

# The *Tafsīr* of *Sūrah Ibrāhīm* (Chapter -14)

**Which was revealed in Makkah**

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﴿3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allāh and seek crookedness therein - they are far astray.﴾

### **Describing the Qur'ān and warning Those Who defy it**

Previously we discussed the meaning of the separate letters that appear in the beginnings of some Sūrahs.

﴿كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ﴾

﴿(This is) a Book which We have revealed unto you...﴾

Allāh says, This is a Book that We have revealed to you, O Muḥammad. This 'Book', is the Glorious Qur'ān, the most honored Book, that Allāh sent down from heaven to the most honored Messenger of Allāh sent to all the people of the earth, Arabs and non-Arabs alike,

﴿لِنُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿in order that you might lead mankind out of darkness into light﴾

We sent you, O Muḥammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ  
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ﴾

﴿Allāh is the Walī (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyā (supporters and helpers) are Ṭaghūt (false deities), they bring them out from light into darkness.﴾ [2:257], and,

﴿هُوَ الَّذِي يُرْسِلُ عَلَى عَبْدِهِ مَائِتَةً يَبْتَلِي لِيُخْرِجَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light.﴾ [57:9]

Allāh said next,

﴿بِإِذْنِ رَبِّهِمْ﴾

﴿by their Lord's leave﴾, He guides those whom He destined to be guided by the hand of His Messenger ﷺ, whom He

sent to guide them by His command,

﴿إِلَى صِرَاطِ الْعَزِيزِ﴾

﴿to the path of the All-Mighty,﴾

Who can never be resisted or overpowered. Rather, Allāh is Irresistible above everything and everyone else,

﴿الْحَمِيدُ﴾

﴿the Praised.﴾ Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys. Allāh's statement,

﴿اللَّهُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿Allāh to Whom belongs all that is in the heavens and all that is in the earth!﴾, is similar to,

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِبَيِّنَاتٍ مِّمَّا لَمْ تُدْرِكُوا السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth.﴾ [7:158]

Allāh's statement,

﴿وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ﴾

﴿And woe unto the disbelievers from a severe torment.﴾

means, 'woe to them on the Day of Judgment because they defied you, O Muḥammad, and rejected you.' Allāh described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

﴿وَيُضِلُّ عَنْ سَبِيلِ اللَّهِ﴾

﴿and hinder (men) from the path of Allāh﴾, from following the Messengers,

﴿وَيَبْغُونَهَا عِوَجًا﴾

﴿and seek crookedness therein﴾ they seek to make Allāh's path crooked, even though it is straight itself and does not deviate

on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ. لِيُبَيِّنَ لَكُمْ فَيَضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

44. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.﴾

### **Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation**

Allāh is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with. Allāh said next,

﴿فَيَضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ﴾

﴿Then Allāh misleads whom He wills and guides whom He wills.﴾

after the proof and evidence have been established for the people, Allāh misguides whom He wills from the path of guidance and guides whom He wills to the truth,

﴿وَهُوَ الْعَزِيزُ﴾

﴿And He is the All-Mighty,﴾ whatever He wills occurs and whatever He does not will never occurs,

﴿الْحَكِيمُ﴾

﴿the All-Wise.﴾ in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance. This is from Allāh's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muḥammad bin 'Abdullāh, Allāh's Messenger, peace and blessings be upon him, was sent to all people. It is recorded in the Two Ṣaḥīḥs that Jābir said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنِ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّغْبِ مَبِيرَةً شَهْرًا، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأَجَلْتُ لِي الْغَنَائِمُ وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يَنْتُقَى إِلَى قَوْمِهِ خَاصَّةً وَيُعْتَى إِلَى النَّاسِ عَامَّةً»

«I have been given five things which were not given to anyone else before me. Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for worship and a purifier. The war booty has been made lawful for me and it was not lawful for anyone else before me. I have been given the right of Intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only, but I have been sent to all mankind.»<sup>[1]</sup> Allāh said,

﴿قَدْ يَأْتِيهَا النَّاسُ إِلَى رَسُولِ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

«Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh..."» [7:158]

﴿وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ مَسْكُورٍ ﴿٥٠﴾﴾

«5. And indeed We sent Mūsā with Our Āyāt (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allāh. Truly, therein are Āyāt for every patient, thankful (person)."»

### Story of Mūsā and His People

Allāh says here, 'Just as We sent you (O, Muḥammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Mūsā to the Children of Israel with Our Āyāt (signs, or miracles).' Mujāhid said that this part of the Āyah refers to the nine miracles.

﴿أَنْ أَخْرِجْ قَوْمَكَ﴾

«Bring out your people» he is being commanded;

<sup>[1]</sup> *Faḥ Al-Bārī* 1:519, Muslim 1:370.

﴿أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

«Bring out your people from darkness into light,»

call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

﴿وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ﴾

«and remind them of the annals (or days) of Allāh»

remind them (O Mūsā) of Allāh's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir'awn and his injustice, tyranny and brutality. This is when Allāh delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties. Mujāhid, Qatādah and several others said this.<sup>[1]</sup>

Allāh said next,

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

«Truly, therein are Āyāt for every patient, thankful (person).»

Allāh says, 'Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir'awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity. Qatādah said, "Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it."<sup>[2]</sup> It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«إِنَّ أَمْرَ الْمُؤْمِنِ كُلَّهُ عَجَبٌ، لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ،

«Verily, all of the matter of the believer is amazing, for every decision that Allāh decrees for him is good for him. If an affliction strikes him, he is patient and this is good for him; if a bounty is give to him, he is thankful and this is

[1] At-Ṭabari 16:521.

[2] At-Ṭabari 16:523.

سورة القصص

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الْبَرَاءَةُ

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْعِيحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ④ وَإِذْ تَأَذَّتْ رُجُوكُمْ لِمَنْ شَكَّرْتُمْ لَا زَيْدٌ لَكُمْ وَلَكِنْ كَفَرْتُمْ إِنْ عَذَابِي لَشَدِيدٌ ⑤ وَقَالَ مُوسَى إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَنِيٌ حَمِيدٌ ⑥ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَعْيُنَهُمْ فِي آفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ⑦ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيُقَفِّرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُوَفِّرَ كُمْ إِلَى أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَاقْتُلُوا بِسُلْطَانٍ مُبِينٍ ⑧

good for him. ①

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْعِيحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ④ وَإِذْ تَأَذَّتْ رُجُوكُمْ لِمَنْ شَكَّرْتُمْ لَا زَيْدٌ لَكُمْ وَلَكِنْ كَفَرْتُمْ إِنْ عَذَابِي لَشَدِيدٌ ⑤ وَقَالَ مُوسَى إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَنِيٌ حَمِيدٌ ⑥

46. And (remember) when Mūsā said to his people: "Call to mind Allāh's favor to you, when He delivered you from Fir'awn's people who were afflicting you with horrible torment,

and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord."

47. And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe."

48. And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (free of all needs), Worthy of all praise."

Allāh states that Mūsā reminded his people about Allāh's annals and days and of Allāh's favors and bounties that He bestowed on them, when He saved them from Fir'awn and his

[1] Muslim 4:2295.



people and the torment and disgrace they used to exert on them. They used to slaughter whomever they could find among their sons and let their females live. Allāh delivered them from all this torment, and this is a great bounty, indeed. This is why Allāh described this affliction,

﴿رَبِّ ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾

﴿and in it was a tremendous trial from your Lord.﴾

‘for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.’ Some scholars said that this part of the Āyah means, ‘what Fir‘awn used to do to you was a tremendous

﴿بَلَاءٌ﴾

﴿trial.﴾’ Both meanings might be considered here and Allāh knows best. Allāh said in another Āyah ,

﴿وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿And We tried them with good and evil in order that they might turn (to Allāh).﴾ [7:168] Allāh’s statement next,

﴿وَإِذْ تَأَذَّتْ رُءُوسُهُمْ﴾

﴿And (remember) when your Lord proclaimed﴾

means, proclaimed and made known His promise to you. It is possible that this Āyah means, your Lord has vowed and sworn by His might, grace and exaltness. Allāh said in a similar Āyah,

﴿وَإِذْ تَأَذَّتْ رُءُوسُهُمْ يَوْمَ السَّيِّئَةِ﴾

﴿And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection.﴾ [7:167]

Allāh said,

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

﴿If you give thanks, I will give you more;﴾

meaning, ‘if you appreciate My favor on you, I will give you more of it,

﴿وَلَئِنْ كَفَرْتُمْ﴾

﴿but if you are thankless﴾ if you are not thankful for My favors, covering and denying, them,

﴿إِنَّ عَذَابِي لَشَدِيدٌ﴾

﴿verily, My punishment is indeed severe﴾, by depriving you of the favor and punishing you for being unappreciative of it.' A Ḥadīth states that,

﴿إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقُ بِالدَّنْبِ يُصِيبُهُ﴾

«A servant might be deprived of a provision (that was written for him) because of a sin that he commits.»

Allāh said,

﴿وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَنَفِيٍّ حَمِيدٌ﴾ (A)

﴿And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (free of all needs), Worthy of all praise."﴾

Allāh does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ﴾

﴿If you disbelieve, then verily, Allāh is not in need of you﴾ [39:7] and,

﴿فَكْفُرُوا وَتَوَلَّوْا وَاسْتَفْتَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ﴾ (B)

﴿So they disbelieved and turned away. But Allāh was not in need (of them). And Allāh is Rich (free of all needs), Worthy of all praise.﴾ [64:6]

In his *Ṣaḥīḥ*, Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said that his Lord the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا تَقَصَّ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صُعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا تَقَصَّ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْجَمِيطُ إِذَا أُذْخِلَ الْبَحْرُ»

‘O My servants. If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least. O My servants! If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least. O My servants! If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean.”<sup>[1]</sup>

Verily, all praise and glory are due to Allāh, the Rich [free of need], the Worthy of all praise.

﴿أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِن قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادُ وَثَمُودُ وَالَّذِينَ مِن بَعْدِهِمْ لَا يَسْمَعُونَ إِلَّا أَنَّهُ جَاءَهُم مُّسْلِمُونَ بِالْبَيِّنَاتِ فَرَدُّوا أَعْيُنَهُمْ فِي أَوْهَامِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٩﴾﴾

﴿9. Has not the news reached you, of those before you, the people of Nūh, ‘Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths and said: “Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.”﴾

### Earlier Nations disbelieved in Their Prophets

Allāh narrated to this Ummah (followers of Muḥammad ﷺ) the stories of the people of Prophet Nūh, ‘Ād and Thamūd, and other ancient nations that belied their Messengers. Only Allāh knows the count of these nations,

﴿جَاءَهُم مُّسْلِمُونَ بِالْبَيِّنَاتِ﴾

﴿To them came their Messengers with clear proofs,﴾

they brought them evidences and plain, tremendous proofs and signs. Ibn Ishāq reported that ‘Amr bin Maymūn said that

<sup>[1]</sup> Muslim 4:1994.

'Abdullāh said about Allāh's statement,

﴿لَا يَعْلَمُهُمْ إِلَّا اللَّهُ﴾

﴿None knows them but Allāh.﴾

"The genealogists utter lies."<sup>[1]</sup> This is why 'Urwah bin Az-Zubayr said, "We did not find anyone who knows the forefathers of Ma'dd bin 'Adnān."<sup>[2]</sup>

### Meaning of, "They put Their Hands in Their Mouths"

Allāh said next,

﴿فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ﴾

﴿but they put their hands in their mouths﴾

It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allāh, the Exalted and Most Honored. It is also said that it means, they placed their hands on their mouths in denial of the Messengers. It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage. Mujāhid, Muḥammad bin Ka'b and Qatādah said that they belied the Messengers and refuted their call with their mouths.<sup>[3]</sup> I (Ibn Kathīr) say that Mujāhid's *Tafsīr* is supported by the completion of the narrative,

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ. وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ﴾

﴿and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."﴾

Al-'Awfi reported that Ibn 'Abbās said, "When they heard Allāh's Word, they were amazed and placed their hands on their mouths,"<sup>[4]</sup>

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ﴾

﴿and said: "Verily, we disbelieve in that with which you have been sent."﴾

[1] Aṭ-Ṭabari 16:528.

[2] *Tafsīr Al-Qurṭubi* 9:344.

[3] Aṭ-Ṭabari 16:534.

[4] Aṭ-Ṭabari 16:533.

سُورَةُ الْاِبْرٰهِيْمَ

٢٥٧

الْاِبْرٰهِيْمِ

قَالَتْ لَهُمْ رُسُلُهُمْ اِنْ نَحْنُ اِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ  
يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا اَنْ نَأْتِيَكُمْ  
بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾  
وَمَا لَنَا اَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدٰنَا سُبُلَنَا  
وَلَنُصِرَنَّكَ عَلَىٰ مَا أَذِثْمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١١﴾  
وَقَالَ الَّذِينَ كَفَرُوا الرُّسُلُ هُمْ تَخْرِجَتَكُمْ مِنْ  
أَرْضِنَا أَوْ لَنَعُودَنَّ فِي مِلَّةِنَا قٰوِمِينَ إِلَيْهِمْ رَهْمًا لِّئَلَّا يَكُونَ  
الْفٰطِلِينَ ﴿١٢﴾ وَلَنَسُكِّنَنَّكُمْ فِي الْأَرْضِ مِنْ بَعْدِهِمْ  
ذٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٣﴾ وَاسْتَفْتَحُوا  
وَخَافَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٤﴾ مِنْ رَأْيِهِ جَهَنَّمَ فَنُفِثَ  
مِنْ مَاءٍ صٰدِرٍ ﴿١٥﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ  
وَبِأَيِّهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَشِيٍّ وَمِنْ  
رَأْيِهِ عَذَابٌ غَلِيظٌ ﴿١٦﴾ مِثْلَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ  
أَعْمَلْتُمْ كُرْمًا ذٰلِكَ بِأَنَّهُمْ فِي رُوحٍ عَاصِفٍ لَا يَقْدِرُونَ  
مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذٰلِكَ هُوَ الصَّلٰلُ الْبَعِيدُ ﴿١٧﴾

They said, We do not believe what you brought us, and have strong doubt in its authenticity.'

﴿١٠﴾ قَالَتْ رُسُلُهُمْ اِنَّا اِلٰهُ  
مِثْلُ فٰطِرِ السَّمٰوٰتِ وَالْاَرْضِ  
يَتَعَوَّذُكُمْ بِقُوَّتِهِمْ لَكُمْ مِنْ  
ذُنُوبِكُمْ وَيُؤَخِّرُكُمْ اِلَىٰ اَجَلٍ  
مُّسَمًّى قَالُوْا اِنْ اُنْتُمْ اِلَّا بَشَرٌ  
مِثْلُنَا تُرِيدُوْنَ اَنْ تَصُدُّوْنَا عَمَّا  
كَانَ يَعْبُدُ اَبَاؤُنَا فَاتُّوْنَا  
بِسُلْطٰنٍ مُّبِيْنٍ ﴿١١﴾ قَالَتْ لَهُمْ  
رُسُلُهُمْ اِنْ نَحْنُ اِلَّا بَشَرٌ  
مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ  
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا  
اَنْ نَأْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللَّهِ  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢﴾  
وَمَا لَنَا اَلَّا نَتَوَكَّلَ عَلَى اللَّهِ

وَقَدْ هَدٰنَا سُبُلَنَا وَلَنُصِرَنَّكَ عَلَىٰ مَا أَذِثْمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٣﴾

﴿10. Their Messengers said: "(What!) Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."﴾

﴿11. Their Messengers said to them: "We are no more than human beings like you, but Allāh bestows His grace to whom He wills of His servants. It is not ours to bring you an authority (proof) except by the permission of Allāh. And in Allāh (alone) let the believers put their trust."﴾

﴿12. "And why should we not put our trust in Allāh while He

*indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (alone) let those who trust, put their trust."*﴿

### **The Argument between the Prophets and the Disbelievers**

Allāh narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allāh alone without partners, the Messengers said,

﴿أَفَى اللَّهِ شَكٌّ﴾

﴿(What!) Can there be a doubt about Allāh...?﴾

about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures? Verily, none besides Allāh is worthy of worship, alone without partners with Him.

Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allāh. Their Messengers said to them,

﴿يَدْعُوَكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ﴾

﴿He calls you that He may forgive you of your sins﴾ in the Hereafter,

﴿وَيَرْجِعْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى﴾

﴿and give you respite for a term appointed.﴾, in this worldly life. Allāh said in other Āyāt,

﴿وَالَّذِينَ اسْتَفْزَرُوا رَبَّهُمْ أَنْ تَأْتِيَهُمُ الْبَاسُ مِنْ غَيْرِ إِذْ هُمْ فِي ضَلَالٍ مُّبِينٍ﴾  
﴿فَسَلِّمْ﴾

﴿Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.﴾ [10:3]

However, their nations went on arguing against their prophethood, after they had to submit to the first evidence (that Allāh Alone created everything).

## Disbelievers reject Prophethood because the Messengers were Humans!

Their nations said,

﴿إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا﴾

﴿You are no more than human beings like us!﴾

so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

﴿فَأْتُونَا بِطَلْقٍ مُبِينٍ﴾

﴿Then bring us a clear authority.﴾, a miracle of our choice.

﴿قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ﴾

﴿Their Messengers said to them: "We are no more than human beings like you..."﴾

affirming that truly, they were only human being like their nations,

﴿وَلَكِنَّ اللَّهَ يُنْزِلُ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ﴾

﴿but Allāh bestows His grace to whom He wills of His servants.﴾, with prophethood and messengership which is His choice,

﴿وَمَا كُنَّا أَنْ نَأْتِيَكُمْ بِطَلْقٍ﴾

﴿It is not ours to bring you an authority﴾ according to your choice,

﴿إِلَّا بِإِذْنِ اللَّهِ﴾

﴿except by the permission of Allāh.﴾, after we beg Him and He provides us with a miracle,

﴿وَعَلَى اللَّهِ تَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿And in Allāh (alone) let the believers put their trust.﴾ in all their affairs. Their Messengers said to them next,

﴿وَمَا كُنَّا إِلَّا أَنْ نَرْكَبَ عَلَى اللَّهِ﴾

﴿And why should we not put our trust in Allāh﴾, after He had guided us to the best, most clear and plain way,

﴿وَلَنَسْبِرَنَّ عَلَى مَا مَآذِبْكُمْ﴾

﴿And we shall certainly bear with patience all the hurt you may cause

us), such as foolish actions and abusive statements,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

﴿and in Allāh (alone) let those who trust, put their trust.﴾

﴿وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي يَدِينَا فَأَوَّحَى إِلَيْهِمْ رَبُّهُمْ لَنُلَاقِيَنَّ الَّذِينَ كَفَرُوا فِي الْعَذَابِ أَلِيمٍ ۝١٣﴾ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مِنْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدَ ۝١٤﴾ وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ۝١٥﴾ مِنْ رَبِّهِمْ جَهَنَّمَ وَتُنْفَخُ فِي تَوَائِجِهِ مَكِيدٌ ۝١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ۝١٧﴾

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the wrongdoers."﴾

14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat."﴾

15. And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction.﴾

16. In front of him is Hell, and he will be made to drink boiling, festering water.﴾

17. He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.﴾

### Disbelieving Nations threaten Their Messengers with Expulsion

Allāh narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banishment. For instance, the people of Prophet Shu'ayb, peace be upon him, said to him and to those who believed in him,

﴿لَنُخْرِجَنَّكَ يَشُعْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا﴾

﴿We shall certainly drive you out from our town, O Shu'ayb, and those who have believed with you.﴾ [7:88]



The people of Prophet Lūt, peace be upon him, said,

﴿أَخْرِجُوا مَال لُوطٍ مِنْ قَرْيَتِكُمْ﴾

﴿Drive out the family of Lut from your city.﴾ [27:56]

Allāh said about the idolators of Quraysh,

﴿وَأِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ يُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِطْفَكَ إِلَّا قَلِيلًا ۝﴾

﴿And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while.﴾ [17:76] and,

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَبِيرٌ النَّاصِرِينَ ۝﴾

﴿And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.﴾ [8:30]

Allāh gave victory and aid to His Messenger ﷺ after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allāh, the Exalted. Allāh kept granting His Messenger ﷺ more dominance until He opened for him Makkah, which sought to expel him. Allāh gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allāh in large crowds and in a very short time Allāh's Word and religion became high over all other religions, from the eastern and western parts of the world. Hence Allāh's statement,

﴿فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ۝ وَلَنَجْعَلَنَّكَمُ الْأَرْضَ مِنْ بَيْنِهِمْ ۝﴾

﴿So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them."﴾ [14:13,14]

Allāh said in other Āyāt,

﴿وَلَقَدْ بَعَثْنَا لِمَادَا الْمُرْسَلِينَ ۝ إِنَّمَا مَثَلُ الْمُضْمُرِينَ ۝ وَإِنْ جُنَدَاكُمْ أَتَيْنَاكُمْ ۝﴾

﴿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],

﴿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, All-Mighty."﴾[58:21]

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ﴾

﴿And indeed We have written in Az-Zabūr after Adh-Dhikr.﴾ [21:05]

﴿قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٥٩﴾﴾

﴿Musa said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for the those who have Taqwā."﴾[7:128] and,

﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَمُونَ مَشْرِقَ الْأَرْضِ وَمَكْرِبَهَا إِلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَفْعَلُونَ ﴿١٣٧﴾﴾

﴿And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aawn and his people erected.﴾[7:137]

Allāh said next,

﴿ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾

﴿This is for him who fears standing before Me and also fears My threat.﴾

this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment. Allāh said in other instances,

﴿فَأَمَّا مَنْ لَطَمَ ۖ وَآثَرَ الْقُبُورَ ۚ أَذُنًا ﴿٣٨﴾ فَإِنَّ لِلَّذِي هِيَ ۚ الْأَوَّلِ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ ۖ وَنَهَى ۖ النَّفْسَ عَنِ الْهَوَىٰ ۚ ﴿٤٠﴾ فَإِنَّ لِالَّذِي هِيَ ۚ الْأَوَّلِ ﴿٤١﴾﴾

«Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.» [79:37-41] and,

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ﴿٤٢﴾﴾

«But for him who fears the standing before his Lord, there will be two Gardens.» [55:46]

Allāh said next,

﴿وَأَسْتَفْتَحُوا ۖ﴾

«And they sought victory and help» refers to the Messengers who sought the help and victory of their Lord over their nations, according to ‘Abdullāh bin ‘Abbās, Mujāhid and Qatādah.<sup>[1]</sup> ‘Abdur-Raḥmān bin Zayd bin Aslam said that this Āyah refers to the nations, invoking Allāh’s victory against themselves!<sup>[2]</sup> Some idolators said,

﴿اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا ۖ فَاتَّقِ مِنْ عِنْدِكَ فَأَنْطِرْ عَلَيْنَا جَكَارَةً ۖ مِنَ السَّمَاءِ ۖ أَوْ أَنْزِلْ عَلَيْنَا مَدَابِلَ ۖ آلِإِسْرَءِيلَ ﴿٤٣﴾﴾

«O Allāh ! If this (Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.» [8:32]

It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allāh against themselves on the day of Badr, and the Messenger of Allāh ﷺ invoked Him for victory and support. Allāh said to the idolators then,

﴿إِنْ تَسْتَفْتِحُوا ۖ فَقَدْ جَاءَكُمْ الْفَتْحُ ۚ وَإِنْ تَنْتَهُوا ۖ فَهُوَ عَزِيزٌ لَكُمْ ۚ﴾

«(O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it

[1] At-Ṭabari 16:544-545.

[2] At-Ṭabari 16:545.

will be better for you.﴾ [8:19]

Allāh knows best. Allāh said next,

﴿وَمَأْوَا كُلِّ جَبَّارٍ عَنِيدٍ﴾

﴿and every obstinate, arrogant dictator was brought to a complete loss and destruction.﴾

those who were arrogant and rebelled against the truth. Allāh said in other Āyāt,

﴿أَلَيْسَ فِي جَهَنَّمَ كُلُّ كَفَّارٍ عَنِيدٍ ﴿٥٠﴾ مُتَّعٍ لِلْغَيْرِ مُتَّبَرِّئٍ ﴿٥١﴾ إِلَٰهِي جَمَلَ مَعَ اللَّهِ إِلَٰهَهَا مَا تَرَىٰ ﴿٥٢﴾ فَالْيَا فِي الْمَذَابِ الْعَذِيبِ ﴿٥٣﴾﴾

﴿(Allāh will say to the angels): "Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allāh. Then both of you cast him in the severe torment."﴾ [50:24-26]

The Prophet ﷺ said,

﴿إِنَّهُ يُؤْتَىٰ بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ، فَتَنَادِي الْخَلَائِقَ، فَقُولُ: إِنِّي وَكُلْتُ بِكُلِّ جَبَّارٍ عَنِيدٍ﴾

﴿On the Day of Resurrection, Jahannam (Hellfire) will be brought and it will call the creatures, saying, "I was given the responsibility of every rebellious tyrant."﴾<sup>[1]</sup>

Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allāh, the Mighty, the Able for victory.

Allāh said next,

﴿مِنْ دَرَاهِدٍ جَهَنَّمَ﴾

﴿In front of him is Hell,﴾ Allāh says that Jahannam is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

﴿وَيُسْقَىٰ مِنْ مَّاءٍ سَكِينٍ﴾

﴿and he will be made to drink boiling, festering water.﴾

in the Fire, his only drink will be from Ḥamīm and Ghassāq, the former is very hot and the latter is very cold and rotten. Allāh said in another instance,

<sup>[1]</sup> At-Tirmidhi nos. 2573, 2574.

﴿هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ۖ وَآخِرُ مِنْ شَكْلِهِ أَزْوَاجٌ ۝﴾

«This is so! Then let them taste it - Ḥamīm and Ghassāq. And other (torments) of similar kind all together!» [38:57-58]

Mujāhid and 'Ikrimah said that this festering water is made of puss and blood.<sup>[1]</sup>

Allāh said in other Āyāt,

﴿وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ۝﴾

«And be given to drink boiling water so that it cuts up their bowels.» [47:15] and,

﴿وَلَنْ يَسْتَفِيدُوا بِغُلَاظِ بَمَاءٍ كَالنَّهْلِ يَنْوِي الْوُجُوهُ ۝﴾

«And if they ask for help, they will be granted water like boiling oil, that will scald their faces.» [18:29]

Allāh's statement,

﴿يَتَجَرَّعُهُ﴾

«He will sip it unwillingly», indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

﴿وَلَمْ يَنْفَعِهِمْ مِنْ حَبِيرٍ ۝﴾

«And for them are hooked rods of iron.» [22:21]

Allāh said next,

﴿وَلَا يَكْادُ يَبْغِضُهُ﴾

«and he will find great difficulty in swallowing it down his throat,»

meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

﴿وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ﴾

«and death will come to him from every side,»

his organs, limbs and entire body will suffer pain because of this drink. 'Amr bin Maymūn bin Mahrān commented, "Every

<sup>[1]</sup> Aṭ-Ṭabari 16:548.

bone, nerve and blood vessel."<sup>[1]</sup>

Ad-Ḍaḥḥāk reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ﴾

﴿and death will come to him from every side,﴾

"All types of torment that Allāh will punish him with on the Day of Resurrection in the fire of *Jahannam* will come to him carrying death, if he were to die. However, he will not die because Allāh the Exalted said,

﴿لَا يَفْضَنُ عَلَيْهِمُ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا﴾

﴿Neither will it affect them that they die nor shall its torment be lightened for them﴾[35:36]."<sup>[2]</sup>

Therefore, according to Ibn 'Abbās, may Allāh be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment. Hence Allāh's statement here,

﴿وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ﴾

﴿and death will come to him from every side, yet he will not die,﴾

Allāh said,

﴿وَمِنْ دُونِ ذَٰلِكَ عَذَابٌ غَلِيظٌ﴾

﴿and in front of him, will be a great torment.﴾

even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter. Allāh described the tree of *Zaqqūm*,

﴿إِنَّمَا شَجَرَةُ زُقُّوٓقٍ فِي أَسْفَلِ الْجَعْرِ ۖ طَلْعُهَا كَأَنَّهُ زُرُّوسٌ النَّبْتِ ۖ فَإِنَّهُمْ لَا كُوفُونَ  
بِهَا فَمَلَّوٓنَ فِيهَا الْبَطُونَ ۖ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوَا ۖ بَيْنَ حَيْرٍ ۖ ثُمَّ إِنَّ مَرَجَهُمْ لِآلِ  
الْجَعْرِ ۖ﴾

[1] Ad-Durr Al-Manthūr 5:16.

[2] Ad-Durr Al-Manthūr 5:16.

﴿Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayāṭīn; Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell.﴾[37:64-68]

Allāh states that they will either be eating from the Zaqqūm, drinking the Ḥamīm, or being tormented in the Fire, again and again; we seek refuge with Allāh from all of this. Allāh also said,

﴿مَذْيُورٌ جَهَنَّمَ أَلَىٰ يُكَذِّبُ بِهَا الْكَافِرُونَ ﴿١٣﴾ يَطْرُقُونَ بِهَا مَيِّمَ مَانٍ ﴿١٤﴾﴾

﴿This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!﴾[55:43-44],

﴿إِنَّ شَجَرَةَ الزَّقْقُومِ ﴿١٣﴾ طَعَامُ الْأَشْيِيمِ ﴿١٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿١٥﴾ كَغَلِّ الْحَمِيمِ ﴿١٦﴾ خُذُوهُ فَاعْيَلُوهُ إِنَّ سَوْأَ الْجَحِيمِ ﴿١٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿١٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿١٩﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٢٠﴾﴾

﴿Verily, the tree of Zaqqūm will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were the mighty, the generous! Verily, this is that whereof you used to doubt!"﴾[44:43-50],

﴿وَأَصْحَابُ الْأَيْمَانِ سَاءَ مَا يَحْكُمُهُمْ ﴿١٣﴾ فِي سَمُورٍ وَجِيمٍ ﴿١٤﴾ وَظِلٍّ مِنْ تَحْتِهِمْ هَامٍ ﴿١٥﴾ لَا يَارِدُ وَلَا كَرِيمٌ ﴿١٦﴾﴾

﴿And those on the Left Hand - how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant.﴾[56:41-44], and,

﴿هَذَا وَابِكُ اللَّطِيفِ لَسَرَّ مَتَابٍ ﴿١٣﴾ جَهَنَّمَ يَصْلَوْنَهَا فَنَسَ الْبَهَادِ ﴿١٤﴾ هَذَا قَلْبُودُوهُ حِيمٍ ﴿١٥﴾ وَعَسَاءُ ﴿١٦﴾ وَآخِرُ مِنْ شَكْلِهِ أَرْوَاحُ ﴿١٧﴾﴾

﴿This is so! And for the Tāghūn will be an evil final return. Hell! Where they will burn, and worst is that place to rest!

*This is so! Then let them taste it Ḥamīm and Ghassāq. And other (torments) of similar kind all together!* [38:55-58]

There are many other similar Āyāt that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allāh the Exalted knows, as just recompense,

﴿وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

﴿And your Lord is not at all unjust to (His) slaves.﴾ [41:46]

﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ  
مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ هُوَ الصَّلَٰلُ الْبَئِيدُ﴾

﴿18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).﴾

### A Parable for the Deeds of the Disbelievers

This is a parable that Allāh has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards. Allāh said,

﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ﴾

﴿The parable of those who disbelieved in their Lord is that their works﴾

on the Day of Judgment, when they will seek their rewards from Allāh the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

﴿فِي يَوْمٍ عَاصِفٍ﴾

﴿on a stormy day;﴾ They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind. Allāh said in other Āyāt,



﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ نَبْإَةً تُنَشِّرُهَا﴾

﴿And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾[25:23],

﴿مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَمْلَكَتْهُمَا وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ﴾

﴿The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allāh wronged them not, but they wronged themselves.﴾[3:117], and,

﴿يَتَّبِعُهَا الَّذِينَ ءَامَنُوا لَا تُلْطِفُوا مَذَلَّتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِيقَةً تَبْذُرُهُمْ وَلَا يُوَسِّدُ لَهُمْ فِيهَا وَلَا يَوْمٌ إِلَّاءَ الْآخِرِ مُثَلَّهِمْ كَذَلِكَ صَفْوَانٌ عَلَيْهِ رُءُوسٌ فَأَصَابَهُمْ وَابِلٌ فَفَرَكَهُمْ مَكْثًا لَا يُغَادِرُونَ عَلَىٰ شَيْءٍ وَمِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

﴿O you who believe! Do not render in vain your Ṣadaqaḥ (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.﴾[2:264]

Allāh said in this Āyah,

﴿ذَٰلِكَ هُوَ الضَّلَالُ الْبَیْدُ﴾

﴿That is the straying, far away from the right path﴾

meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most,

﴿ذَٰلِكَ هُوَ الضَّلَالُ الْبَیْدُ﴾

﴿That is the straying, far away from the right path.﴾

﴿أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَتُوبُ إِلَيْكُمْ وَإِنَّ يَخْلُقُ جَدِيدًا﴾  
﴿وَمَا ذَٰلِكَ عَلَىٰ اللَّهِ بِعَزِيزٍ﴾

﴿19. Do you not see that Allāh has created the heavens and the

earth with truth? If He wills, He can remove you and bring (in your place) a new creation! ﴿

﴿20. And for Allāh that is not hard or difficult.﴾

### Proof that Resurrection occurs after Death

Allāh affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs. Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals?

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئْيَ بِخَلْقِهِنَّ بِقَدِيرٍ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتَةَ بَلَىٰ إِنَّهُمْ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely, is able to do all things.﴾[46:33],

﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٢٢﴾ وَصَرَّبَ لَنَا مَثَلًا وَشَقَّ خَلْقَهُ قَالَ مَنْ يُعْطِي الْيُطْلَمَ وَهِيَ رَمِيمٌ ﴿٢٣﴾ قُلْ يُحْيِي الَّذِي أَنْشَأَنَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٢٤﴾ الَّذِي جَعَلَ لَكَ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقَدُونَ ﴿٢٥﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَيَّ أَنْ يَخْلُقَ يَنْفُلُهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٢٦﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٢٧﴾ فَسُبْحَنَ الَّذِي يَدِيرُ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾﴾

﴿Does not man see that We have created him from Nutfah (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. Is not He

Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned. ﴿[36:77-83]

Allāh's statement,

﴿إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿٧٨﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٧٩﴾﴾

﴿If He wills, He can remove you and bring (in your place) a new creation! And for Allāh that is not hard or difficult.﴾

means, it is not hard or impossible for Allāh to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you. Allāh said in other Āyāt,

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾﴾

﴿O mankind! It is you who stand in need of Allāh. But Allāh is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allāh.﴾[35:15-17],

﴿وَلَا تَتَوَلَّوْا بَسْتَدِيلَ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿And if you turn away, He will exchange you for some other people and they will not be your likes.﴾ [47:38]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُؤْتِيهِمْ

﴿O you who believe! Whoever from among you turns back from his religion, Allāh will bring a people whom He will love and they will love Him.﴾[5:54] and,

﴿إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾﴾

﴿If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.﴾[4:133]



﴿لِّلَّذِينَ اسْتَكْبَرُواْ﴾

﴿to those who were arrogant﴾ who rebelled against worshipping Allāh alone without partners and obeying the Messengers,

﴿إِنَّا كُنَّا لَكُمْ بَعَّا﴾

﴿Verily, we were following you,﴾, we obeyed your orders and implemented them,

﴿فَهَلْ أَنتُم مَّغْنُوْنَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ﴾

﴿can you avail us anything against Allāh's torment?﴾

They will ask, 'can you prevent any of Allāh's torment from striking us as you used to promise and vow to us?' The leaders will say in response,

﴿لَوْ هَدَّانَا اللَّهُ لَهْدَيْنٰكُمْ﴾

﴿'Had Allāh guided us, we would have guided you.﴾

but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers,

﴿سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ سَبَرْنَا مَا لَنَا مِنْ مَّجِيْنٍ﴾

﴿It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.﴾

we have no means of escape from what we are in, whether we face it with patience or grief.'

I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allāh said in other Āyāt,

﴿وَإِذْ يَتَحَدَّثُونَ فِي النَّارِ فَيَقُولُ الضَّالِّمُونَ لِلَّذِينَ اسْتَكْبَرُواْ إِنَّا كُنَّا لَكُمْ بَعَّا فَهَلْ أَنتُم مَّغْنُوْنَ عَنَّا نَصِيبًا مِنَ النَّارِ ۖ قَالَ الَّذِينَ اسْتَكْبَرُواْ إِنَّا كُلٌّ فِيهَا إِنَّكَ اللَّهُ قَدْ حَكَمَ بَيْنَ آلِ فِرْعَوْنَ﴾

﴿And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily,

Allāh has judged between (His) servants!" ﴿40:47-48﴾,

﴿قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَمَنَتْ أَخْبَتَ حَتَّىٰ إِذَا دَارَكُوا فِيهَا جِمَاً قَالَتْ أَخْرِجْنَاهُ لَأُدْنِيَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَاصْبِرْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَقْلَبُونَ ﴿٧٨﴾ وَقَالَتْ أُولَئِكَ لَئِنْ أَخْرِجْنَاهُ فَأَنتَ كَافٌ لَّكَ عَلَيْنَا مِنْ فَضْلٍ فَنُذِقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٧٩﴾﴾

﴿(Allāh) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not." The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." ﴿7:38-39﴾, and,

﴿رَبَّنَا إِنَّا أَلَمْنَا سَادَتَنَا وَكِبَرَانَا فَأَصْلَحْنَا السَّبِيلَ ﴿٧٧﴾ رَبَّنَا مَا مِنَّا ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَتُمْ لَنَا كِبَرًا ﴿٧٨﴾﴾

﴿Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment and curse them with a mighty curse! ﴿33:67-68﴾

Disbelievers will also dispute on the Day of Gathering,

﴿وَلَوْ رَفَعَ إِذِ الظَّالِمُونَ مَوْفُوقَاتٍ عِنْدَ رَبِّهِمْ رَجَعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضِعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٧٩﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضِعُوا أَنْتُمْ سَكَدْتُمْ عَنِ الْفَنَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ تُجْرِمُونَ ﴿٨٠﴾ وَقَالَ الَّذِينَ اسْتَضِعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرَ الْإِنلِ وَالنَّهَارِ إِذْ تَأْمُرُونَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسْرَأُ أَتَدَامَةُ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آغَاثِ الَّذِينَ كَفَرُوا هَلْ يَمْزُونَ إِلَّا مَا كَانُوا يَمْعَلُونَ ﴿٨١﴾﴾

﴿But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we certainly

have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were wrongdoers." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allāh and set up rivals to Him!" And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do? ﴿34:31-33﴾

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ شَيْءٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتَ بِمُنْصِرٍ إِنَّي كَفَرْتُ بِمَا أَتْرَكْتُم مِّنْ قَبْلِ إِنَّ الْكَافِرِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٤﴾ وَأَدِخِلِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ يُحَيَّيْنَهُمْ فِيهَا سَلَامٌ ﴿٣٥﴾﴾

﴿22. And Shayṭān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shayṭān) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers."﴾

﴿23. And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: "Salām (peace!)."﴾

### **Shayṭān disowns His Followers on the Day of Resurrection**

Allāh narrates to us what Iblis will say to his followers after Allāh finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allāh curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,

﴿إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ﴾

‘*Verily, Allāh promised you a promise of truth.*’

by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allāh’s promise was true and correct news, while I promised you then betrayed you.’ Allāh said in another Āyah,

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

‘*He (Shayṭān) makes promises to them, and arouses in them false desires; and Shayṭān’s promises are nothing but deceptions.*’ [4:120]

﴿وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ شَيْءٍ﴾

‘*I had no authority over you*’

Shayṭān will say, ‘I had no proof for what I called you to, nor evidence for what I promised you,

﴿إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي﴾

‘*except that I called you, and you responded to me.*’

even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

﴿فَلَا تَلُومُونِي﴾

‘*So blame me not,*’ today,

﴿وَلَوْمُوا أَنْفُسَكُمْ﴾

‘*but blame yourselves.*’, because it is your fault for defying the proofs and following me in the falsehood that I called you to.’ Shayṭān will say next,

﴿مَا أَنَا بِمُفْرِغِكُمْ﴾

‘*I cannot help you*’, I cannot benefit, save, or deliver you from what you are suffering,

﴿وَمَا أَنَا بِمُفْرِغٍ﴾

‘*nor can you help me.*’, nor can you save me and deliver me



from the torment and punishment I am suffering,

﴿إِن كَفَرْتُ بِمَا لَفَزَكُنُنِي مِنْ قَبْلُ﴾

﴿I deny your former act of associating me (Shayṭān) as a partner with Allāh.﴾

or because you associated me with Allāh before,' according to Qatādah.<sup>[1]</sup> Ibn Jarīr commented; "I deny being a partner with Allāh, the Exalted and Most Honored."<sup>[2]</sup> This opinion is the most plausible, for Allāh said in other Āyāt,

﴿وَمَنْ أَسْأَلَ مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِكْ يَوْمَ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا حُيِّرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءَ وَكَانُوا بِعِبَادَتِهِمْ كَافِرُونَ ﴿٦﴾﴾

﴿And who is more astray than one who calls on others besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾[46:5-6] and,

﴿كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدَاءً ﴿١٩﴾﴾

﴿Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them.﴾[19:82]

Allāh said next,

﴿إِنَّ الظَّالِمِينَ﴾

﴿Verily, the wrongdoers﴾, who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the Āyah narrates the speech that Shayṭān will deliver to the people of the Fire after they enter it, as we stated. 'Āmir Ash-Sha'bi said, "On the Day of Resurrection, two speakers will address the people. Allāh the Exalted will say to 'Isā, son of Maryam,

﴿أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّبِعُونِي وَأَطِئُوا أَمْرَ إِلَهِتَيْ مِنْ دُونِ اللَّهِ﴾

﴿Did you say unto men: "Worship me and my mother as two gods besides Allāh?"﴾ [5:116] until,

<sup>[1]</sup> Aṭ-Ṭabari 16:564.

<sup>[2]</sup> Aṭ-Ṭabari 16:561.

﴿قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صُدُقُهُمْ﴾

﴿Allāh will say: "This is a Day on which the truthful will profit from their truth."﴾ [5:119]

Shayṭān, may Allāh curse him, will stand and address the people,

﴿وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي﴾

﴿I had no authority over you except that I called you, and you responded to me.﴾<sup>[1]</sup>

Allāh next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shayṭān address them, then He mentioned the final destination of the happy ones,

﴿وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,﴾

wherever they wish them to flow and wherever they may be,

﴿خَالِدِينَ فِيهَا﴾

﴿to dwell therein for ever,﴾ and will never transfer or be transferred from it,

﴿بِإِذْنِ رَبِّهِمْ يَتَنَبَّهُونَ فِيهَا سَلَامٌ﴾

﴿with the permission of their Lord. Their greeting therein will be: "Salām (peace!).">﴾ Allāh said in other Āyāt,

﴿حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ﴾

﴿Till, when they reach it, and its gates will be opened and its keepers will say: "Salāmun 'Alaykum (peace be upon you!)">﴾ [39:73]

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ﴾

﴿And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you!).">﴾ [13:23-24]

<sup>[1]</sup> Aṭ-Ṭabari 16:562.

﴿وَلَقَدْ رَفَعْتُمْ فِيهَا صَبْرًا وَسَلَامًا﴾

«Therein they shall be met with greetings and the word of peace and respect.» [25:75]

﴿دَعْوَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ ۚ وَأُخْرَىٰ دَعْوَتُهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«Their way of request therein will be Subhānaka Allāhumma (glory to you, O Allāh) and Salām (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillāhi Rabbil-'Ālamīn [all praise to Allāh the Lord of that exists].» [10:10].

﴿أَلَمْ تَرَ كَيْفَ صَرَّبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْآمَنَاتِ لِلَّذِينَ لَمْ يَلْمُوهُ بَنَازَةً ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾﴾

«24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.»

«25. Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.»

«26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.»

### The Parable of the Word of Islām and the Word of Kufr

'Ali bin Abi Ṭalḥah reported that 'Abdullāh bin 'Abbās commented that Allāh's statement,

﴿مَثَلًا كَلِمَةً طَيِّبَةً﴾

«a parable: a goodly word», refers to testifying to *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) while,

﴿كَشَجَرَةٍ طَيِّبَةٍ﴾

«as a goodly tree», refers to the believer, and that,

﴿أَسْلَمَهَا نَائِبٌ﴾

«whose root is firmly fixed», indicates that *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) is firm in the believers' heart,

﴿وَرَوَعَهَا فِي السَّمَاءِ﴾

«and its branches (reach) to the sky.»

with which the believer's works are ascended to heaven.<sup>[1]</sup> Similar is said by Aḍ-Ḍaḥḥāk, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid and several others.<sup>[2]</sup> They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night.

Al-Bukhārī recorded that 'Abdullāh bin 'Umar said, "We were with the Messenger of Allāh ﷺ when he asked,

«أَخْبِرُونِي عَنْ شَجَرَةٍ تُشَبَّهُ - أَوْ - كَالرَّجُلِ الْمُسْلِمِ لَا يَتَحَاثَّ وَرَفْهًا صَيْفًا وَلَا شِتَاءً، وَتُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا»

«Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.»

Ibn 'Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and 'Umar did not talk. When they did not give an answer, the Messenger of Allāh ﷺ said,

«هِيَ التَّخْلَةُ»

«It is the date palm tree.» When we departed, I said to 'Umar, 'My father, by Allāh! I thought that it was the date tree.' He said, 'Why did you not speak then?' I said, 'I saw you were silent and I felt shy to say anything.' 'Umar said, 'Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).»<sup>[3]</sup>

[1] Aḥ-Ṭabari 16:567.

[2] Aḥ-Ṭabari 16:572-573.

[3] Faṭḥ Al-Bārī 8:228.

'Abdullāh bin 'Abbās said that,

﴿كُنْجَرَوْ طَيْبَةً﴾

«as a goodly tree», is a tree in Paradise.<sup>[1]</sup> Allāh said next,

﴿تَوَقَّ أَكْلَهَا كُلَّ حِينٍ﴾

«Giving its fruit at all times.» It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

﴿بِإِذْنِ رَبِّهَا﴾

«by the leave of its Lord,» thus earning perfection and becoming beneficial, plentiful, pure and blessed,

﴿وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

«and Allāh sets forth parables for mankind in order that they may remember.»

Allāh said next,

﴿وَسَلْ كَلِمَةً خَبِثَةً كُنْجَرَوْ خَبِثَةً﴾

«And the parable of an evil word is that of an evil tree»

describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, 'Ash-Shiryān'. Shu'bah narrated that Mu'āwiyah bin Abi Qurrah narrated that Anas bin Mālik said that it is the colocynth tree.<sup>[2]</sup> Allāh said,

﴿أُخِثَّتْ﴾

«uprooted», meaning, was cutoff from the root,

﴿مِنْ قَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ﴾

«from the surface of earth, having no stability.»

therefore, existing without basis or stability, just like *Kufr* (disbelief), for it does not have a basis or roots. Surely, the

[1] At-Ṭabari 16:573.

[2] At-Ṭabari 16:569.

works of the disbelievers will never ascend nor will any of them be accepted.

﴿يُبَيِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾<sup>(IV)</sup>

﴿27. Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allāh will cause the wrongdoers to go astray, and Allāh does what He wills.﴾

### **Allāh keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm**

Al-Bukhārī recorded that Al-Barā bin 'Āzib, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ:

﴿يُبَيِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾»

«When the Muslim is questioned in the grave, he will testify that, 'Lā ilāha illallāh', and that Muḥammad is Allāh's Messenger, hence Allāh's statement,

﴿Allāh will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.﴾<sup>[1]</sup>

Muslim and the rest of the Group recorded it.<sup>[2]</sup>

Imām Aḥmad recorded that Al-Barā bin 'Āzib said, "We went with the Messenger of Allāh ﷺ to attend a funeral procession of an Ansāri man. We reached the grave site when it had not yet been completed. The Messenger of Allāh ﷺ sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet ﷺ was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

«اسْتَعِذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ»

<sup>[1]</sup> *Faṭḥ Al-Bārī* 8:229.

<sup>[2]</sup> Muslim 4:2201, Abu Dāwūd 5:112, *Tuḥfat Al-Aḥwadhī* 8:547, *An-Nasā'ī in As-Sunan Al-Kubrā* 6:372.

«Seek refuge with Allāh from the punishment of the grave.»

He said next,

«إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِبُضِّ الْوُجُوهِ، كَأَنَّ وُجُوهَهُمُ الشَّمْسُ، مَعَهُمْ كَفَرٌ مِنَ أَكْفَانِ الْجَنَّةِ، وَخُتُوطٌ مِنْ خُتُوطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنْ اللَّهِ وَرِضْوَانٍ - قَالَ -: فَتَخْرُجُ تَسِيلٌ، كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السَّحَابِ، فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرَفَةً عَيْنٍ حَتَّى يَأْخُذَهَا فَيَجْعَلُهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنْوِطِ، وَيَخْرُجُ مِنْهَا كَأَطْلَبٍ نَفْحَةٍ مِنْكَ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَضَعُونَ بِهَا فَلَا يَمُرُّونَ بِهَا، يَنْحِي عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الطَّيِّبَةُ؟ فَيَقُولُونَ: فَلَانُ بْنُ فَلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهَوْا بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ، فَيَنْفُخُ لَهُ فَيُسَبِّحُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يَنْتَهَى بِهَا إِلَى السَّمَاءِ السَّابِعَةِ، فَيَقُولُ اللَّهُ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا أَعِيدُهُمْ، وَمِنْهَا أَخْرِجُهُمْ تَارَةً أُخْرَى، قَالَ: فَتَعَادُ رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكَانِ يَجْعَلُ سَائِرَهُ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ، فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ، فَيَأْتِيهِ مُنَادٍ مِنَ السَّمَاءِ: أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَأَلْبِسُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ - قَالَ -: فَيَأْتِيهِ مِنْ رُوحِهَا وَطِيبِهَا وَيُفَسِّحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الثِّيَابِ، طَيِّبُ الرَّيْحِ، فَيَقُولُ: أَبَشِّرْ بِالَّذِي يَسُرُّكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ لَهُ: مَنْ أَنْتَ فَوْجُوكَ الْوَجْهَ الَّذِي يَأْتِي بِالْخَيْرِ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحِ، فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ، حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي.

«When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for

enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allāh's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Ṭayyib (good) soul?" They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," – calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allāh, the Exalted and Ever High, will say, "List my servants record in 'Ilīyyīn<sup>[1]</sup> and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again." The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Allāh is my Lord." They will ask him, "What is your religion?" He will say, "My religion is Islām." They will say to him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "He is the Messenger of Allāh." They will ask him, "And what proof do you have about it?" He will say, "I read the Book of Allāh (the Qur'ān), and had faith and belief in him." Then, a caller (Allāh) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquillity and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome

[1] See Sūrat Al-Muṭafīfīn 83:18-21.



clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news?" He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth."

قَالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعِ مِنَ الدُّنْيَا وَإِقْبَالِ مِنَ الْآخِرَةِ... نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ سَوْدُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ، فَجَلَسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ فَيَجْلِسُ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ، أَخْرِجِي إِلَى سَحْطِ مِنْ اللَّهِ وَغَضَبٍ - قَالَ -: فَتَفَرَّقَ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّمُودُ مِنَ الصُّوفِ الْمَبْلُولِ، فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ، فَيَخْرُجُ مِنْهَا كَأَنَّ رِيحَ جَبَفَةٍ وَجَدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَضَعُدُونَ بِهَا، فَلَا يَمُرُّونَ بِهَا عَلَى مَلَاٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فَلَانِ بُنْ فَلَانِ بِأَفْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا، حَتَّى يَنْتَهِيَ بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْتَفْتَحُ لَهُ فَلَا يَفْتَحُ لَهُ - ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿لَا تَنْفَعُ لِمِمْ تَوَارَى مِنَ النَّارِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يُلَاحِظَ فِي سَفَرِهِ لِيَلْبِطَ﴾ فَيَقُولُ اللَّهُ: اكْتُبُوا كِتَابَهُ فِي سِجِّينَ فِي الْأَرْضِ السُّفْلَى، فَتَطْرُقُ رُوحُهُ طَرَحًا - ثُمَّ قَرَأَ ﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِينٍ﴾ فَتَمَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِيهِ وَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ لَا أَذْرِي، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ لَا أَذْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهُ لَا أَذْرِي، فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ كَذَبَ عَبْدِي فَأَفْرِشُوهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ، فَيَأْتِيهِ مِنْ حَرِّهَا وَسُومِيهَا، وَيَصِيقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ، وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوُجُوهِ، قَبِيحُ الثِّيَابِ، مُتْنِنُ الرِّيحِ، فَيَقُولُ: أَبَشِرْ بِالَّذِي يَسُوءُكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ: وَمَنْ أَنْتَ، فَوَجْهَكَ الْوُجُوهُ يَجِيءُ بِالشَّرِّ؟ فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثِ، فَيَقُولُ: رَبِّ لَا تُقِيمِ السَّاعَةَ

«And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the

Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musūh,<sup>[1]</sup> and will sit as far from him as the sight reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allāh and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musūh. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul?" The angels will respond, "He is such person son of such person," – calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied. "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle." [7:40] Allāh will declare, "List his record in Sijjīn<sup>[2]</sup> in the lowest earth." The wicked soul will then be thrown [from heaven]. "And whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place." [22:31] His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion?", and he will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "Oh, oh, I do not know!" A caller (Allāh) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting

[1] The Musūh: a piece of thick, hard cloth made from animal hides.

[2] See Sūrat Al-Muṭafīfīn 83:8.

smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil?" He will say, "I am your evil work." He will therefore cry, "O, my Lord! Do not commence the Hour!"»

Abu Dāwud and Ibn Mājah collected this *Hadīth*.<sup>[1]</sup>

In his *Musnad*, Imām 'Abd bin Ḥumayd recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، فَيَأْتِيهِ مَلَكَانِ فَيَقْعَدَانِيهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّ عَبْدَ اللَّهِ وَرَسُولَهُ، قَالَ: فَيَقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ»

«Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, 'What do you say about this man (Muḥammad)?' As for the believer, he will say, 'I bear witness that He is Allāh's servant and Messenger.' He will be told, 'Look at your seat in the Fire, Allāh has replaced it for you with a seat in Paradise.'»

The Prophet ﷺ said next,

«فَيَرَاهُمَا جَمِيعًا»

«So he will see both seats.»

Qatādah added, "We were told that his grave will be enlarged up to seventy forearms length and will be filled with 'greenery' for him until the Day of Judgement."<sup>[2]</sup> Muslim collected this *Hadīth* also from 'Abd bin Ḥumayd, while An-Nasā'ī collected it from Yunūs bin Muḥammad bin Al-Mu'addah.<sup>[3]</sup>

Al-Ḥāfiẓ Abu 'Isā At-Tirmidhi, may Allāh grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

[1] Aḥmad 4:287, *Sunan Abu Dāwud* 3:546, An-Nasā'ī 4:78, Ibn Mājah 1:494

[2] *Al-Muntakhab* by 'Abd bin Ḥumayd, no. 1178.

[3] Muslim no. 2870, An-Nasā'ī, 4:97.

«إِذَا قُبِرَ الْمَيِّتُ - أَوْ قَالَ: أَحَدُكُمْ - أَنَاهُ مَلَكَانِ أَسْوَدَانِ أَرْزَقَانِ، يُقَالُ لِأَحَدِهِمَا مُنْكَرٌ وَالْآخَرُ نَكِيرٌ، فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: مَا كَانَ يَقُولُ هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ، وَيُنَوَّرُ لَهُ فِيهِ، ثُمَّ يُقَالُ لَهُ: نَمْ، فَيَقُولُ: أَرْجِعْ إِلَى أَهْلِي فَأَخْبِرْهُمْ، فَيَقُولَانِ: نَمْ نَوْمَةَ الْعُرُوسِ الَّتِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ، وَإِنْ كَانَ مُتَافِقًا قَالَ: سَمِعْتُ النَّاسَ يَقُولُونَ: فَقُلْتُ مِثْلَهُمْ لَا أَذْرِي، فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، فَيُقَالُ لِلْأَرْضِ: انْتَبِئِي عَلَيْهِ فَتَلْتَبِئُ عَلَيْهِ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ، فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ»

*«When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called 'Munkir' and the other is called 'Nakir'. They will ask him, 'What did you say about this man (Muhammad)?' He will reply, 'What he used to say, that he is Allāh's servant and Messenger. I bear witness that there is no true deity except Allāh and that Muḥammad is His servant and Messenger.' They will say, 'We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him. He will be told, 'Sleep,' but he will reply, 'Let me go back to my family in order that I tell them.' They will say, 'Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allāh resurrects him from that sleep.' If he was a hypocrite, his answer will be, 'I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, 'We know that you used to say that.' The earth will be commanded, 'Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allāh resurrects him from his sleep.»<sup>[1]</sup>*

At-Tirmidhi said, "This Hadīth is *Ḥasan*, *Gharīb*."

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«يُسَبِّحُ اللَّهُ أَلْفَ مَرَّةٍ مَا نَشَأَ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ»

<sup>[1]</sup> At-Tirmidhi no. 1071.

﴿Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴾

ذَلِكَ إِذَا قِيلَ لَهُ فِي الْقَبْرِ مَنْ رَبُّكَ، وَمَا دِينُكَ، وَمَنْ نَبِيُّكَ؟ يَقُولُ: رَبِّيَ اللَّهُ، وَدِينِيَ الْإِسْلَامُ، وَنَبِيِّ مُحَمَّدًا جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ، فَأَمُتْتُ بِهِ وَصَدَقْتُ، فَيَقَالُ لَهُ: صَدَقْتَ، عَلَى هَذَا عِشْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ

«When he will be asked in the grave, 'Who is your Lord? What is your religion? Who is your Prophet?' He will reply, 'Allāh is my Lord, Islām is my religion and Muḥammad is my Prophet who brought the clear proofs from Allāh. I believed in him and had faith in him.' He will be told, 'You have said the truth; you have lived on this, died on it and will be resurrected on it.'»<sup>[1]</sup>

Ibn Jarīr At-Ṭabari recorded that Abu Hurayrah said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الْمَيِّتَ لَيَسْمَعُ حَقْفَ نَعَالِكُمْ حِينَ تَوَلُّونَ عَنْهُ مُذْبِرِينَ، فَإِنْ كَانَ مُؤْمِنًا كَانَتْ الصَّلَاةُ عِنْدَ رَأْسِهِ وَالزَّكَاةُ عَنْ يَمِينِهِ وَالصُّومُ عَنْ يَسَارِهِ وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ وَالصَّلَةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ إِلَى النَّاسِ عِنْدَ رِجْلَيْهِ، فَيُؤْتَى مِنْ قِبَلِ رَأْسِهِ، فَتَقُولُ الصَّلَاةُ: مَا قَبِلِي مَدْخَلَ، فَيُؤْتَى عَنْ يَمِينِهِ فَتَقُولُ الزَّكَاةُ: مَا قَبِلِي مَدْخَلَ، فَيُؤْتَى عَنْ يَسَارِهِ فَتَقُولُ الصِّيَامُ: مَا قَبِلِي مَدْخَلَ، فَيُؤْتَى عَنْ رِجْلَيْهِ فَتَقُولُ فِعْلُ الْخَيْرَاتِ: مَا قَبِلِي مَدْخَلَ، فَيَقَالُ لَهُ: اجْلِسْ، فَيَجْلِسُ قَدْ مَثَلَتْ لَهُ الشَّمْسُ قَدْ دَنَتْ لِلْمَعْرُوفِ، فَيَقَالُ لَهُ: أَخْبِرْنَا عَمَّا نَسْأَلُكَ، فَيَقُولُ: دَعْنِي حَتَّى أَصَلِّيَ، فَيَقَالُ لَهُ: إِنَّكَ سَتَفْعَلُ، فَأَخْبِرْنَا عَمَّا نَسْأَلُكَ، فَيَقُولُ: وَعَمَّ نَسْأَلُونِي؟ فَيَقَالُ: أَرَأَيْتَ هَذَا الرَّجُلَ الَّذِي كَانَ فِيكُمْ مَاذَا تَقُولُ بِهِ، وَمَاذَا تَشْهَدُ بِهِ عَلَيْهِ؟ فَيَقُولُ: أَمُحَمَّدٌ؟ فَيَقَالُ لَهُ: نَعَمْ، فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَاهُ، فَيَقَالُ لَهُ: عَلَى ذَلِكَ حَيِّتْ وَعَلَى ذَلِكَ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيَتَوَرَّ لَهُ فِيهِ، وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَقَالُ لَهُ: انْظُرْ إِلَى مَا أَعَدَّ اللَّهُ لَكَ فِيهَا، فَيَرْدَادُ غِيْطَةً وَسُرُورًا، ثُمَّ تُجْعَلُ نَسَمَتُهُ فِي النَّسَمِ الطَّيِّبِ، وَهِيَ طَيْرٌ خُضِرَ تَغْلُقُ بِشَجَرِ الْجَنَّةِ، وَتُعَادُ الْجَسَدُ إِلَى مَا بُدِءَ مِنَ التُّرَابِ»

[1] At-Ṭabari 16:596.

‘By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him. If he is a believer, the prayer will stand by his head, Zakāh to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet. He will be approached from his head, and the prayer will declare, ‘No entrance from my side.’ He will be approached from his right, and Zakāh will declare, ‘There is no entrance from my side.’ He will be approached from his left, and the fast will declare, ‘There is no entrance from my side.’ He will be approached from his feet, and the acts of righteousness will declare, ‘There is no entrance from our side.’ He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set. He will be told, ‘Tell us about what we are going to ask you.’ He will say, ‘Leave me until I pray.’ He will be told, ‘You will pray, but first tell us what we want to know.’ He will ask, ‘What are your questions?’ He will be told, ‘This man who was sent among you, what do you say about him and what is your testimony about him?’ He will ask, ‘Muḥammad?’ He will be answered in the positive and he will reply, ‘I bear witness that he is the Messenger of Allāh and that he has brought us the proofs from our Lord. We believed in him.’ He will be told, ‘This is the way you lived and died and Allāh willing, you will be resurrected on it.’ His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise. He will be told, ‘Look at what Allāh has prepared for you in it.’ He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allāh said,

﴿يُبَيِّنُ اللَّهُ الْيَقِينَ. 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.﴾<sup>[1]</sup>

Ibn Hibbān collected this Ḥadīth, and his narration added the

<sup>[1]</sup> Aṭ-Ṭabari 16:596.

سُورَةُ الْاِبْرٰهِيْمَ

٢٥٩

الْاِبْرٰهِيْمِ

تَوَفَّ أَكُلُّهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ  
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥٩﴾ وَمِثْلَ كَلِمَةِ خَيْثُ  
كَشَجَرَةٍ خَيْثُ اجْتَنَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ  
﴿٢٦٠﴾ يَشِيتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ  
الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ  
اللَّهُ مَا يَشَاءُ ﴿٢٦١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا  
وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٦٢﴾ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ  
الْقَرَارُ ﴿٢٦٣﴾ وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ  
تَمَتَّعُوا فَإِن مَصِيرَكُمْ إِلَى النَّارِ ﴿٢٦٤﴾ قُلْ لِعِبَادِيَ الَّذِينَ  
ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيَتَّقُوا مَا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً  
مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا يَبِيعُ فِيهِ وَلَا يَخْلَى ﴿٢٦٥﴾ اللَّهُ الَّذِي خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ  
بِهِ مِنَ الشَّجَرِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفَلَكَ لِتَجْرِيَ  
فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٢٦٦﴾ وَسَخَّرَ لَكُمُ  
الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٢٦٧﴾

disbeliever's answer and his torment.<sup>[1]</sup>

'Abdur-Razzāq recorded that Tāwūs said,

﴿يَشِيتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾

﴿Allāh will keep firm those who believe, with the word that stands firm in this world.﴾ is in reference to *Lā ilāha ilallāh*, while,

﴿وَفِي الْآخِرَةِ﴾

﴿and in the Hereafter﴾ is in reference to the questioning in the grave.<sup>[2]</sup> Qatādah commented, "As for this life, Allāh will make them firm on the way of righteousness and good deeds,

﴿وَفِي الْآخِرَةِ﴾

﴿and in the Hereafter.﴾ in the grave."<sup>[3]</sup> Several others among the Salaf said the same.<sup>[4]</sup>

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٦٢﴾ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ﴿٢٦٣﴾ وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِن مَصِيرَكُمْ إِلَى النَّارِ ﴿٢٦٤﴾﴾

﴿28. Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and

[1] Ibn Hibbān 5:45.

[2] 'Abdur-Razzāq 2:342.

[3] Aṭ-Ṭabari 16:602.

[4] Aṭ-Ṭabari 16:602.

his Message of Islām), and caused their people to dwell in the house of destruction?﴾

﴿29. Hell, in which they will burn, - and what an evil place to settle in!﴾

﴿30. And they set up rivals to Allāh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"﴾

### **The Recompense of Those Who have changed the Blessings of Allāh into Disbelief**

Al-Bukhārī said, "Allāh's statement,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا﴾

﴿Have you not seen those who have changed the blessings of Allāh into disbelief...﴾, means, do you have knowledge in. Allāh said in other Ayāt,

﴿أَلَمْ تَرَ كَيْفَ﴾

﴿Saw you not how.﴾ and,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا﴾

﴿Did you not think of those who went forth.﴾

﴿قَوْمًا بَرًا﴾

﴿A lost people﴾ [25:18]

Ali bin 'Abdullāh narrated that Sufyān said that 'Amr said that 'Aṭā said that he heard Ibn 'Abbās saying that,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا﴾

﴿Have you not seen those who have changed the blessings of Allāh into disbelief﴾, is in reference to the people of Makkah.<sup>[11]</sup>

Ibn Abi Hātim recorded that Abu Aṭ-Ṭufayl said that Ibn Al-Kawwā' asked 'Ali about Allāh's statement,

﴿الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾

﴿those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction﴾

[11] *Fath Al-Bāri* 8:229.



and 'Ali said that it refers to the disbelievers of Quraysh on the day of Badr.<sup>[1]</sup>

He also said that the blessing of Allāh was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction.<sup>[2]</sup> This includes all disbelievers, for Allāh sent Muḥammad ﷺ as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire.

Allāh said next,

﴿وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ﴾

﴿And they set up rivals to Allāh, to mislead from His path!﴾

meaning, they set up partners to Allāh whom they worship besides Him and called the people to worship them. Allāh threatened them and warned them by the words of His Prophet ﷺ,

﴿قُلْ تَمَتُّوا قَانَ مَصِيرَكُمْ إِلَى النَّارِ﴾

﴿Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"﴾

'Whatever you are able to do in this life, then do it, for no matter what will happen,

﴿فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ﴾

﴿But certainly, your destination is the (Hell) Fire!﴾

for to Us will be your destination and end.' Allāh said in other Āyāt,

﴿نُتِنِمُّهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ﴾

﴿We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment.﴾[31:24] and,

﴿مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ يُنْفِخُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿(A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest

[1] At-Ṭabari 17:6.

[2] Ibn Abi Ḥātim 12273.

torment because they used to disbelieve.﴾ [10:70]

﴿قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُؤْتُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ  
يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ﴾

﴿31. Say to My servants who have believed, that they should perform the Ṣalāh, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.﴾

### The Command for Prayer and Charity

Allāh orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allāh alone, without partners, and to spend from the provisions that He has granted them, by paying the due *Zakāh*, spending on relatives and being kind to all others. Establishing the prayer requires performing it on time, perfectly, preserving its act of bowing having humility during it, and preserving its prostrations. Allāh has ordained spending from what He granted, in secret and public, so that the people save themselves,

﴿مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ﴾

﴿before the coming of a Day﴾, the Day of Resurrection,

﴿لَا بَيْعَ فِيهِ وَلَا خِلَالٌ﴾

﴿on which there will be neither mutual bargaining nor befriending.﴾

on which no ransom will be accepted from anyone, if he seeks to buy himself. Allāh said in another Āyah,

﴿فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا﴾

﴿So this Day no ransom shall be taken from you, nor of those who disbelieved.﴾ [57:15] Allāh said here,

﴿وَلَا خِلَالٌ﴾

﴿nor befriending.﴾ Ibn Jarīr commented, "Allāh says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there

will be fairness and justice.”<sup>[1]</sup>

Qatādah said, “Allāh knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allāh’s sake, their friendship should be maintained, but if it was for other than Allāh, their friendship is bound to be cutoff.”<sup>[2]</sup> I say that the meaning of this, is that Allāh the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth’s fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allāh while a disbeliever. Allāh the Exalted said,

﴿وَأَقْبُوا يَوْمَ لَا يَجْرَى تَنْسَ عَنْ النَّاسِ سَيِّئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُكُمْ شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ﴾

﴿And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.﴾[2:123] and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَقْتُلُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

﴿O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.﴾[2:254]

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفَلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿١٦﴾ وَسَخَّرَ لَكُمْ الْيَمِينَ وَالشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمْ الْإِيلَ وَالنَّهَارَ ﴿١٧﴾ وَمَا تَسَاءَلْتُمْ بِهِ مِنْ كَلِّ مَا سَأَلْتُمُوهُ وَلَئِنْ مَسَّدُوا اللَّهَ لَا تُغْنِيهِمْ عَنْ الْإِنْسَانِ لَقُلُومٌ كَمَا تَرَى ﴿١٨﴾﴾

﴿32. Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His

[1] At-Tabari 17:12.

[2] At-Tabari 17:12.

command; and He has made rivers (also) to be of service to you.﴾

﴿33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.﴾

﴿34. And He gave you of all that you asked for, and if you [try to] count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful.﴾

### Describing Some of Allāh's Tremendous Favors

Allāh mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allāh also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allāh also created the rivers that flow through the earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

﴿وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ﴾

﴿And He has made the sun and the moon, both constantly pursuing their courses﴾, rotating by night and by day,

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿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,

﴿يَتَّبِعُ اللَّيْلُ النَّهَارَ يَطْلُبُهُ حِينًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِ اللَّهِ أَلَا لَهُ الْفَتْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!﴾ [7:54]

The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

﴿يُولِجُ اللَّيْلُ فِي النَّهَارِ وَيُولِجُ النَّهَارُ فِي اللَّيْلِ﴾

﴿(Allāh ) merges the night into day, and merges the day into night.﴾ [35:13] and,

﴿وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَجْرِ لِأَجَلٍ مُّسَمًّى ۖ أَلَا هُوَ الْعَزِيزُ الْغَفُورُ﴾

﴿And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.﴾ [39:5]

Allāh said next,

﴿وَمَا سَأَلْتُمُوهُ﴾

﴿And He gave you of all that you asked for﴾, He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

﴿and if you [try to] count the blessings of Allāh, never will you be able to count them.﴾

Allāh states that the servants are never able to count His blessings, let alone thank Him duly for them. In *Ṣaḥīḥ Al-Bukhārī* it is recorded that the Messenger of Allāh ﷺ used to supplicate;

«اللَّهُمَّ لَكَ الْحَمْدُ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَفْتَى عَنْهُ رَبَّنَا»

«O Allāh ! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!»<sup>[1]</sup>

It was reported that Prophet Dāwud, peace be upon him, used to say in his supplication, "O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me?" Allāh the Exalted answered him, "Now, you have thanked Me sufficiently, O Dāwud," meaning, 'when you

[1] *Faṭḥ Al-Bārī* 9:493.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٦٠

الْبَلَدِ الْمَكِّيِّ

وَمَا أَتَاكُمْ مِنْ كَلِّ مَسَا أَتَوْتُهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّكَ الْإِنْسَانُ لَقَلِيلٌ ﴿٣٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٦﴾ رَبِّ إِنَّهُمْ أَضَلَلْنِي عَنْ النَّاسِ فَمَنْ يَبْعَثْ فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٣٧﴾ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي رِجْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٨﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٩﴾ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعٌ الدُّعَاءِ ﴿٤٠﴾ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ ﴿٤١﴾ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤٢﴾ وَلَا تَحْسَبِ اللَّهُ غَفْلًا عما يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِئَلاَّ يُبْصِرُوا فِيهِ الْآبَاسُ ﴿٤٣﴾

admitted that you will never be able to duly thank Me.'

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾ ﴿٣٥﴾ رَبِّ إِنَّهُمْ أَضَلَلْنِي عَنْ النَّاسِ فَمَنْ يَبْعَثْ فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٣٦﴾

﴿35. And (remember) when Ibrāhīm said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.﴾

﴿36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still

*You are indeed Oft-Forgiving, Most Merciful.﴾*

### **Ibrāhīm's Supplication to Allāh when He brought Ismā'il to Makkah**

Allāh mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allāh alone, without partners. He also states that Ibrāhīm, who established the city, has disowned those who worship others besides Allāh, and that he begged Allāh to make Makkah peaceful and secure,

﴿رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا﴾

﴿O my Lord! Make this city (Makkah) of peace and security,﴾

and Allāh accepted his supplication. Allāh said in other Ayāt,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّأْمُونًا﴾

﴿Have they not seen that We have made (Makkah) a secure sanctuary.﴾ [29:67] and,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٣٥﴾ فِيهِ مَآبِتٌ لِلنَّاسِ مِمَّا قَامُوا ۚ وَكَانَ مَقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾

﴿Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamin. In it are manifest signs, the Maqām of Ibrāhīm; whosoever enters it, he attains security.﴾ [3:96]

Allāh said here that Ibrāhīm supplicated,

﴿رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا﴾

﴿O my Lord! Make this city (Makkah) a of peace and security,﴾ saying, "this city", after he established it, and this is why he said afterwards,

﴿الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ﴾

﴿All praise is due to Allāh, Who has given me in old age Ismā'il and Ishāq.﴾ [14:39]

It is well-known that Ismā'il was thirteen years older than Ishāq. When Ibrāhīm took Ismā'il and his mother to Makkah, while Ismā'il was still young enough to nurse, he supplicated to Allāh,

﴿رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا﴾

﴿O my Lord! Make this city (Makkah) a place of peace and security.﴾ [2:126] as we in explained in Sūrat Al-Baqarah.

Ibrāhīm then said,

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

﴿and keep me and my sons away from worshipping idols.﴾

It is proper for whoever supplicates to Allāh to also ask for the benefit of his parents and offspring, as well as himself. Ibrāhīm next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allāh; if Allāh wills, He will

punish them, and if He wills, He will forgive them. 'Īsā, peace be upon him, said similar words,

﴿إِنْ تُعَذِّبُهُمْ فَلَهُمْ عِبَادُكَ وَإِن تَغْفِرَ لَهُمْ فَاِنَّكَ اَنْتَ الْغَفُورُ الرَّحِيمُ﴾

«If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise.» [5:118]

This supplication refers this and all matters to Allāh, not that it is actually going to happen. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ recited Ibrāhīm's supplication,

﴿رَبِّ اِهْتَدِ اَضَلَّنَا كَثِيرًا وَنَسِيَ الْاَوَّلَ﴾

«O my Lord! They have indeed led astray many among mankind.», and the supplication of 'Īsā,

﴿إِنْ تُعَذِّبُهُمْ فَلَهُمْ عِبَادُكَ﴾

«If You punish them, they are Your servants.» [5:118]

then raised his hands and said,

«اللَّهُمَّ اُنِّمْنِي، اللَّهُمَّ اُنِّمْنِي، اللَّهُمَّ اُنِّمْنِي»

«O Allāh, Save my Ummah! O, Allāh, Save my Ummah! O, Allāh, Save my Ummah!»

and cried. Allāh said to the angel Jibrīl, "O Jibrīl, go to Muḥammad, and Your Lord has more knowledge, and ask him what makes him cry." Jibrīl came to the Prophet ﷺ and asked him, and he repeated to him what he said (in his supplication). Allāh said, "Go to Muḥammad and tell him this; 'We will make you pleased with your Ummah, O Muḥammad, and will not treat them in a way you dislike.'"<sup>[1]</sup>

﴿رَبَّنَا اِنَّا اَسْكَنْتُمْ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ

فَلْيَجْعَلْ اَفْعِدَةً مِنَ النَّاسِ تَهْوِيْ اِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُوْنَ﴾

437. "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Ṣalāh. So fill some hearts among

[1] Muslim 1:191.



*men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.﴾*

This Āyah indicates that this was different supplication than the first one that Ibrāhīm said when he left Hajar and her son Ismā'īl in Makkah, before the Sacred House was built.<sup>[1]</sup> This prayer, it appears, was said after the House was built, begging Allāh and seeking His favor, and He is the Exalted and Most Honored. Ibrāhīm said here,

﴿عِنْدَ بَيْتِكَ الْمُحَرَّمِ﴾

﴿by Your Sacred House...﴾ then he,

﴿رَبَّنَا لِيُقِيمُوا الصَّلَاةَ﴾

﴿O our Lord, that they may perform Ṣalāh.﴾

Ibn Jarīr At-Ṭabari commented that this, "Refers to his earlier statement,

﴿الْمُحَرَّمِ﴾

﴿the Sacred...﴾," meaning, 'You have made this House Sacred so that people establish the prayer next to it,'

﴿فَلْيَجْمَلْ أُنُودَهُ مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ﴾

﴿So fill some hearts among men with love towards them,﴾

Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said, "Had Ibrāhīm said, 'The hearts of mankind', Persians, Romans, the Jews, the Christians and all other people would have gathered around it."<sup>[2]</sup> However, Ibrāhīm said,

﴿مِنَ النَّاسِ﴾

﴿among men﴾, thus making it exclusive to Muslims only. He said next,

﴿وَارْزُقْهُمْ مِنَ الشَّرَاتِ﴾

﴿and (O Allāh) provide them with fruits﴾

[1] See Al-Bukhārī no. 3364, where it is clear that Ibrāhīm said this supplication when he first arrived in Makkah leaving his wife and Ismā'īl.

[2] At-Ṭabari 17:25-26.

in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat. Allāh accepted Ibrāhīm's supplication,

﴿أَوَلَمْ نُنْكِحَ لَهُمْ حَرَمًا مَّا مِنَّا يُبْقَىٰ إِلَيْهِ نَمُرَّتْ كُلُّ شَيْءٍ وَزَكَا مِن لَّدُنَّا﴾

﴿Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves.﴾ [28:57]

This only indicates Allāh's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allāh accepted the supplication of the *Khalīl* - Allāh's intimate friend, Prophet Ibrāhīm, peace be upon him.

﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا تُخْفِي عَلَيْنَا مِن شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِي ﴿٤٠﴾ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾﴾

﴿38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh."﴾

﴿39. "All praise is due to Allāh, Who has given me in old age Ismā'il and Ishāq. Verily, my Lord is indeed the All-Hearer of invocations."﴾

﴿40. "O my Lord! Make me one who performs Ṣalāh, and (also) from my offspring, our Lord! And accept my invocation."﴾

﴿41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."﴾

Ibn Jarīr At-Ṭabari said, "Allāh said that Ibrāhīm, His *Khalīl*, said,

﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا تُخْفِي عَلَيْنَا﴾

﴿O our Lord! Certainly, You know what we conceal and what we reveal.﴾

meaning, 'You know the intention behind my supplication for

the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven.” He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

﴿الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْتِيعَالَ وَرِشْقًا إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ﴾

«All praise is due to Allāh, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.»

'He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring.' Ibrāhīm said next,

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ﴾

«O my Lord! Make me one who performs Ṣalāh,», preserving its obligations and limits,

﴿وَمِنْ ذُرِّيَّتِي﴾

«and (also) from my offspring,», make them among those who establish the prayer, as well,

﴿رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾

«our Lord! And accept my invocation.», all of my invocation which I invoked You with herein,

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ﴾

«Our Lord! Forgive me and my parents,»

Ibrāhīm said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allāh,

﴿وَالْمُؤْمِنِينَ﴾

«and the believers», all of them,

﴿يَوْمَ يَقُومُ الْحِسَابُ﴾

«on the Day when the reckoning will be established.»

on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.

﴿وَلَا تَحْسَبِ أَنَّ اللَّهَ غَفِيلاً عَمَّا يَفْعَلُ الْغَافِلُونَ إِنَّمَا يُؤْخَرُكُمْ لِیَوْمٍ تَنْخَسُ فِیهِ الْأَنْصُرُ ۝ مُهْطِعَاتٌ مُنْقَبِی زُرُوسِهِنَّ لَا یُرْنَدُ إِلَیْهِنَّ مَرْوِفُهُمْ وَأَقْبَدَتْهُنَّ هَوَاهُ ۝﴾

442. Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.﴾

443. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.﴾

### **Allāh gives Respite to the Disbelievers and is never unaware of what They do**

Allāh says, 'O Muḥammad, do not think that Allāh is unaware of what the unjust disbelievers do. Do not think because Allāh gave them respite and delayed their punishment that He is unaware or ignoring punishing them for what they do. Rather, Allāh keeps full account of this for them and keeps it on record against them,

﴿إِنَّمَا يُؤْخَرُكُمْ لِیَوْمٍ تَنْخَسُ فِیهِ الْأَبْصُرُ﴾

﴿but He gives them respite up to a Day when the eyes will stare in horror.﴾

from the horror of the Day of Resurrection.' Allāh next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

﴿مُهْطِعَاتٌ﴾

﴿hastening forward﴾, in a hurry. Allāh said in other Āyāt,

﴿مُهْطِعِينَ إِلَى الدَّاعِ﴾

﴿Hastening towards the caller.﴾ [54:8]

﴿بِیَوْمٍ یَّوْمٍ یَّبْعُوتُ الدَّاعِ لَا عِجَّ لَکُمْ﴾

﴿On that Day mankind will follow strictly Allāh's caller, no crookedness will they show him.﴾ [20:108] until,

﴿وَعَنْتِ الْوُجُوهُ لِلْحَىِّ الْقَیُّوْمِ﴾

﴿And (all) faces shall be humbled before the Ever Living, the

Sustainer. ﴿ [20:111]

Allāh said: another Āyah,

﴿يَوْمَ يُخْرِجُونَ مِنَ الْأَعْدَانِ يَرْكَا﴾

﴿The Day when they will come out of the graves quickly.﴾  
[70:43]

Allāh said next,

﴿مُقْنِي رُؤُوسِهِمْ﴾

﴿with necks outstretched﴾ meaning, raising their heads up, according to Ibn 'Abbās, Mujāhid and several others.<sup>[1]</sup> Allāh said next,

﴿لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ﴾

﴿their gaze returning not towards them﴾

meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allāh from this end. This is why Allāh said,

﴿وَأَفْئِدَتُهُمْ هَوَا﴾

﴿and their hearts empty.﴾ meaning, their hearts are empty due to extreme fear and fright. Qatādah and several others said that the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear.<sup>[2]</sup> Allāh said next to His Messenger ﷺ,

﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نَّجِبْ  
دَعْوَتِكَ وَتَجِيعَ الرُّسُلُ أَوْ لَمْ نَكُفِّرُوا بَأْسَكُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ ۚ وَنَسَكْتُمْ  
فِي مَسَكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَنَبَّيْتُ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ  
الْأَمْثَالَ ۚ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَتْ مَكْرُهُمْ لَئَزُولَ مِنْهُ  
الْجِبَالُ ۚ﴾

﴿44. And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and

[1] At-Ṭabari 17:31-32.

[2] At-Ṭabari 17:34.

follow the Messengers!" (It will be said :) "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."

﴿45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you."﴾

﴿46. Indeed, they planned their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains from their places.﴾

### **There will be no Respite after the Coming of the Torment**

Allāh mentions what those who committed injustice against themselves will say when they witness the torment,

﴿رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبْ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ﴾

﴿Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!﴾

Allāh said in other Āyāt,

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٩﴾﴾

﴿Until, when death comes to one of them, he says: "My Lord! Send me back."﴾ [23:99] and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ﴾

﴿O you who believe! Let not your properties divert you.﴾ [63:9-10]

Allāh described the condition of the wrongdoers on the Day of Gathering, when He said,

﴿وَلَوْ نَرَىٰ إِذِ الْمَجْرُومِينَ تَاسَبُوهُمْ رُءُوسِهِمْ﴾

﴿And if you only could see when the criminals shall hang their heads.﴾ [32:12],

﴿وَلَوْ نَرَىٰ إِذِ الْمُؤْمِنِينَ قَالُوا بِأَلَيْسَ رَبُّنَا بِالْعَزِيزِ الَّذِي لَا يَكْذِبُ يَوْمَئِذٍ رَبَّنَا﴾

﴿If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of Our Lord..."!﴾ [6:27] and,

﴿وَهُمْ يَصْطَرِّشُونَ فِيهَا﴾

﴿Therein they will cry.﴾ [35:27] Allāh refuted their statement here,

﴿أَوَلَمْ نَكُورُوا أَنْفُسَكُمْ يَنْ قَبْلَ مَا لَكُمْ مِنْ زَوَالٍ ۖ﴾

﴿Had you not sworn aforetime that you would not leave.﴾

Allāh says, 'Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning? Therefore, taste this torment because of what you vowed before.' Mujāhid commented that,

﴿مَا لَكُمْ مِنْ زَوَالٍ﴾

﴿that you would not leave.﴾ refers to leaving this worldly life to the Hereafter.<sup>[1]</sup> Allāh also said,

﴿وَأَنْسُوا بِاللَّهِ جَهْدَ أَنْفُسِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ﴾

﴿And they swear by Allāh with their strongest oaths, that Allāh will not raise up him who dies.﴾ [16:38]

Allāh said next,

﴿وَمَكَرْتُمْ فِي مَسْجِدِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ  
وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ۖ﴾

﴿And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.﴾

Allāh says, 'you have witnessed or heard of the news of what happened to the earlier disbelieving nations, but you did not draw a lesson from their end, nor did what We punished them with provide an example for you,'

﴿حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ الْأَنْذَارُ ۖ﴾

﴿Perfect wisdom but the warners benefit then not.﴾[54:5] Shu'bah narrated that Abu Ishāq said that 'Abdur-Raḥmān bin Dābīl said that 'Ali bin Abi Ṭālib commented on Allāh's statement,

﴿وَإِنْ كَانَتْ مَكْرُكُمْ لَتَرْوُلَ مِنْهُ الْجِبَالُ﴾

<sup>[1]</sup> Aṭ-Ṭabari 17:36.

﴿though their plot was not such as to remove the mountains from their places.﴾

"He who disputed with Ibrāhīm about his Lord, took two eaglets and raised them until they became adult eagles. Then he tied each eagle's leg to a wooden box with ropes and left them go hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat on its tip. So, the two eagles started flying. The king asked his companion to tell him what he was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So, the king brought the staff closer to the eagles and they started landing slowly. This is why Allāh said,

(وَإِنْ كَادَ مَكْرُهُمْ لَيَتَزَوَّلَ مِنْهُ الْجِبَالُ)

'though their plot was hardly one to remove the mountains from their places.'"<sup>[1]</sup>

Mujāhid also mentioned that this story was about Nebuchadnezzar, and that when the king's sight was far away from earth and its people, he was called, 'O tyrant one! Where are you headed to?' He became afraid and brought the staff closer to the eagles, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allāh said,

﴿وَإِنْ كَانَتْ مَكْرُهُمْ لَيَتَزَوَّلَ مِنْهُ الْجِبَالُ﴾

﴿though their plot was not such as to remove the mountains from their places.﴾"<sup>[2]</sup>

Ibn Jurayj narrated that Mujāhid recited this Āyah in a way that means, "though their plot was such as to remove the mountains from their places."

However, Al-'Awfi reported that Ibn 'Abbās said that,

﴿وَإِنْ كَانَتْ مَكْرُهُمْ لَيَتَزَوَّلَ مِنْهُ الْجِبَالُ﴾

﴿though their plot was not such as to remove the mountains from their places.﴾

indicates that their plot was not such as to remove the mountains from their places. Similar was said by Al-Ḥasan Al-

[1] Aṭ-Ṭabari 17:39.

[2] Aṭ-Ṭabari 17:39.



Baṣri. Ibn Jarīr reasoned that, "Associating others with Allāh and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them." I (Ibn Kathīr) said, this meaning is similar to Allāh's statement,

﴿وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَمًا إِنَّكَ إِذْ تَخْرِقُ الْأَرْضَ وَلَنْ تَبْلُغَ لِبَالًا طُولًا﴾<sup>(١٧)</sup>

﴿And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.﴾[17:37]

There is another way of explaining this Āyah; 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said that,

﴿وَلِنْ كَانَتْ مَكْرُمٌ لِّزَوَلٍ مِنْهُ الْجِبَالُ﴾

﴿though their plot was not such as to remove the mountains from their places.﴾

refers to their Shirk, for Allāh said in another Āyah,

﴿نَكَادُ السَّمَوَاتِ بِتَقَطُّرٍ مِنْهُ﴾

﴿Whereby the heavens are almost torn.﴾<sup>[1]</sup> [19:90]

Aḍ-Ḍaḥḥāk and Qatādah said similarly.<sup>[2]</sup>

فَلَا تَحْسَبَنَّ اللَّهَ خَائِفًا وَعَدُوهُ. رُسُلُهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٧﴾ يَوْمَ يُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٨﴾

﴿47. So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.﴾

﴿48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allāh, the One, the Irresistible.﴾

### Allāh never breaks a Promise

Allāh affirms His promise,

﴿فَلَا تَحْسَبَنَّ اللَّهَ خَائِفًا وَعَدُوهُ. رُسُلُهُ﴾

﴿So think not that Allāh will fail to keep His promise to His

[1] Aṭ-Ṭabari 17:41.

[2] Aṭ-Ṭabari 17:41.

## Messengers.﴾

His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allāh affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him. Allāh affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

﴿وَيْلٌ يَوْمَئِذٍ لِلْكَافِرِينَ﴾

﴿Woe that Day to the deniers!﴾[77:15]

Allāh said here,

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ﴾

﴿On the Day when the earth will be changed to another earth and so will be the heavens,﴾

meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize. It is recorded in the Two Ṣaḥīḥs that Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

«يُخْسَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّعْيِ لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ»

«On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.»<sup>[1]</sup>

Imām Aḥmad recorded that 'Ā'ishah said, "I was the first among all people who asked the Messenger of Allāh ﷺ about this Āyah,

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ﴾

﴿On the Day when the earth will be changed to another earth and so will be the heavens,﴾

saying, 'O Allāh's Messenger! Where will the people be then?' He said,

«عَلَى الصَّرَاطِ»

<sup>[1]</sup> Faṭḥ al-Bārī 11 :379, Muslim 4:2150.

«On the *Ṣīrat*.»<sup>[1]</sup> Muslim, but not Al-Bukhārī, collected this *Ḥadīth*. At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said “*Ḥasan Ṣaḥīḥ*.”<sup>[2]</sup>

Imām Muslim bin Al-Ḥajjāj recorded in his *Ṣaḥīḥ* that Thawbān the servant of the Messenger of Allāh ﷺ said, “I was standing next to the Messenger of Allāh when a Jewish rabbi came to him and said, ‘Peace be to you, O Muḥammad.’ I pushed him with such a force that almost caused him to fall down and he asked me why I did that. I said, ‘Why did you not say, ‘O Messenger of Allāh?’ The Jew said, ‘We call him by the name which his family gave him.’ The Messenger of Allāh ﷺ said,

«إِنْ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي»

«Muḥammad is indeed the name which my family gave me.»

The Jew said, ‘I came to ask you about something.’ The Messenger of Allāh ﷺ replied,

«أَيَنْفَعُكَ شَيْئًا إِنْ حَدَّثْتُكَ؟»

«Would it benefit you if I replied to your question?»

He said, ‘I will hear it with my ear.’ The Messenger of Allāh ﷺ poked the ground with a staff he had and said,

«سَلْ»

«Ask.» The Jew said, ‘Where will the people be when the earth will be changed to another earth and so will the heavens?’ The Messenger of Allāh ﷺ said,

«هُمْ فِي الظُّلُمَةِ دُونَ الْجَبْرِ» قال: فمن أول الناس إجازة؟ فقال: «فَقَرَاءُ الْمُهَاجِرِينَ»، فقال اليهودي: فما تحفتهم حين يدخلون الجنة؟ قال: «زِيَادَةُ كَيْدِ الثَّوْنِ» قال: فما غذاؤهم في إثرهما؟ قال: «يُنْتَحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا» قال: فما شرابهم عليه؟ قال: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سُلْسِيلًا». قال: صدقت، قال: وجئت أسألك عن شيء لا يعلمه أحد من أهل الأرض إلا نبي أو

[1] Aḥmad 6:35. *Ṣīrat* originally means ‘a road’; it also means the bridge that will be laid across Hellfire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

[2] Muslim 4:2150, *Tuḥfat Al-Aḥwadhi* 8:548, Ibn Mājah 2:1430.

رجل أو رجلان. قال: «أَبْتَفَعُكَ إِنْ حَدَّثْتُكَ؟» قال: أسمع بأذني. قال: جنت أسالك عن الولد، قال: «مَاءُ الرَّجُلِ أَيْبَضُ، وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا فَعَلَا مَنِيَّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ، أَذْكَرَا يَأْذِنُ اللَّهُ تَعَالَى، وَإِذَا عَلَا مَنِيَّ الْمَرْأَةِ مَنِيَّ الرَّجُلِ، أَنَا يَأْذِنُ اللَّهُ» قال اليهودي: لقد صدقت وإنك لنبى ثم انصرف، فقال رسول الله ﷺ: «لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ حَتَّى أَتَانِي اللَّهُ بِهِ»

«In the darkness before the Bridge (Jasr).» He asked, 'Who will be the first to pass it?' He said, «The poor emigrants (Muhājirīn).» He asked, 'What will their (refreshment) be when they enter Paradise?' He said, «The caul of fish liver.» He asked, 'What will they have after that?' He said, «A bull of Paradise which grazed through its pathways will be slaughtered for them.» He asked, 'From what will they drink?' He said, «From a fountain whose name is Salsabīl.» He said, 'You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.' He said, «Would you benefit by me informing you about it?» He replied, 'I would listen. I have come to ask you about the child.' He ﷺ said, «The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allāh's permission. When the woman's discharge is greater than the man's, it becomes a female by Allāh's permission.» The Jew said, 'You have told the truth and are indeed a Prophet.' Then he left. So Allāh's Messenger ﷺ said; «He asked me such things that I had no knowledge of it until Allāh gave it to me.»<sup>[1]</sup>

Allāh said next,

﴿وَيَرَوْنَهُ﴾

«and they will appear before Allāh», describing when the creatures will be resurrected before Allāh from their graves,

﴿الْوَحِيدِ الْقَهَّارِ﴾

<sup>[1]</sup> Muslim no. 315.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٦١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مُتَهَطِّعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرُدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ  
 هَوَاءٌ ﴿٤٩﴾ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ  
 ظَلَمُوا رَبَّنَا أَخْرِنا مِنْ أَجْلِ قَرِيبٍ نَجِبْ دَعْوَتَكَ وَتَتَّبِعِ  
 الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُم  
 مِنْ زَوَالٍ ﴿٥٠﴾ وَكَسَبْتُمْ فِي مَسْكِينَ الَّذِينَ ظَلَمُوا  
 أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا  
 لَكُمُ الْأَمْثَالَ ﴿٥١﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ  
 مَكْرُهُمْ وَإِنْ كَانَتْ مَكْرُهُمْ لِيَرْزُلَ مِنْهُ الْجِبَالُ  
 ﴿٥٢﴾ فَلَا تَحْسَبَنَّ اللَّهَ خَائِفًا وَعِدِهِ رُسُلُهُ إِنَّ اللَّهَ عَزِيزٌ  
 ذُو انْتِقَامٍ ﴿٥٣﴾ يَوْمَ يُبَدِّلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ  
 وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٥٤﴾ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ  
 مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٥٥﴾ سَرَابِلُهُمْ مِنْ فَطْرَانَ وَتَقَعْنَ  
 وَجُوهُهُمْ النَّارَ ﴿٥٦﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ  
 إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥٧﴾ هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنْذَرُوا  
 بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ الْوَاحِدُ وَلِيَذَّكَّرُوا الْأَلْبَابَ ﴿٥٨﴾

«the One, the Irresistible.» Who has full power and control over all things and to Whom the necks and minds are subservient.

﴿وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٥٥﴾ سَرَابِلُهُمْ مِنْ فَطْرَانَ وَتَقَعْنَ وَجُوهُهُمْ النَّارَ ﴿٥٦﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥٧﴾﴾

«49. And you will see the criminals that Day, Muqarranūn (bound together) in fetters.»

«50. Their garments will be of Qaṭīrān (tar), and fire will cover their faces.»

«51. That Allāh may requite each person according to what he has earned. Truly, Allāh is

swift at reckoning.»

## The Condition of the criminals on the Day of Resurrection

Allāh said,

﴿يَوْمَ يُبَدِّلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ﴾

«On the Day when the earth will be changed to another earth and so will be the heavens»

‘and the creations will be brought before their Lord, and you, O Muḥammad, will witness the criminals who committed the crimes of Kufr and mischief,’

﴿مُقَرَّرِينَ﴾

﴿Muqarranīn﴾ bound together, each with his or her like, just as Allāh said,

﴿اٰخِزُّوْا الَّذِيْنَ كَفَرُوْا وَاَزْجِرْهُمْ﴾

﴿Assemble those who did wrong, together with their companions.﴾ [37:22]

﴿وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧٦﴾﴾

﴿And when the souls are joined with their bodies.﴾[81:7],

﴿وَإِذَا أُلْقُوا مِنْهَا مَكَنَا ضَيْقًا مُّقَرَّرِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿٧٧﴾﴾

﴿And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.﴾ [25:13] and,

﴿وَالشَّيْطٰنَ كُلَّ بَنٰٓءٍ وَعَوَاسٍ ﴿٣٧﴾ وَاٰخَرِيْنَ مُّغَرَّرِيْنَ فِي الْاَصْفَادِ ﴿٣٨﴾﴾

﴿And also the Shayāṭīn from the Jinn (including) every kind of builder and diver, and also others bound in fetters.﴾[38:37-38]

Allāh said next,

﴿سَرَابِيلُهُمْ مِنْ قَطِرَانٍ﴾

﴿Their garments will be of Qaṭīrān (pitch),﴾

that is used to coat camels. Qatādah commented that Qaṭīrān (tar) is one of the fastest objects to catch fire. Ibn ‘Abbās used to say that the Qaṭīrān, mentioned in the Āyah, is dissolved lead.<sup>[1]</sup> It is possible that this Āyah reads as:

﴿سَرَابِيلُهُمْ مِنْ قَطِرَانٍ﴾

referring to heated lead that has reached tremendous heat, according to Mujāhid, Ikrimah, Saʿīd bin Jubayr Al-Ḥasan and Qatādah.<sup>[2]</sup> Allāh said next,

﴿وَتَقَعْنَ وَجُوهُهُمْ اَلنَّارَ﴾

﴿and fire will cover their faces﴾, which is similar to His other

[1] Aṭ-Ṭabari 17:56.

[2] Aṭ-Ṭabari 17:55-56.

statement,

﴿تَلْفَحُ وُجُوهَهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ﴾<sup>[1]</sup>

«The Fire will burn their faces, and therein they will grin, with displaced lips.» [23:104]

Imām Aḥmad recorded that Yaḥyā bin Abi Ishāq said that Abān bin Yazīd said that Yaḥyā bin Abi Kathīr said that Zayd bin Abi Salām said that Abu Mālīk Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهَا: الْفَخْرُ بِالْأَحْسَابِ، وَالطَّنُّ فِي الْأَنْسَابِ، وَالْأَسْتِيقَاءُ بِالشُّجُومِ، وَالْبَاخَةُ عَلَى الْمَيِّتِ، وَالتَّابِخَةُ إِذَا لَمْ تَنْبُ قَبْلَ مَوْتِهَا، تَقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ وَدِرْعٌ مِنْ جَرَبٍ»

«Four characteristics from the time of Jāhiliyyah will remain in my Ummah, since they will not abandon them: boasting about their family lineage, discrediting family ties, seeking rain through the stars, and wailing for their dead. Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of Qatīrān and a cloak of mange.»<sup>[1]</sup>

Muslim collected this Ḥadīth.<sup>[2]</sup>

Allāh said next,

﴿يُعْزِىَ اللَّهُ كُلَّ نَفْسٍ بِمَا كَسَبَتْ﴾

«That Allāh may requite each person according to what he has earned.»

meaning, on the Day of Resurrection. Allāh said in another Āyah,

﴿يُعْزِىَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا﴾

«That He may requite those who do evil with that which they have done.» [53:31] Allāh said here,

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

«Truly, Allāh is swift at reckoning.»

[1] Aḥmad 5:342.

[2] Muslim 2:644.

when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

﴿مَّا خَلَقَكُمْ وَلَا يَعْنُكُمْ إِلَّا كَنَفٍ وَحِدَةٍ﴾

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

And this is why Mujāhid said,

﴿سَرِيعُ الْحِسَابِ﴾

﴿swift at reckoning﴾, means "keeping count."

﴿هَذَا بَلَدٌ لِّلنَّاسِ وَلِيُذْذَرُوا بِهِ. وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ﴾

452. This (Qur'ān) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.﴾

Allāh states that this Qur'ān is a Message for mankind,

﴿لِيَذَّكَّرَكُمْ بِهِ وَمِن بَلَدٍ﴾

﴿(So) that I may therewith warn you and whomsoever it may reach.﴾ [6:19]

This Qur'ān is for all mankind and the Jinns, just as Allāh said in the beginning of this Sūrah,

﴿الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿Alif-Lām-Rā. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light.﴾ [14:1]

Allāh said next,

﴿وَلِيُذْذَرُوا بِهِ﴾

﴿in order that they may be warned thereby﴾, or to receive and draw lessons from it,

﴿وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَحِدٌ﴾



﴿and that they may know that He is the only One God﴾ using its proofs and evidences that testify that there is no true deity except Allāh,

﴿وَلْيَذْكُرُوا الْأَنْبِيَاءَ﴾

﴿and that men of understanding may take heed.﴾ meaning those who have good minds.

This is the end of the *Tafsīr* of *Sūrah Ibrāhīm*, and all praise is due to Allāh.