

this is both discouragement and encouragement, by reminding the believers that Allāh is swift in reckoning and punishment with those who disobey Him and defy His Messengers,

﴿وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾

﴿And certainly He is Oft-Forgiving, Most Merciful.﴾

for those who take Him as protector and follow His Messengers in the news and commandments they conveyed. Allāh often mentions these two attributes together in the Qur'ān. Allāh said,

﴿وَإِنَّ رَبَّكَ لَذُو مَنَّةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

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

and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٥٩﴾ وَأَنَّ عَذَابِي هُوَ الْأَلِيمُ ﴿٦٠﴾﴾

﴿Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.﴾ [15:49-50]

There are similar *Āyāt* that contain encouragement and discouragement. Sometimes Allāh calls His servants to Him with encouragement, describing Paradise and making them eager for what He has with Him. Sometimes, He calls His servants with discouragement, mentioning the Fire and its torment and punishment, as well as, the Day of Resurrection and its horrors. Sometimes Allāh mentions both so that each person is affected by it according to his or her qualities. We ask Allāh that He makes us among those who obey what He has commanded, avoid what He has prohibited, and believe in Him as He has informed. Certainly, He is Near, hears and answers the supplication, and He is the Most Kind, Generous and Bestowing.

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْقُوَّةِ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا

عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ أَحَدٌ مِنَ الْجَنَّةِ، خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاخَمُونَ بِهَا وَعِنْدَ اللَّهِ تِسْعَةٌ وَتِسْعُونَ

«If the believer knew Allāh's punishment, no one will hope in entering His Paradise. And if the disbeliever knew Allāh's mercy, no one will feel hopeless of acquiring Paradise. Allāh created a hundred kinds of mercy. He sent down one of them to His creation, and they are merciful to each other on that account. With Allāh, there remains ninety-nine kinds of mercy.»^[1]

Muslim and At-Tirmidhi also recorded this Ḥadīth, At-Tirmidhi said "Ḥasan". Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

«When Allāh created the creation, He wrote in a Book, and this Book is with Him above the Throne: 'My mercy overcomes My anger.'»^[2]

This is the end of the Tafsīr of Sūrat Al-An'ām, all the thanks and appreciation for Allāh.

☆ *This is the End of Volume Three.*

☆ *Volume Four begins with Sūrat Al-A'rāf*



[1] Aḥmad, 2:334, Tuḥfat Al-Aḥwadhī 9:527 and Muslim 4:2109

[2] Muslim 4:2107.