

The Tafsīr of Sūrat Al-Mu'minūn **(Chapter - 23)**

Which was Revealed in Makkah

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The Tafsīr of Sūrat Al-Mu'minūn (Chapter - 23)

Which was Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُورَةُ الْمُؤْمِنُونَ ٣٤٢

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ
فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَى
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ
لِأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ
يَحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ
الْأَمْوَالَ وَالْأَرْضَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ
سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نَفْثَةً فِي فَرْجِ مَكِينٍ ﴿١٣﴾ ثُمَّ
خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظًا مِمَّا فَكَّسُونَا أَلْعَظَمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا
مَآخِرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ
لَمَعِينُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ
خَلَقْنَاكُمْ فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ ١ ﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ ٢ ﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾ ٣ ﴿وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ﴾ ٤ ﴿وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ﴾ ٥ ﴿إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ﴾ ٦ ﴿فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ﴾ ٧ ﴿وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ﴾ ٨ ﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يَحَافِظُونَ﴾ ٩ ﴿أُولَٰئِكَ هُمُ الْوَارِثُونَ﴾ ١٠ ﴿الَّذِينَ يَرِثُونَ الْوَارِثُونَ هُمْ فِيهَا خَالِدُونَ﴾ ١١ ﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ﴾ ١٢ ﴿ثُمَّ جَعَلْنَاهُ نَفْثَةً فِي فَرْجِ مَكِينٍ﴾ ١٣ ﴿ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظًا مِمَّا فَكَّسُونَا أَلْعَظَمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا مَآخِرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾ ١٤ ﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَعِينُونَ﴾ ١٥ ﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ﴾ ١٦ ﴿وَلَقَدْ خَلَقْنَاكُمْ فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ﴾ ١٧

﴿1. Successful indeed are the believers.﴾

﴿2. Those who with their Ṣalāh are Khāshī'ūn.﴾

﴿3. And those who turn away from Al-Laghw.﴾

﴿4. And those who pay the Zakāh.﴾

﴿5. And those who guard their private parts.﴾

﴿6. Except from their wives or their right hand possessions, for then, they are free from blame.﴾

﴿7. But whoever seeks beyond that, then those are the transgressors.﴾

﴿8. Those who are faithfully true to their Amānāt and to their covenants are Rā'ūn.﴾

﴿9. And those who strictly guard their Ṣalawāt.﴾

﴿10. These are indeed the heirs.﴾

﴿11. Who shall inherit Firdaws. They shall dwell therein forever.﴾

The Success is for the believers whose qualities are described here

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾

﴿Successful indeed are the believers﴾ means, they have attained victory and are blessed, for they have succeeded. These are the believers who have the following characteristics:

﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

﴿Those who with their Ṣalāh are Khāshi'ūn.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said:

﴿خَاشِعُونَ﴾

“﴿Khāshi'ūn﴾ means those with fear and with tranquillity.”^[1] This was also narrated from Mujāhid, Al-Ḥasan, Qatādah and Az-Zuhri.^[2] It was reported from 'Ali bin Abi Ṭālib, may Allāh be pleased with him, that *Khushū'* means the *Khushū'* of the heart.^[3] This was also the view of Ibrāhīm An-Nakha'ī.^[4] Al-Ḥasan Al-Baṣri said, “Their *Khushū'* was in their hearts.” So they lowered their gaze and were humble towards others. *Khushū'* in prayer is only attained by the one who has emptied his heart totally, who does not pay attention to anything else

[1] Aṭ-Ṭabari 19:9.

[2] Aṭ-Ṭabari 19:8, 9.

[3] Aṭ-Ṭabari 19:9.

[4] Aṭ-Ṭabari 19:9.

besides it, and who prefers it above all else. At that point it becomes a delight and a joy for eyes, as in the *Ḥadīth* recorded by Imām Aḥmad and An-Nasā'ī from Anas, who said that the Messenger of Allāh ﷺ said:

«حُبِّبَ إِلَيَّ الطِّيبُ وَالنِّسَاءُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

«Fragrance and women 'ave been made dear to me, and Ṣalāh was made the joy of my eye.»^[1]

﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾

«And those who turn away from Al-Laghw.»

refers to falsehood, which includes *Shirk* and sin, and any words or deeds that are of no benefit. As Allāh says:

﴿وَإِنَّا سَرُّوْا بِاللَّغْوِ مَرُءًا كَرَامًا﴾

«And if they pass by Al-Laghw, they pass by it with dignity»[25:72].

Qatādah said: "By Allāh, there came to them from Allāh that which kept them away from that (evil)."^[2]

﴿وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ﴾

«And those who pay the Zakāh.»

Most commentators say that the meaning here is the *Zakāh* that is paid on wealth, even though this *Āyah* was revealed in Makkah, and *Zakāh* was ordained in Al-Madīnah in the year 2 H. The apparent meaning is that the *Zakāh* that was instituted in Al-Madīnah is the one based upon the *Nuṣub*^[3] and the specific amounts, apart from which it seems that the basic principle of *Zakāh* was enjoined in Makkah. As Allāh says in *Sūrat Al-An'ām*, which was also revealed in Makkah:

﴿وَمَا آتَا حَقُّ يَوْمَ حَصَادِهِ﴾

«but pay the due thereof on the day of their harvest,» [6:141]

It could be that what is meant here by *Zakāh* is purification of

[1] Aḥmad 3:199, An-Nasā'ī 7:61, 62.

[2] *Az-Zuhd* by Ibn Al-Mubarak, 55.

[3] The minimum level of wealth which dictates a person's obligation to pay *Zakāh*.

the soul from *Shirk* and filth, as in the *Āyah*:

﴿قَدْ أَفْلَحَ مَن زَكَّاهَا ۖ وَقَدْ خَابَ مَن دَسَّاهَا﴾

﴿Indeed he succeeds who purifies himself (Zakkāhā). And indeed he fails who corrupts himself.﴾ [91:9-10]

It could be that both meanings are intended, purification of the soul and of one's wealth, because that is part of the purification of the soul, and the true believer is one who pays attention to both matters. And Allāh knows best.

﴿وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ يَحْفَظُونَ ۚ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۚ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْمُعَادُونَ ۚ﴾

﴿And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.﴾

means, those who protect their private parts from unlawful actions and do not do that which Allāh has forbidden; fornication and homosexuality, and do not approach anyone except the wives whom Allāh has made permissible for them or their right hand possessions from the captives. One who seeks what Allāh has made permissible for him is not to be blamed and there is no sin on him. Allāh says:

﴿فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۚ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ﴾

﴿they are free from blame. But whoever seeks beyond that﴾

meaning, other than a wife or slave girl,

﴿فَأُولَٰئِكَ هُمُ الْمُعَادُونَ﴾

﴿then those are the transgressors.﴾ meaning , aggressors.

﴿وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ ذُرُوعًا ۚ﴾

﴿Those who are faithfully true to their Amānāt and to their covenants﴾

When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make a pledge, they are true to their word. This is not like the hypocrites about whom the Messenger of Allāh ﷺ said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِرَ خَانَ»

«The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.»^[1]

«وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ يَحَافِظُونَ ﴿٤٠﴾»

«And those who strictly guard their Ṣalawāt.»

means, they persistently offer their prayers at their appointed times, as Ibn Mas'ūd said: "I asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh, which deed is most beloved to Allāh?' He said,

«الصَّلَاةُ عَلَى وَفْيِهَا»

«Prayer at the appointed time.» I said, 'Then what?' He said,

«بِرُّ الْوَالِدَيْنِ»

«Kindness to one's parents.» I said, 'Then what?' He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Jihād in the way of Allāh.» It was recorded in the Two Ṣaḥīḥs.^[2] Qatādah said: "At the fixed times, with the proper bowing and prostration."^[3] Allāh begins and ends this list of praiseworthy qualities with Ṣalāh, which is indicative of its virtue, as the Prophet ﷺ said:

«اسْتَقِيمُوا وَلَنْ تُحْصُوا، وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ»

«Adhere to righteousness, you will never be able encompass it all. Know that the best of your deeds is Ṣalāh. None will preserve his Wuddū' except the believer.»^[4]

Having described them with these praiseworthy characteristics and righteous deeds, Allāh then says:

[1] *Faḥḥ Al-Bāri* 10:522.

[2] *Faḥḥ Al-Bāri* 10:414, Muslim 1:89.

[3] *Ad-Durr Al-Manthūr* 6:89.

[4] *Ibn Mājah* 2:101.

﴿أُولَئِكَ هُمُ الْوَارِثُونَ ۖ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾

«These are indeed the heirs. Who shall inherit Firdaws. They shall dwell therein forever.»

It was recorded in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

«If you ask Allāh for Paradise, then ask him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise, and above it is the (Mighty) Throne of the Most Merciful.»^[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَثَرِلَانِ: مَثَرٌ فِي الْجَنَّةِ، وَمَثَرٌ فِي النَّارِ، فَإِنْ مَاتَ فَدَخَلَ النَّارَ وَرِثَ أَهْلُ الْجَنَّةِ مَثَرَهُ، فَذَلِكَ قَوْلُهُ: ﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾»

«There is not one among you who does not have two homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allāh said: «These are indeed the heirs.»^[2]

Ibn Jurayj narrated from Layth from Mujāhid:

﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾

«These are indeed the heirs.»

"The believers will inherit the homes of the disbelievers because they were created to worship Allāh Alone with no partner or associate. So when these believers did what was enjoined on them of worship, and the disbelievers neglected to do that which they were commanded to do and for which they had been created, the believers gained the share that they would have been given if they had obeyed their Lord. Indeed, they will be given more than that as well." This is what was reported in Ṣaḥīḥ Muslim from Abu Burdah, from his father,

[1] Faṭḥ Al-Bāri 13:415.

[2] Ibn Mājah 2:1453.

﴿14. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.﴾

﴿15. After that, surely you will die.﴾

﴿16. Then (again), surely you will be resurrected on the Day of Resurrection.﴾

The Sign of Allāh in the progressive creation of Man from Clay then from *Nutfah* and thereafter

Allāh tells us how He initially created man from an extract of *Ṭīn*. This was Ādam, peace be upon him, whom Allāh created from sounding clay of altered black smooth mud. Ibn Jarīr said, "Ādam was called *Ṭīn* because he was created from it."^[1] Qatādah said, "Ādam was created from *Ṭīn*."^[2] This is the more apparent meaning and is closer to the context, for Ādam, upon him be peace, was created from a sticky *Ṭīn*, which is a sounding clay of altered black smooth mud, and that is created from dust, as Allāh says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ﴾

﴿And among His signs is this that He created you (Ādam) from dust, and then - behold you are human beings scattered!﴾
[30:20]

Imām Aḥmad recorded from Abu Mūsā that the Prophet ﷺ said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قُبْضَةٍ قَبْضُهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدَرِ الْأَرْضِ، جَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْحَبِيثُ وَالطَّيِّبُ وَبَيْنَ ذَلِكَ»

«Allāh created Ādam from a handful which He picked up from throughout the earth, so the sons of Ādam came forth accordingly, red and white and black and in between, evil and good and in between.»^[3]

[1] Aṭ-Ṭabari 19:15.

[2] Aṭ-Ṭabari 19:14.

[3] Aḥmad 4:400.

Abu Dāwud and At-Tirmidhi recorded something similar.^[1] At-Tirmidhi said, "It is *Ṣaḥīḥ Ḥasan*."

﴿ثُمَّ جَعَلْنَاهُ نُطْفَةً﴾

﴿Thereafter We made him a Nutfah.﴾ Here the pronoun refers back to humankind, as in another Āyah:

﴿وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾﴾

﴿and He began the creation of man from clay. Then He made his offspring from semen of despised water.﴾ [32:7,8]

meaning, weak, as He says:

﴿أَلَمْ نَخْلُقْكَ مِنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾﴾

﴿Did We not create you from a despised water? Then We placed it in a place of safety.﴾ [77:20-21]

meaning the womb, which is prepared and readily equipped for that,

﴿إِن قَدَرْتُمْ لَعَلَّوْا ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَائِدُونَ ﴿٢٣﴾﴾

﴿For a known period. So We did measure; and We are the Best to measure﴾ [77:22-23]

meaning, for a known period of time, until it is established and moves from one stage to the next. Allāh says here,

﴿ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً﴾

﴿Then We made the Nutfah into a clot,﴾

meaning, 'then We made the Nutfah, which is the water gushing forth that comes from the loins of man, i.e., his back, and the ribs of woman, i.e., the bones of her chest, between the clavicle and the breast. Then it becomes a red clot, like an elongated clot.' Tkrimah said, "This is blood."

﴿فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً﴾

﴿then We made the clot into a little lump of flesh,﴾ which is like a piece of flesh with no shape or features.

﴿فَخَلَقْنَا الْمُضْغَةَ عِظْمًا﴾

^[1] Abu Dāwud 5:67, Tuhfat Al-Aḥwadhī 8:290.

﴿then We made out of that little lump of flesh bones﴾

meaning, 'We gave it shape, with a head, two arms and two legs, with its bones, nerves and veins.'

﴿وَنَكْسَرُونَا أَضْوَاجًا مِّنْهَا﴾

﴿then We clothed the bones with flesh﴾ meaning, 'We gave it something to cover it and strengthen it.'

﴿فَرَأَوْهُمُ إِنْسَانًا مِّنْ خَلْقٍ آخَرَ﴾

﴿and then We brought it forth as another creation.﴾

means, 'then We breathed the soul into it, and it moved and became a new creature, one that could hear, see, understand and move.'

﴿مُبَارَكٌ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

﴿So Blessed is Allāh, the Best of creators.﴾

﴿فَرَأَوْهُمُ إِنْسَانًا مِّنْ خَلْقٍ آخَرَ﴾

﴿and then We brought it forth as another creation.﴾

Al-'Awfi reported that Ibn 'Abbās said, "We change it from one stage to another until it emerges as an infant, then it grows up through the stages of being a child, adolescent, youth, mature man, old man and senile man."^[1] Imām Aḥmad recorded in his *Musnad* that 'Abdullāh – Ibn Mas'ūd – said, "The Messenger of Allāh ﷺ, the Truthful One, told us:

«إِنَّ أَحَدَكُمْ لَيُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِّثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِّثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ لَكِمَاتٍ: رَزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَهَلْ هُوَ شَقِيٌّ أَوْ سَعِيدٌ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

«The creation of anyone of you is gathered for forty days in his mother's stomach as a Nutfah, then he becomes a clot for a similar period of time, then he becomes a little lump of flesh for a similar length of time. Then the angel is sent to him and he

[1] Aṭ-Ṭabari 19:18.

breathes the soul into it, and four things are decreed: his provision, his life-span, his deeds, and whether he will be wretched or blessed. By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell and thus enter Hell. And a man may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do finally the deeds of the people of Paradise and thus enter Paradise. ﴿¹﴾

This was recorded by Al-Bukhārī and Muslim.^[2]

﴿فَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

﴿So Blessed is Allāh, the Best of creators.﴾

means, when Allāh mentions His ability and subtlety in creating this *Nutfah* and taking it from stage to stage until it takes the shape of a perfectly formed human being, He says,

﴿فَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

﴿So Blessed is Allāh, the Best of creators.﴾

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿٥﴾﴾

﴿After that, surely you will die.﴾ means, after first being created from nothing, you will eventually die.

﴿ثُمَّ إِنَّكُمْ بِيَوْمٍ أُفَيِّضُكُمْ تَبْعُونَ ﴿٦﴾﴾

﴿Then (again), surely you will be resurrected on the Day of Resurrection.﴾

means, you will be created anew.

﴿ثُمَّ إِنَّ اللَّهَ يُفِيضُ الْبَنَاءَ الْآخِرَةَ﴾

﴿and then Allāh will bring forth the creation of the Hereafter﴾

[29:20]

means, the Day of Return, when the souls will be restored to their bodies and all of creation will be brought to account. Everyone will be rewarded or punished according to his deeds

[1] Aḥmad 1:382.

[2] *Faṭḥ Al-Bārī* 6:418, Muslim 4:2036.

– if they are good then he will be rewarded, and if they are bad then he will be punished.

﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنْ الْخَلْقِ غَافِلِينَ﴾

﴿17. And indeed We have created above you seven *Ṭarā'iq*, and We are never unaware of the creation.﴾

His Sign in the creation of the Heavens

After mentioning the creation of man, Allāh then mentions the creation of the seven heavens. Allāh often mentions the creation of the heavens and earth alongside the creation of man, as He says elsewhere:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind﴾ [40:57].

A similar *Āyah* appears at the beginning of *Sūrat As-Sajdah*, which the Messenger of Allāh ﷺ used to recite on Friday mornings. At the beginning it mentions the creation of the heavens and earth, then it says how man was created from semen from clay, and it also discusses the resurrection and rewards and punishments, and other matters.

﴿سَبْعَ طَرَائِقَ﴾

﴿seven *Ṭarā'iq*.﴾ Mujāhid said, "This means the seven heavens."^[1] This is like the *Āyāt*:

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him﴾ [17:44]

﴿أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا﴾

﴿See you not how Allāh has created the seven heavens one above another?﴾ [71:15]

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَبْدَأُ الْأَمْرَ يُنَزِّلُ الْأَمْرَ لِمَنْ يَشَاءُ لَعَلَّكُمْ تَعْلَمُونَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

[1] *Ad-Durr Al-Manthūr* 6:94.

﴿٦٥﴾

٣٤٣

﴿٦٥﴾

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ﴿٦٥﴾ فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّن نَّجِيلٍ وَأَعْنَبٍ لَّكُم فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٦٦﴾ وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاءَ تَنبُتُ بِالذَّهْنِ وَصَنِيعٌ لِّأَكْلِينَ ﴿٦٧﴾ وَلَوْ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ لِّتُفَكِّرُمْ وَمِمَّا فِي بَطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٦٨﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٦٩﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِّقَوْمِهِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٧٠﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٧١﴾ إِنَّ هُوَ إِلَّا رَجُلٌ لَّيْهٍ جِنَّةٌ فَتَرَىٰ صُورَهُ فِي خَبَرٍ ﴿٧٢﴾ قَالَ رَبِّ انصُرْنِي بِمَا كُنتُ بِنُورٍ ﴿٧٣﴾ فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحِّينَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ فَاسْلُكْ فِيهَا مِن كُلِّ زَوْجٍ مِّنْ نَّاسٍ وَآهْلِكِ الْأَرْضِ إِذَا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطَبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٧٤﴾

﴿It is Allāh Who has created seven heavens and of the earth the like thereof. His command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds all things in (His) knowledge﴾ [65:12]

Similarly, Allāh says here:

﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿٧٠﴾﴾

﴿And indeed We have created above you seven Tarā'iq, and We are never unaware of the creation.﴾

meaning, Allāh knows what goes into the earth and what comes

out of it, what comes down from heaven and what goes up into it. He is with you wherever you are, and Allāh sees what you do. No heaven is hidden from Him by another and no earth is hidden from Him by another. There is no mountain but He knows its features, and no sea but He knows what is in its depths. He knows the numbers of what is in the mountains, the hills, the sands, the seas, the landscapes and the trees.

﴿وَمَا تَسْقُطُ مِن رَّزَقٍ إِلَّا يَعْْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ﴾

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

﴿وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَكْنَاهُ فِي الْأَرْضِ وَلَنَا عَلَى ذَٰلِكُمْ إِيمٌ لِّقَادِرُونَ ۝۱۸﴾ فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْتَبْنَا لَكُمْ فِيهَا فَاوَكُم كَثِيرَةً ۝۱۹ وَمِنْهَا تَأْكُلُونَ ۝۲۰ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنۢبُتُ بِالذَّهْنِ وَصَنِيعٌ لِلآكِلِينَ ۝۲۱ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُفَكِّرُوا وَمَا فِي بَطُونِهَا وَلَكُمْ فِيهَا مَنۢفَعٌ كَثِيرٌ ۝۲۲ وَمِنْهَا تَأْكُلُونَ ۝۲۳ وَعَلَيْهَا وَعَلَى الْفُلَاكِ تُخَمَلُونَ ۝۲۴﴾

﴿18. And We sent down from the sky water in measure, and We gave it lodging in the earth, and verily, We are able to take it away.﴾

﴿19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.﴾

﴿20. And a tree that springs forth from Ṭūr Sinai, that grows oil, and relish for the eaters.﴾

﴿21. And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat.﴾

﴿22. And on them, and on ships you are carried.﴾

Allāh's Signs and Blessings in the Rain, Vegetation, Trees and Cattle

Allāh mentions His innumerable blessings to His servants, whereby He sends down rain in due measure, meaning, according to what is needed, not so much that it damages the lands and buildings, and not so little to be insufficient for crops and fruits, but whatever is needed for irrigation, drinking and other benefits. If there is a land that needs a lot of water for its irrigation but its fertile soil would be carried away if rain fell on it, then Allāh sends water to it from another land, as in the case of Egypt, which is said to be a barren land. Allāh sends the water of the Nile to it, which brings red soil from Ethiopia when it rains there. The water brings the red soil which is used to irrigate the land of Egypt, and whatever of it is deposited is used for agriculture, because the land of Egypt is infertile, and most of it is sand. Glory be to the Subtle One, the All-Knowing, the Most Merciful, the Forgiving.

﴿فَأَنشَكْنَاهُ فِي الْأَرْضِ﴾

﴿and We gave it lodging in the earth,﴾

means, 'when the water comes down from the clouds, We cause it to settle in the earth, and We cause the earth to absorb it and the seeds etc. in the earth to be nourished by it.'

﴿وَلِنَا عَلَىٰ ذَٰلِكُمْ بِدُونٍ لَّفَتَدِرُونَ﴾

﴿and verily, We are able to take it away.﴾

means, 'if We wanted to cause it not to rain, We could do so; if We wanted to divert it towards the wilderness and wastelands, We could do so; if We wanted to make it salty so that you could not benefit from it for drinking or irrigation, We could do so; if We wanted to cause it not to be absorbed by the earth, but to remain on the surface, We could do so; if We wanted to make it go deep underground where you would not be able to reach it and you could not benefit from it, We could do so.' But by His grace and mercy, He causes sweet, fresh water to fall on you from the clouds, then it settles in the earth and forms springs and rivers, and you use it to irrigate your crops and fruits, and you drink it and give it to your livestock and cattle, and you bathe and purify yourselves with it. To Him is due the praise and thanks.

﴿فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ﴾

﴿Then We brought forth for you therewith gardens of date palms and grapes,﴾

means, 'from that which We send down from the sky, We bring forth for you gardens and orchards which look beautiful.'

﴿مِّنْ نَّجِيلٍ وَأَعْنَابٍ﴾

﴿of date palms and grapes,﴾ These were the kinds of gardens that were known to the people of the Hījāz, but there is no difference between a thing and its counterpart. The people of each region have fruits which are the blessing of Allāh given to them, and for which they cannot properly thank Allāh enough.

﴿لَكُمْ فِيهَا فَاكِهٌ كَثِيرَةٌ﴾

﴿wherein is much fruit for you,﴾ means, of all fruits. As Allāh says elsewhere:

﴿يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ﴾

﴿With it [the rain] He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit [16:11].﴾

﴿وَمِنْهَا تَأْكُلُونَ﴾

﴿and whereof you eat.﴾ This implies that you look at its beauty, wait for it to ripen, then eat from it.

﴿وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ﴾

﴿And a tree that springs forth from Ṭūr Sinai,﴾

means the olive tree. Ṭūr means a mountain. Some of the scholars said, "It is called Ṭūr if there are trees on it, and if it is bare it is called *Jabal*, not Ṭūr. And Allāh knows best. Mount Sinai is the same as Ṭūr Sinīn, and it is the mountain on which Allāh spoke to Mūsā bin 'Imrān, peace be upon him, and in the surrounding mountains there are olive trees.

﴿تَنْبُتُ بِالذُّهْنِ﴾

﴿that grows oil,﴾ Some scholars think it [linguistically] means that it brings forth oil. Others say it [linguistically] means "comes forth with oil." Allāh said,

﴿وَصَنِيعَ﴾

﴿and relish﴾ meaning a condiment. according to Qatādah.^[1]

﴿لِلْأَكِلِينَ﴾

﴿for the eaters.﴾ means, it contains a beneficial oil and condiment.

'Abd bin Ḥumayd recorded in his *Musnad* and *Tafsīr* from 'Umar that the Messenger of Allāh ﷺ said:

«اتَّبِعُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ شَجَرَةٍ مُبَارَكَةٍ»

«Eat (olive) oil as a condiment and apply it as oil, for it comes from a blessed tree.»

[1] Ad-Durr Al-Manthūr 6:95.

It was recorded by At-Tirmidhi and Ibn Mājah.^[1]

Allāh's saying;

﴿وَلَا يَكُنْ فِي الْإِنْعَامِ لَعْنَةٌ لِّعِبَادٍ لَّكُم فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٦٦﴾
وَعَلَيْهَا وَعَلَى الْفُلَاكِ تُحْمَلُونَ ﴿٦٧﴾﴾

﴿And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat. And on them and on ships you are carried﴾,

Here Allāh mentions the benefits He has given to His servants in cattle, for they drink their milk which comes out from between dung and blood, they eat their meat and clothe themselves with their wool and hair, they ride on their backs and carry heavy burdens on them to far away lands, as Allāh says:

﴿وَيَحْمِلُ أَعْقَابَكُمْ إِلَىٰ بَلَدٍ لَّئِنْ تَكُونُوا بِلَايِهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرؤُوفٌ
رَّحِيمٌ ﴿٦٨﴾﴾

﴿And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.﴾ [16:7]

﴿وَأَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا صِلَاتٍ أَلَيَّهَا أَنفُسُهَا فَهُمْ لَهَا مَالِكُونَ ﴿٦٩﴾ وَلَوْلَتْهَا لَهُمْ فَيَنبَأُ
رَبُّهُمْ وَمِنْهَا تَأْكُلُونَ ﴿٧٠﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧١﴾﴾

﴿Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And in them there are benefits for them, and drink. Will they not then be grateful?﴾ [36:71-73]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّبِعُوا اللَّهَ مَا لَكُم مِّنَ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦١﴾
فَقَالَ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَفْضَلَ عَلَيْكُمْ وَوَدَّ
أَن يُدْرِكَ أَمْرًا فَاسِدًا يُدْخِلُ فِيهِ مَنَاسِكُكُمْ فَتُؤْتُوا مِنْهُ خِزْيَانًا عَظِيمًا ﴿٦٢﴾
فَقَالَ نوحٌ ائْتُوا بِآلِهَتِكُمْ إِنِّي أَرَىٰ فِي سَمَاءِ بَنِي إِدْرِيسَ آيَاتٍ لِّمَن يَرَىٰ عِزَّهُمْ فِي عَمَزَاتِهِمْ ﴿٦٣﴾
فَقَالَ نوحٌ ائْتُوا بِآلِهَتِكُمْ إِنِّي أَرَىٰ فِي سَمَاءِ بَنِي إِدْرِيسَ آيَاتٍ لِّمَن يَرَىٰ عِزَّهُمْ فِي عَمَزَاتِهِمْ ﴿٦٤﴾
فَقَالَ نوحٌ ائْتُوا بِآلِهَتِكُمْ إِنِّي أَرَىٰ فِي سَمَاءِ بَنِي إِدْرِيسَ آيَاتٍ لِّمَن يَرَىٰ عِزَّهُمْ فِي عَمَزَاتِهِمْ ﴿٦٥﴾﴾

^[1] Al-Muntakhab by 'Abd bin Humayd 13, At-Tirmidhi 1815, Ibn Mājah 3319.

﴿يٰٓرَحْمٰنُ ۝۱۵﴾

﴿23. And indeed We sent Nūḥ to his people, and he said: "O my people! Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"﴾

﴿24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old."﴾

﴿25. "He is only a man in whom is madness, so wait for him a while."﴾

The Story of Nūḥ, Peace be upon Him; and his people

Allāh tells us about Nūḥ, peace be upon him, whom He sent him to his people to warn them of the severe punishment of Allāh and His severe vengeance on those who associated partners with Him, defied His commands and disbelieved His Messengers:

﴿فَقَالَ يٰٓقَوْمِ اَعْبُدُوا اللّٰهَ مَا لَكُمْ مِنَ الْاِلٰهِ غَيْرُهُۥ اَفَلَا تَتَّقُوْنَ﴾

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

Meaning, "Do you not fear Allāh when you associate others in worship with Him?" The chiefs or leaders of his people said:

﴿مَا هٰذَا اِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيْدُ اَنْ يَّنْفَعِلَ عَلَيْكُمْ﴾

﴿He is no more than a human being like you, he seeks to make himself superior to you.﴾

meaning, 'he is putting himself above you and trying to make himself great by claiming to be a Prophet, but he is a human being like you, so how can he receive revelation when you do not?'

﴿وَلَوْ شَاءَ اللّٰهُ لَأَنزَلَ مَلٰٓئِكَةً﴾

﴿Had Allāh willed, He surely could have sent down angels.﴾

meaning, 'if Allāh had wanted to send a Prophet, He would have sent an angel from Him, not a human being. We have never heard of such a thing – i.e., sending a man to our forefathers' – their predecessors in times past.

﴿إِنْ هُوَ إِلَّا رَجُلٌ يَدِي جَنَّةٌ﴾

﴿He is only a man in whom is madness,﴾

means, 'he is crazy in his claim that Allāh has sent him and chosen him from among you to receive revelation.'

﴿فَتَرَبَّصُوا يَدِي حَتَّىٰ حِينٍ﴾

﴿so wait for him a while.﴾ means, 'wait until he dies, put up with him until you are rid of him.'

﴿قَالَ رَبِّ امْكُنِّي يَوْمَ كَذَّبُوكَ ۖ فَاتَّوَحَّيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَ ۖ فَأَمَّا نَحْنُ فَلَمَّا جَاءَ أَمْرُنَا وَكَارَ الْغَوْ ۖ فَاسْلُفْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا ۖ إِنَّهُمْ مُخْرَجُونَ ۖ﴾ فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ عَمَلَكِ عَلَى الْفُلَيْنِ فَقُلِ الْعَزِّدْ لِلَّهِ الَّذِي يَجْنَا مِنَ الْغَوِّ الْفَالِغِينَ ۖ﴾ وَقُلْ رَبِّ أُنزِلْنِي مُزْلَجًا مَبَارَكًا وَأَنْتَ خَيْرُ الْمُنزِلِينَ ۖ﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ۖ﴾

﴿26. He said: "O my Lord! Help me because they deny me."﴾

﴿27. So, We revealed to him: "Construct the ship under Our Eyes and under Our revelation. Then, when Our command comes, and (water) gushes forth from the oven, take on board of each kind two, and your family, except those thereof against whom the Word has already gone forth. And address Me not in favor of those who have done wrong. Verily, they are to be drowned."﴾

﴿28. "And when you have embarked on the ship, you and whoever is with you, then say: 'All the praise be to Allāh, Who has saved us from the people who are wrongdoers.'"﴾

﴿29. "And say: 'My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.'"﴾

﴿30. Verily, in this, there are indeed Āyāt, for sure We are ever putting (men) to the test.﴾

Allāh tells us that Nūh, peace be upon him, invoked his Lord to help him against his people, as Allāh mentions in another Āyah:

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ﴾

◀Then he invoked his Lord (saying): "I have been overcome, so help (me)!"▶ [54:10]. Here he says:

﴿رَبِّ انصُرْنِي بِمَا كَذَّبُون﴾

◀O my Lord! Help me because they deny me.▶

At that point, Allāh commanded him to build a boat and to make it strong and firm, and to carry therein of every kind two, i.e., a male and a female of every species of animals, plants and fruits etc. He was also to carry his family,

﴿إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ﴾

◀except those thereof against whom the Word has already gone forth.▶

meaning, those whom Allāh had already decreed were to be destroyed. These were the members of his family who did not believe in him, such as his son and his wife. And Allāh knows best.

﴿وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ﴾

◀And address Me not in favor of those who have done wrong. Verily, they are to be drowned.▶

means, 'when you witness the heavy rain falling, do not let yourself be overcome with compassion and pity for your people, or hope for more time for them so that they may believe, for I have decreed that they will be drowned and will die in their state of disbelief and wrongdoing.' The story has already been told in detail in Sūrah Hūd, and there is no need to repeat it here.^[1]

﴿وَإِذَا انشَرَّتْ سَافِرَاتُ الْبُلْغِ عَلَى الْفُلِ فَقُلْ لِلَّهِ الْحَمْدُ الَّذِي بَخَسَنَا مِنَ الْقَوْمِ الظَّالِمِينَ﴾

◀And when you have embarked on the ship, you and whoever is with you, then say: 'All the praise be to Allāh, Who has saved

^[1] See volume five, the Tafsīr of Sūrah Hūd (11:25).

us from the people who are wrongdoers.'﴾

This is like the Āyah:

﴿وَجَعَلَ لَكُم مِّنَ الْفَلَائِكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۚ لَتَسْتَبِينَ عَلَىٰ ظُهُورِهِمْ ۖ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُم مُّقْرِنِينَ ۗ وَإِنَّا إِلَىٰ رَبِّنَا لَمُسْقِلُونَ ۝﴾

﴿and has appointed for you ships and cattle on which you ride : In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say : "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!"﴾ [43:12-14]

So, certainly, Nūḥ adhered to what he was commanded, as Allāh says elsewhere:

﴿وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ يَجْرِبُهَا وَرُمْسُهَا﴾

﴿And he said : "Embark therein : in the Name of Allāh will be its (moving) course and its (resting) anchorage..."﴾ [11:41]

So Nūḥ mentioned Allāh at the beginning of his journey and at the end, and Allāh said:

﴿وَقُلْ رَبِّ ارْزُقْنِي مَرْكَأً مُّبَارَكًا وَأَنْتَ خَيْرُ الْمَرْزُقِينَ ۝﴾

﴿And say : 'My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.'﴾

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ﴾

﴿Verily in this, there are indeed Āyāt,﴾ means in this event, which is the saving of the believers and the destruction of the disbelievers there are signs, i.e., clear evidence and proof that the Prophets speak the truth in the Message they bring from Allāh, may He be exalted, and that Allāh does what He wills, and He is able to do all things and knows all things.

﴿وَإِن كُنَّا لَبَٰتِلِينَ﴾

﴿for sure We are ever putting (men) to the test.﴾ means, 'We try Our servants by means of sending the Messengers.'

سُورَةُ الْمُؤْمِنِينَ

٣٤٤

الْمُؤْمِنِينَ

فَإِذَا أَسْتَوَيْتِ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَاحِ فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي بَخَسَنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٣١﴾ وَقُلْ رَبِّ أَنْزِلْنِي مُنزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنزِلِينَ ﴿٣٢﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَبَشِيرِينَ ﴿٣٣﴾ فَرَأَيْنَا مِنْ بَعْدِهِمْ قَوْمًا آخَرِينَ ﴿٣٤﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ﴿٣٥﴾ أَفَلَا تَتَّقُونَ ﴿٣٦﴾ وَقَالَ الْمَلَأُ مِنَ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِهِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٧﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٨﴾ أَيْدِيكُمْ أَنْتُمْ إِذَا مِثَّمْ وَكُنتُمْ رَافِعًا وَعِظْلًا أَنْتُمْ تُخْرَجُونَ ﴿٣٩﴾ هَتَّاتِ هَتَّاتِ لِمَا تُوْعَدُونَ ﴿٤٠﴾ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٤١﴾ إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٤٢﴾ قَالَ رَبِّ انصُرْنِي بِمَا كُنتُ بِنَافِلَةٍ ﴿٤٣﴾ قَالَ عَمَّا قَلِيلٍ لَّيَسُيْحَنَ ثَلَاثِينَ ﴿٤٤﴾ فَآخَذْتُهُمُ الصَّبِيحَةَ بِالحَقِّ فَجَعَلْنَاهُمْ غُصَاءً فَبَعَثْنَا الْقَوْمَ الظَّالِمِينَ ﴿٤٥﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَوْمًا آخَرِينَ ﴿٤٦﴾

﴿٣١﴾ أَنشَأْنَا مِنْ بَعْدِهِمْ قَوْمًا آخَرِينَ ﴿٣٢﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ﴿٣٣﴾ أَفَلَا تَتَّقُونَ ﴿٣٤﴾ وَقَالَ الْمَلَأُ مِنَ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِهِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٥﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٦﴾ أَيْدِيكُمْ أَنْتُمْ إِذَا مِثَّمْ وَكُنتُمْ رَافِعًا وَعِظْلًا أَنْتُمْ تُخْرَجُونَ ﴿٣٧﴾ هَتَّاتِ هَتَّاتِ لِمَا تُوْعَدُونَ ﴿٣٨﴾ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٩﴾ إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٤٠﴾ قَالَ رَبِّ انصُرْنِي بِمَا كُنتُ بِنَافِلَةٍ ﴿٤١﴾ قَالَ عَمَّا قَلِيلٍ لَّيَسُيْحَنَ ثَلَاثِينَ ﴿٤٢﴾ فَآخَذْتُهُمُ الصَّبِيحَةَ بِالحَقِّ فَجَعَلْنَاهُمْ غُصَاءً فَبَعَثْنَا الْقَوْمَ الظَّالِمِينَ ﴿٤٣﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَوْمًا آخَرِينَ ﴿٤٤﴾

﴿٤٥﴾ لَقِيلَ لَيَسُيْحَنَ ثَلَاثِينَ ﴿٤٦﴾ فَآخَذْتُهُمُ الصَّبِيحَةَ بِالحَقِّ فَجَعَلْنَاهُمْ غُصَاءً فَبَعَثْنَا الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾

﴿31. Then, after them, We created another generation.﴾

﴿32. And We sent to them a Messenger from among themselves (saying): "Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"﴾

﴿33. And the chiefs of his people who disbelieved and denied the meeting in the Hereafter, and whom We had given the luxuries and comforts of worldly life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink."﴾

﴿34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers."﴾

﴿35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive?"﴾

﴿36. "Far, very far is that which you are promised!"﴾

﴿37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!"﴾

﴿38. "He is only a man who has invented a lie against Allāh, and we are not going to believe in him."﴾

﴿39. He said: "O my Lord! Help me because they deny me."﴾

﴿40. (Allāh) said: "In a little while, they are sure to be regretful."﴾

﴿41. So, the *Ṣayḥah*^[1] overtook them in truth, and We made them as rubbish of dead plants. So, away with the people who are wrongdoers.﴾

The Story of 'Ād or Thamūd

Allāh tells us that after the people of Nūḥ, He created another nation. It was said that this was 'Ād, because they were the successors of the people of Nūḥ. Or it was said that they were Thamūd, because Allāh says:

﴿فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ﴾

﴿So, the *Ṣayḥah* overtook them in truth.﴾

Allāh sent to them a Messenger from among themselves, and he called them to worship Allāh Alone with no partner or associate, but they belied him, opposed him and refused to follow him because he was a human being like them, and they refused to follow a human Messenger. They did not believe in the meeting with Allāh on the Day of Resurrection and they denied the idea of physical resurrection. They said:

﴿أَتَمِدُّوا أَلْكُزَّ إِنَّا بِشَيْءٍ وَكُنْشُمْ زُرَّاءَ وَعَظَمْنَا أَلْكُزَّ تَخْرُجُونَ ﴿٣٥﴾ هَيَّاتْ هَيَّاتْ لِمَا نُوْعِدُونَ ﴿٣٦﴾﴾

﴿Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? Far, very far is that which you are promised!﴾

[1] Meaning a loud shout of cry. See volume five, the Tafsīr of Sūrah Hūd.

meaning, very unlikely.

﴿إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا﴾

﴿He is only a man who has invented a lie against Allāh,﴾

meaning, 'in the Message he has brought to you, and his warnings and promise of resurrection.'

﴿وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٩﴾﴾

﴿and we are not going to believe in him. He said: "O my Lord! Help me because they deny me."﴾

meaning, the Messenger prayed against his people and asked his Lord to help him against them. His Lord answered his prayer:

﴿قَالَ عَمَّا قَلِيلٍ لَّيُصِیْحُنَّ نَادِمِينَ ﴿٤٠﴾﴾

﴿(Allāh) said: "In a little while, they are sure to be regretful."﴾

meaning, 'for their opposition towards you and their stubborn rejection of the Message you brought to them.'

﴿فَلَاغْنَتْهُمُ الصَّيْحَةُ وَالْحَقِّ﴾

﴿So, The Ṣayḥah overtook them in truth,﴾

meaning, they deserved that from Allāh because of their disbelief and wrongdoing. The apparent meaning is that the Ṣayḥah was combined with the furious cold wind,

﴿تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ﴾

﴿Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings!﴾
[46:25]

﴿فَجَعَلْنَاهُمْ نُجَسًا﴾

﴿and We made them as rubbish of dead plants.﴾

means, they are dead and destroyed, like the scum and rubbish left by a flood, i.e., something insignificant and useless that is of no benefit to anyone.

﴿فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ﴾

﴿So, away with the people who are wrongdoers.﴾

As Allāh's statement:

﴿وَمَا ظَلَمْنَهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ﴾^(٧١)

﴿We wronged them not, but they were the wrongdoers.﴾
[43:76]

means, who are wrongdoers because of their disbelief and stubborn opposition to the Messenger of Allāh, so let those who hear this beware of disbelieving in their Messengers.

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ۖ وَآخَرِينَ ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا ۖ وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا ۚ كُلَّ مَا جَاءَ أُمَّةً رُسُلُنَا كَذَّبُوهُ ۚ فَاتَّبَعْنَا بِمَعْصَا وَحَمَلْنَاهُمْ أَحَادِيثَ ۖ فَبَعَدَ لِقَاؤُهُمْ لَا يَرْجِعُونَ ۚ﴾^(٤٢-٤٣)

﴿42. Then, after them, We created other generations.﴾

﴿43. No nation can advance their term, nor can they delay it.﴾

﴿44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another, and We made them as Aḥādīth. So, away with a people who believe not!﴾

Mention of Other Nations

Allāh says:

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ۖ وَآخَرِينَ ۚ﴾^(٤٢)

﴿Then, after them, We created other generations.﴾ meaning, nations and peoples.

﴿مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا ۖ وَمَا يَسْتَأْخِرُونَ ۚ﴾^(٤٣)

﴿No nation can advance their term, nor can they delay it.﴾

means, they are taken at the appropriate time, as decreed by Allāh in His Book that is preserved with Him, before they were created, nation after nation, century after century, generation after generation, successors after predecessors.

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا﴾

﴿Then We sent Our Messengers in succession.﴾

Ibn 'Abbās said, "(This means) following one another in succession."^[1] This is like the Āyah:

[1] Aṭ-Ṭabari 19:34.

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَىٰ
اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Tāghūt (all false deities)." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified﴾ [16:36].

﴿كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ﴾

﴿Every time there came to a nation their Messenger, they denied him;﴾

meaning the greater majority of them. This is like the Āyah:

﴿يَحْزَنُوا عَلَى الْيَسَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾ [36:30]

﴿فَاتَّبَعْنَا بِمَصْرٍ﴾

﴿so We made them follow one another,﴾ means, 'We destroyed them,' as Allāh says:

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ﴾

﴿And how many generations have We destroyed after Nūh!﴾ [17:17]

﴿وَجَعَلْنَاهُمْ أَحَادِيثَ﴾

﴿and We made them as Ahādīth﴾ meaning, stories and lessons for mankind, as Allāh says elsewhere:

﴿فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مَسْرَجٍ﴾

﴿so, We made them as tales (in the land), and We dispersed them all totally﴾ [34:19].

﴿ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوا أَأَنْتُمْ إِبْرَاهِيمَ بْنِ مَرْيَمَ وَقَوْمُهَا لَا عَذَابَ ﴿٤٧﴾ لَكُنَّ يَوْمًا
أَلْمَلِكِينَ ﴿٤٨﴾ وَلَقَدْ مَكَّنَّا مُوسَىٰ الْكِتَابَ لَقَلَّهِنَّ يَهْدُونَ ﴿٤٩﴾﴾

445. Then We sent Mūsā and his brother Hārūn, with Our

Āyāt and manifest authority,﴾

﴿46. To Fir'awn and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord).﴾

﴿47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!"﴾

﴿48. So, they denied them both and became of those who were destroyed.﴾

﴿49. And indeed We gave Mūsā the Scripture, that they may be guided.﴾

The Story of Mūsā, Peace be upon Him; and Fir'awn

Allāh tells us that He sent Mūsā, peace be upon him, and his brother Hārūn to Fir'awn and his chiefs with decisive evidence and definitive proof, but Fir'awn and his people were too arrogant to follow them and obey their commands because they were human beings, just as previous nations had denied the Message of the human Messengers. They were of a similar mentality, so Allāh destroyed Fir'awn and his chiefs, drowning them all in one day. He revealed the Book to Mūsā, i.e., the Tawrah, in which were rulings, commands and prohibitions, after He had destroyed Fir'awn and the Egyptians and seized them with a punishment of the All-Mighty, All-Capable to carry out what He wills. After Allāh revealed the Tawrah, Allāh did not destroy any nation with an overwhelming calamity; instead, He commanded the believers to fight the disbelievers, as He says:

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لِّعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.﴾ [28:43]

﴿وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿50. And We made the son of Maryam and his mother as a sign, and We gave them refuge on a Rabwah, Dhāt Qarār, and Ma'in.﴾

‘Īsā and Maryam

Allāh tells us about His servant and Messenger ‘Īsā bin Maryam, peace be upon them both, and that He made them as a sign for mankind, i.e., definitive proof of His ability to do what He wills. For He created Ādam without a father or a mother, He created Ḥawwā’ from a male without a female, and He created ‘Īsā from a female without a male, but He created the rest of mankind from both male and female.

﴿وَوَاتَيْنَاهُمَا إِنْ رَّبُّكَ ذَاتُ قَرَارٍ وَمَعِينٍ﴾

﴿and We gave them refuge on high ground, a place of rest, security and flowing streams.﴾

Aḍ-Ḍaḥḥāk reported that Ibn ‘Abbās said: “*Ar-Rabwah* is a raised portion of land, which is the best place for vegetation to grow.”^[1] This was also the view of Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr and Qatādah.^[2] Ibn ‘Abbās said,

﴿ذَاتُ قَرَارٍ﴾

﴿*Dhāt Qarār*﴾ “A fertile place.

﴿وَمَعِينٍ﴾

﴿and *Ma’in*﴾ means water running on the surface.”^[3] This was also the view of Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr and Qatādah.^[4] Mujāhid said: “A level hill.”^[5] Sa‘īd bin Jubayr said that

﴿ذَاتُ قَرَارٍ وَمَعِينٍ﴾

﴿*Dhāt Qarār and Ma’in*﴾ means that water was flowing gently through it. Mujāhid and Qatādah said:

﴿وَمَعِينٍ﴾

﴿and *Ma’in*﴾ “Running water.”^[6]

[1] *Ad-Durr Al-Manthūr* 6:100.

[2] *Aṭ-Ṭabari* 5:536, 537.

[3] *Aṭ-Ṭabari* 19:38.

[4] *Aṭ-Ṭabari* 19:39.

[5] *Aṭ-Ṭabari* 19:38.

[6] *Aṭ-Ṭabari* 19:39.

Ibn Abi Hātim recorded from Sa'īd bin Al-Musayyib:

﴿وَأَوَّيْنَاهُمَا إِلَىٰ رَوْحٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿and We gave them refuge on a Rabwah, Dhāt Qarār and Ma'in.﴾

"It is Damascus."^[1] He said; "Something similar was also narrated from 'Abdullāh bin Salām, Al-Ḥasan, Zayd bin Aslam and Khālid bin Ma'dān." Ibn Abi Hātim recorded from 'Ikrimah from Ibn 'Abbās that this *Āyah* referred to the rivers of Damascus.^[2] Layth bin Abi Sulaym narrated from Mujāhid that the words;

﴿وَأَوَّيْنَاهُمَا إِلَىٰ رَوْحٍ﴾

﴿and We gave them refuge on a Rabwah,﴾

referred to 'Īsā bin Maryam and his mother when they sought refuge in Damascus and the flatlands around it.^[3]

'Abdur-Razzāq recorded that Abu Hurayrah said:

﴿إِلَىٰ رَوْحٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿on a Rabwah, Dhāt Qarār and Ma'in.﴾, "It is Ramlah in Palestine."

The most correct opinion on this matter is that which was reported by Al-'Awfī from Ibn 'Abbās, who said;

﴿وَأَوَّيْنَاهُمَا إِلَىٰ رَوْحٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿and We gave them refuge on a Rabwah, Dhāt Qarār and Ma'in.﴾

"Ma'in refers to running water, and is the river of which Allāh mentioned:

﴿فَدَّ جَمَلَ رَبِّكَ تَحْتِكَ سَرِيًّا﴾

﴿your Lord has provided a water stream under you.﴾"[19:24]

Aḍ-Ḍaḥḥāk and Qatādah said;

﴿إِلَىٰ رَوْحٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿on a high ground, a place of rest, security and flowing streams.﴾

[1] Aṭ-Ṭabari 19:37.

[2] Al-Qurṭubi 12:126.

[3] Ad-Durr Al-Manthūr 6:100.

سُورَةُ الْمُؤْمِنِينَ

٣٤٥

الْمُؤْمِنِينَ

مَا تَسْقِي مِنْ أَمَةٍ أَجْلَهَا وَمَا يَسْتَخِرُونَ ﴿٥١﴾ ثُمَّ أَرْسَلْنَا رَسُولًا ثَمًّا
 كُلِّ مَاجَاءٍ أَمَّهُ رَسُولُهَا كَذَّبُوهُ فَأَتَيْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ
 أَحَادِيثَ فَبَعْدَ الْقَوْرِ لَا يُؤْمِنُونَ ﴿٥٢﴾ ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ
 هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٥٣﴾ إِلَى فِرْعَوْنَ وَمَلَئِهِ
 فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٥٤﴾ فَقَالُوا أَتَأْتِيُنَا بِلَشْرَيْنٍ مِثْلِكَ
 وَقَوْمُهُمَا لَنَا عِدُونَ ﴿٥٥﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنْ الْمُهْلَكِينَ ﴿٥٦﴾
 وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٥٧﴾ وَجَعَلْنَا
 ابْنَ مَرْيَمَ وَآمَنَةً مَائَةً وَأَوْثَقْنَاهُمَا إِلَى رِبْوٍ وَذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٨﴾
 يَا أَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا
 تَعْمَلُونَ عَلِيمٌ ﴿٥٩﴾ وَإِنْ هَدَوْنَاهُمْ لَأُضِلَّهُمْ وَإِنَّا لَنَرِيكُمْ
 فَاثْقُونَ ﴿٦٠﴾ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ
 فَرِحُونَ ﴿٦١﴾ فَذَرَهُمْ فِي غَتَرِهِمْ حَتَّى جِئَ أَتَيْحَسِبُونَ أَنَّمَا
 نُثَدِّهِمْ بِهِ مِنْ مَالٍ وَبَنِينَ ﴿٦٢﴾ نَسْأَلُ لَهُمْ فِي الْآخِرَةِ بَلْ لَا يَشْعُرُونَ ﴿٦٣﴾
 إِنَّا لَنَرِي الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٦٤﴾ وَالَّذِينَ هُمْ
 يَأْتِيَتْ رَبِّهِمْ يُؤْمِنُونَ ﴿٦٥﴾ وَالَّذِينَ هُمْ يَرِيهِمْ لَا يَشْكُرُونَ ﴿٦٦﴾

refers to Jerusalem. This – and Allāh knows best – is the most apparent meaning, because it is mentioned in the other *Āyah*, and parts of the Qur'ān explain other parts, so it is more appropriate to interpret it by another *Āyah*, then the *Ṣaḥīḥ Hadīths*, then other reports.

﴿يَا أَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ
 وَاعْمَلُوا صَالِحًا إِنِّي بِمَا
 تَعْمَلُونَ عَلِيمٌ﴾ وَإِنْ هَدَوْنَاهُمْ لَأُضِلَّهُمْ
 وَإِنَّا لَنَرِيكُمْ فَاثْقُونَ ﴿٥٩﴾
 فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ
 حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٦٠﴾ فَذَرَهُمْ
 فِي غَتَرِهِمْ حَتَّى جِئَ أَتَيْحَسِبُونَ أَنَّمَا
 نُثَدِّهِمْ بِهِ مِنْ مَالٍ وَبَنِينَ ﴿٦١﴾ نَسْأَلُ
 لَهُمْ فِي الْآخِرَةِ بَلْ لَا
 يَشْعُرُونَ ﴿٦٢﴾

﴿51. O Messengers! Eat of the Ṭayyibāt and do righteous deeds. Verily, I am Well-Acquainted with what you do.﴾

﴿52. And verily, this your religion is one religion, and I am your Lord, so have Taqwā.﴾

﴿53. But they have broken their religion among them into sects, each group rejoicing in what is with it.﴾

﴿54. So, leave them in their error for a time.﴾

﴿55. Do they think that in wealth and children with which We prolong them﴾

﴿56. We hasten unto them with good things. Nay, but they perceive not.﴾

The Command to eat Lawful Food and to do Righteous Deeds

Allāh commands His servants and Messengers, peace be upon them all, to eat lawful food and do righteous deeds, which indicates that eating what is lawful helps one to do righteous deeds. The Prophets, peace be upon them, did this in the most perfect manner, and did all kinds of good deeds in words, actions, guidance and advice. May Allāh reward them with good on behalf of the people.

﴿كُلُوا مِنَ الطَّيِّبَاتِ﴾

﴿Eat of the Ṭayyibāt﴾ Saʿīd bin Jubayr and Aḍ-Ḍaḥḥāk said, "This means lawful. In the Ṣaḥīḥ it says:

«وَمَا مِنْ نَبِيٍّ إِلَّا رَعَى الْغَنَمَ»

«There is no Prophet who was not a shepherd.»

They asked, "And you, O Messenger of Allāh?" He said,

«نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطٍ لِأَخْلٍ مَكَّةَ»

«Yes, I used to tend the sheep of the people of Makkah for a few Qirāts.»^[1]

In the Ṣaḥīḥ, it says:

«إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ كَسْبِ يَدِهِ»

«Dāwud, upon him be peace, used to eat from the earnings of his own hand.»^[2]

It was recorded in Ṣaḥīḥ Muslim, Jāmi' At-Tirmidhi and Musnad Al-Imām Aḥmad – from whom this version comes – that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ»

«O people, Allāh is Ṭayyib and only accepts that which is Ṭayyib, and Allāh commands the believers as He had

[1] Al-Bukhārī no. 2226, Ibn Mājah 2:727. A Qirāt is one-twentieth, or a bit more, of a Dinār.

[2] Faṭḥ Al-Bāri 4:355.

commanded the Messengers by saying :

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

«O Messengers! Eat of the Ṭayyibāt and do righteous deeds. Verily, I am Well-Acquainted with what you do.» [23:51] and

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

«O you who believe! Eat of the Ṭayyibāt that We have provided you with» [2:172].»

Then he mentioned how a man may travel on a long journey, dusty and unkempt,

«وَمَطْعُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ فَأَنَّى يُسْتَجَابُ لِذَلِكَ»

«and his food, drink and clothing are unlawful, and he has nourished himself with what is unlawful, and he extends his hands towards the sky, saying, 'O Lord, O Lord!' - how can his prayer be answered.»^[1] At-Tirmidhi said that it is "Ḥasan Gharīb."

The Religion of all the Prophets is *Tawḥīd*; and the Warning against splitting into different Groups

﴿وَإِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ﴾

«And verily, this your religion is one religion,» means, 'your religion, O Prophets, is one religion and one group, which is the call to worship Allāh Alone with no partner or associate.' Allāh said:

﴿وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾

«and I am your Lord, so have Taqwā.» We have already discussed this in Sūrat Al-Anbiyā'.^[2] The phrase

﴿أُمَّةٌ وَاحِدَةٌ﴾

«one nation» is descriptive.

[1] Muslim 1 :703, *Tuhfat Al-Aḥwadhī* 8 :335, Aḥmad 2 :328.

[2] See volume six, the *Tafsīr* of Sūrat Al-Anbiyā' (21 :92).

﴿تَنَقَّلُوا الْأَرْضَ بَيْنَهُمْ زُرًّا﴾

﴿But they have broken their religion among them into sects,﴾ the nations to whom Prophets were sent.

﴿كُلٌّ حِزْبٌ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

﴿each group rejoicing in what is with it.﴾

means, they rejoice in their misguidance because they think that they are rightly-guided. Allāh says, threatening and warning:

﴿فَذَرَّهُمْ فِي غُرُورِهِمْ﴾

﴿So, leave them in their error﴾ meaning their misguidance,

﴿حَقًّا بَيْنَ﴾

﴿for a time.﴾ means, until the appointed time of their destruction comes. This is like the Āyah:

﴿فَهَبْ لَلكَّافِرِينَ أَنفُسَهُمْ رَوْحًا﴾

﴿So give a respite to the disbelievers; deal gently with them for a while.﴾ [86:17]

And Allāh says:

﴿ذَرَّهُمْ يَأْكُلُوا وَيَسْتَعْمُوا وَيَلْعَبُوا بِالْأَمَلِ فَسَوْفَ يَعْلَمُونَ﴾

﴿Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!﴾ [15:3]

﴿إِن يَحْسِبُونَ أَنَّنَا فِدُهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٣٤﴾ نُسَاجُ لَهُمْ فِي الْفِتْنَةِ بَلْ لَا يَشْعُرُونَ ﴿٣٥﴾﴾

﴿Do they think that in wealth and children with which We prolong them, We hasten unto them with good things. Nay, but they perceive not.﴾

means, 'do these deceived people think that what We give them of wealth and children is because they are honored and precious in Our sight? No, the matter is not as they claim when they say,

﴿نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذِّبِينَ﴾

﴿We are more in wealth and in children, and we are not going to be punished.﴾ [34:35]

But this thinking is wrong, and their hopes will be dashed. We only give those things to them in order to make them go further (in sin) and to give them more time.' Allāh says:

﴿بَلْ لَا يَشْعُرُونَ﴾

﴿but they perceive not.﴾ as He says elsewhere:

﴿فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا﴾

﴿So, let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world...﴾ [9:55]

﴿إِنَّمَا تُنَلَّى لَهُمْ لِزِدَادُوا إِسَاءًا﴾

﴿We postpone the punishment only so that they may increase in sinfulness﴾ [3:178].

﴿فَذَرْنِي وَمَنْ يَكْذِبْ يَدَا لِلْيَدِيتِ سَتَجِدُنَهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ﴾ وَأُنْزِلَ لَهُمْ

﴿Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not. And I will grant them a respite.﴾ [68:44-45]

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا﴾

﴿Leave Me Alone (to deal) with whom I created lonely.﴾ until His saying:

﴿عَيْنَا﴾

﴿opposing﴾ [74:11-16]

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآلَتِي تُقْرَبُونَ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا﴾

﴿And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds...﴾ [34:37]

And there are many other Āyāt which say similar things. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللَّهُ الدِّينَ فَقَدْ

أَحَبُّهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَا يُنْلِمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بِوَأَيْقَهُ»

«Allāh has distributed your behavior to you just as He has distributed your provision. Allāh gives the things of this world to those whom He loves and those whom He does not love, but He only gives religious commitment to those whom He loves. Whoever is given religious commitment by Allāh is loved by Him. By the One in Whose Hand is my soul, no servant truly submits until his heart and his tongue submit, and he does not truly believe until his neighbor is safe from his harm.»

They said, 'What is his harm, O Messenger of Allāh?' He said,

«عَشْمُهُ وَظَلْمُهُ، وَلَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ فَيَنْفِقَ مِنْهُ فَيَبَارِكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقَ بِهِ فَيُقْبَلَ مِنْهُ، وَلَا يَتْرُكُهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنْ اللَّهُ لَا يَمْحُو السَّيِّئَ بِالسَّيِّئِ وَلَكِنْ يَمْحُو السَّيِّئَ بِالْحَسَنِ، إِنْ الْخَبِيثَ لَا يَمْحُو الْخَبِيثَ»

«His wrongdoing and misbehavior. No person who earns unlawful wealth and spends it will be blessed in that; if he gives it in charity, it will not be accepted from him and if he leaves it behind (when he dies), it will be his provision in the Fire. Allāh does not wash away an evil deed with another, but he washes away evil deeds with good deeds, for impurity cannot wash away with another impurity.»^[1]

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ تُنْفِقُونَ﴾^{٥٧} وَالَّذِينَ هُمْ يَكْنِبُونَ رَبِّهِمْ يُؤْمِنُونَ﴾^{٥٨} وَالَّذِينَ هُمْ لَا يُشْرِكُونَ﴾^{٥٩} وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِنْ رَبِّهِمْ رَجِعُونَ﴾^{٦٠} أُولَئِكَ يُسْرِعُونَ فِي الْمَغْرَبَاتِ وَهُمْ لَهَا سَاهِقُونَ﴾^{٦١}

457. Verily, those who live in awe for fear of their Lord; ﴿

458. And those who believe in the Āyāt of their Lord; ﴿

459. And those who join not anyone as partners with their Lord; ﴿

460. And those who give that which they give with their hearts

^[1] Aḥmad 1:387. The authentic narration of this text is from Ibn Mas'ūd not the Prophet ﷺ.

full of fear, because they are sure to return to their Lord.﴾

﴿61. It is these who hasten in the good deeds, and they are foremost in them.﴾

Description of the People of Good Deeds

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ تُسْفُفُونَ﴾

﴿Verily, those who live in awe for fear of their Lord;﴾

means, even though they have reached the level of *Ihsān* and have faith and do righteous deeds, they are still in awe of Allāh and fear Him and His hidden plans for them, as Al-Ḥasan Al-Baṣri said, "The believer combines *Ihsān* with awe, while the disbelievers combine evil deeds with a sense of security."^[1]

﴿وَالَّذِينَ هُمْ يَأْتِيَتْ رَبِّهِمْ يَقُولُونَ﴾

﴿And those who believe in the Āyāt of their Lord;﴾

means, they believe in His universal and legislative signs, as Allāh says about Maryam, peace be upon her:

﴿وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ﴾

﴿and she testified to the truth of the Words of her Lord, and His Scriptures﴾ [66:12],

meaning that she believed that whatever existed was by the will and decree of Allāh, and that whatever Allāh decreed, if it was a command, it would be something that He liked and accepted; if it was a prohibition, it would be something that He disliked and rejected; and if it was good, it would be true. This is like the Āyah:

﴿وَالَّذِينَ هُمْ لَا يُشْرِكُونَ﴾

﴿And those who join not anyone (in worship) as partners with their Lord;﴾

meaning, they do not worship anyone or anything else besides Him, but they worship Him Alone and know that there is no god except Allāh Alone, the One, the Self-Sufficient Master, Who does not take a wife or have any offspring, and there is

[1] Aṭ-Ṭabari 19:45.

سُورَةُ الزُّمَرِ

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الْمُرَادُ مِنَ الْوَيْفِ

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ ﴿١﴾
 أُولَٰئِكَ يُسْرِعُونَ فِي الْحَزَنِاتِ وَهُمْ لَهَا سَاقُونَ ﴿٢﴾ وَلَا تَكُلُفُ
 نَفْسًا إِلَّا وُسْعَهَا وَلَدِينَا كِتَابٌ يَطْلُقُ بِالْحَقِّ وَهُمْ لَا يَظْلُمُونَ ﴿٣﴾
 بَلْ قُلُوبُهُمْ فِي غَمَرٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلُ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا
 عَمِلُونَ ﴿٤﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتَرَفِّعِيهِم بِالْعَذَابِ إِذَا هُمْ يَخِرُّونَ
 ﴿٥﴾ لَا تَجْرُؤُا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تُبْصِرُونَ ﴿٦﴾ فَذَكَرْتُ عَائِيتِي
 نُتِلَىٰ عَلَيْكُمْ فَكَثَرْتُ عَلَىٰ أَعْقَابِكُمْ نَنْكِصُونَ ﴿٧﴾ مُسْتَكْبِرِينَ
 بِهِ سَمِرًا تَهَجَّرُونَ ﴿٨﴾ أَفَلَمْ يَذَرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا يَأْتِ
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none comparable or equal unto Him.

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ﴾

«And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.»

means, they give in charity, fearing that it may not be accepted from them because of some shortcoming or failure to meet the required conditions of giving. This has to do with fear and taking precautions, as Imām Aḥmad recorded from 'Ā'ishah: I said: "O Messenger of Allāh,

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ﴾

«And those who give that which they give with their hearts full of fear...»

Are these the ones who steal and commit Zinā and drink alcohol while fearing Allāh? The Messenger of Allāh ﷺ replied:

«لَا، يَا بِنْتُ أَبِي بَكْرٍ يَا بِنْتُ الصَّدِيقِ، وَلَكِنَّهُ الَّذِي يُصَلِّي وَيُصُومُ وَيَتَصَدَّقُ وَهُوَ يَخَافُ اللَّهَ عَزَّ وَجَلَّ»

«No, O daughter of Abu Bakr. O daughter of Aṣ-Siddiq, the one who prays, fast and gives in charity, fearing Allāh.»^[1]

[1] Aḥmad 6:159.

This was recorded by At-Tirmidhi, and Ibn Abi Ḥātim recorded something similar in which the Prophet ﷺ said:

«لَا يَا بِنْتَ الصَّدِيقِ، وَلَكِنَّهُمْ الَّذِينَ يُصَلُّونَ وَيَصُومُونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَلَّا يُقْبَلَ مِنْهُمْ: ﴿أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ﴾»

«No, O daughter of Aṣ-Ṣiddīq, they are the ones who pray and fast and give in charity while fearing that it will not be accepted from them, ﴿It is these who hasten in the good deeds.﴾»

This is also how Ibn 'Abbās, Muḥammad bin Ka'b Al-Quraẓī and Al-Ḥasan Al-Baṣrī interpreted this Āyah.^[1]

﴿وَلَا تَكُنْ فَرِحًا إِلَّا رُسْمًا وَلَدُنَا كِتَابٌ يُخْلَقُ بِالْحَقِّ وَهُوَ لَا يَظْلُمُونَ﴾ ٦٢ ﴿بَلْ قُلُوبُهُمْ فِي غَرْزٍ مِنْ هَذَا وَلَمْ أَغْلُ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَاثِلُونَ﴾ ٦٣ ﴿حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ﴾ ٦٤ ﴿لَا يُجْعَلُوا الْيَوْمَ لَكُمْ عِتْرًا إِلَّا أَنْتُمْ لَا تُصْرُونَ﴾ ٦٥ ﴿فَذُكِّرْتُمْ نَحْنُ عَلَىٰ أَغْلَبِكُمْ نَكْصُونَ﴾ ٦٦ ﴿مُسْتَكْبِرِينَ بِهِ سَعِيرًا تَهْجُرُونَ﴾ ٦٧

462. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.﴿

463. Nay, but their hearts are covered from this, and they have other deeds, besides which they are doing.﴿

464. Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.﴿

465. Invoke not loudly this day! Certainly you shall not be helped by Us.﴿

466. Indeed My Āyāt used to be recited to you, but you used to turn back on your heels.﴿

467. In pride, talking evil about it by night.﴿

The Justice of Allāh and the Frivolity of the Idolators

Allāh tells us of His justice towards His servants in this world, in that He does not task any person except according to his capacity, i.e., He does not burden any soul with more than it can bear. On the Day of Resurrection He will call them to

[1] Aṭ-Ṭabari 19:45, 46.

account for their deeds, which He has recorded in a written Book from which nothing is omitted. He says:

﴿وَلَدَيْنَا كِتَابٌ يَتْلُو بِالْحَقِّ﴾

﴿and with Us is a Record which speaks the truth,﴾ meaning, the Book of deeds

﴿وَهُمْ لَا يُظْلَمُونَ﴾

﴿and they will not be wronged.﴾ means, nothing will be omitted from their record of good deeds. As for evil deeds, He will forgive and overlook many of them in the case of His believing servants.

Then Allāh says, denouncing the disbelievers and idolators of the Quraysh:

﴿بَلْ قُلُوبُهُمْ فِي غَمَرَةٍ﴾

﴿Nay, but their hearts are covered﴾, meaning because of negligence and misguidance,

﴿مِنْ هَذَا﴾

﴿from this.﴾ means, the Qur'ān which Allāh revealed to His Messenger ﷺ.

﴿وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَلِكَ هُم لَهَا عَمِلُونَ﴾

﴿and they have other deeds, besides which they are doing.﴾

Al-Ḥakam bin Abān narrated from Ṭkrimah, from Ibn 'Abbās that

﴿وَلَهُمْ أَعْمَالٌ﴾

﴿and they have other deeds,﴾ means, evil deeds apart from that, i.e., *Shirk*,

﴿هُم لَهَا عَمِلُونَ﴾

﴿which they are doing.﴾ means, which they will inevitably do.^[1]

This was also narrated from Mujāhid, Al-Ḥasan and others.^[2] Others said that this phrase means:

^[1] *Ad-Durr Al-Manthūr* 6:107.

^[2] *Aṭ-Ṭabari* 19:49, *Al-Qurṭubi* 12:134.

﴿وَلَهُمْ أَعْمَلٌ مِّن دُونِ ذَلِكَ هُمْ لَهَا عَمَلُونَ﴾

﴿And they have other deeds, besides which they are doing.﴾ It was decreed that they would do evil deeds, and they will inevitably do them before they die, so that the word of punishment may be justified against them.

A similar view was narrated from Muqātil bin Hayyān, As-Suddi and 'Abdur-Rahmān bin Zayd bin Aslam.^[1] This is a clear and appropriate meaning. We have already quoted from the Ḥadīth of Ibn Mas'ūd:

«فَوَ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا»

«By Him besides Whom there is no other God, a man may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell, then he will enter Hell...»^[2]

﴿حَتَّىٰ إِذَا أَخَذْنَا مُتَرَفِّهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ﴾

﴿Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.﴾

means, when the punishment and vengeance of Allāh comes to those who are living a happy life of luxury in this world and overtakes them,

﴿إِذَا هُمْ يَجْتَرُونَ﴾

﴿behold, they make humble invocation with a loud voice.﴾

means, they scream their calls for help. This is like the Āyāt:

﴿وَذَرْنِي وَالْمُكَذِّبِينَ أُولِ الْأَلْعَمَةِ إِنَّهُمْ قُلُوبُهُمْ مُّكْذِبُونَ ﴿١١﴾ وَإِن لَّبِئْسَ أَتَاكُلًا وَحِشًا ﴿١٢﴾﴾

﴿And leave Me Alone (to deal) with the beliers, those who are in possession of good things of life. And give them respite for a little while. Verily, with Us are fetters, and a raging Fire.﴾
[73:11-12]

[1] At-Ṭabari 19:50.

[2] Aḥmad 1:382.

﴿كُرْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَآدُوا وَلَا تَجِدُ مِنْهُمْ شَرْحًا﴾

﴿How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.﴾
[38:3]

﴿لَا تَجْعَلُوا آيَاتِنَا إِذْكَرْنَا لَا تُصْرُونَ﴾

﴿Invoke not loudly this day! Certainly you shall not be helped by Us.﴾

means, no one is going to save you from what has happened to you, whether you scream aloud or remain silent. There is no escape and no way out. It is inevitable: the punishment will surely come to you. Then Allāh mentions the greatest of their sins:

﴿فَمَذَّكَانَتْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُفِّرُوا عَنْ آيَاتِنَا نَكُفِّرُ عَنْكُمْ﴾

﴿Indeed My Āyāt used to be recited to you, but you used to turn back on your heels.﴾

meaning, when you were called, you refused and resisted.

﴿ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمَرُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾

﴿“This is because, when Allāh Alone was invoked, you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allāh, the Most High, the Most Great!”﴾ [40:12]

﴿مُسْتَكْبِرِينَ بِهِ سَرِيرًا نَهَجُونَ﴾

﴿In pride, talking evil about it by night.﴾

refers to the arrogant pride which the Quraysh felt because they believed themselves to be the guardians of the Ka'bah, when in fact this was not the case. As An-Nasā'i said in his Tafsīr of this Āyah in his Sunan: Aḥmad bin Sulaymān told us that 'Ubaydullāh told us from Isrā'īl, from 'Abdul-A'lā that he heard Sa'īd bin Jubayr narrating that Ibn 'Abbās said, "Talking by late night became disapproved of when this Āyah was revealed:

﴿مُسْتَكْبِرِينَ بِهِ سَرِيرًا نَهَجُونَ﴾

﴿In pride, talking evil about it by night.﴾

He said, "They boasted about the Ka'bah and said, 'We are its people who stay up talking at night.' They used to boast and stay up and talk at night around the Ka'bah. They did not use it for the proper purpose, and so in effect they had abandoned it."^[1]

﴿أَفَلَمْ يَذْكُرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَا يَأْتِي آبَاءَهُمْ الْأَوَّلِينَ ﴿٦٨﴾ أَمْ لَهُمْ حُكْمٌ يُدْرِكُونَ ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَكَانُوا كَارِهُونَ ﴿٧٠﴾ أَلَمْ نَكُنْ مِنْ قَبْلِهِمْ لَقَدْ بَلَّغْنَا الْوَعْدَ الْأَوَّلَ وَالْأَرْضُ فِي يَدِينَا بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾ أَمْ لَمْ يَكُنْ لَهُمْ الْآيَاتُ مِنْ قَبْلُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ أَمْ يَقُولُونَ لَا يُؤْتِيهِمْ مِنْ رَبِّكَ خَبْرٌ وَهُمْ خَيْرُ الْوَارِثِينَ ﴿٧٣﴾ وَلَيْكَلْنَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٧٤﴾ وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَوِّبَهُنَّ ﴿٧٥﴾ وَلَوْ رَحَّمْنَاهُمْ وَكَفَفْنَا مَا يَبِغِيهِمْ مِنْ شَرِّ لَلْعَنَّا فِي غُلَّتَيْنِهِمْ يَتَمَحَمَمُونَ ﴿٧٦﴾﴾

﴿68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old?﴾

﴿69. Or is it that they did not recognize their Messenger so they deny him?﴾

﴿70. Or they say: There is madness in him? Nay, but he brought them the truth, but most of them are averse to the truth.﴾

﴿71. And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.﴾

﴿72. Or is it that you ask them for some Kharj? But the recompense of your Lord is better, and He is the Best of those who give sustenance.﴾

﴿73. And certainly, you call them to the straight path.﴾

﴿74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.﴾

﴿75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.﴾

[1] An-Nasā'ī in Al-Kubrā 6:412.

Refutation and Condemnation of the Idolators

Allāh denounces the idolators for not understanding the Qur'ān or contemplating its meaning, and for turning away from it, even though they had been addressed specifically in this Book which Allāh did not reveal to any Messenger more perfect and noble, and especially since no Book or warner had come to their forefathers who had died during the *Jāhiliyyah*. What these people, upon whom the blessing had been bestowed, should have done, was to accept it and give thanks for it, and try to understand it and act in accordance with it night and day, as was done by the wise ones among them who became Muslim and followed the Messenger ﷺ, may Allāh be pleased with them.

﴿أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ﴾

﴿Have they not pondered over the Word,﴾

Qatādah said, "Because, by Allāh, if the people had pondered the meaning and understood it properly, they would have found in the Qur'ān a deterrent to disobeying Allāh. But they only paid attention to the *Āyāt* which are not entirely clear, and so they were destroyed because of that."^[1]

Then Allāh says, denouncing the disbelievers of the Quraysh:

﴿أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَمْ يَكْفُرُوا﴾

﴿Or is it that they did not recognize their Messenger so they deny him?﴾

means, 'do they not recognize Muḥammad and the honesty, trustworthiness and good character with which he grew up among them? Can they deny that or argue against it?' Ja'far bin Abi Ṭālib said to An-Najāshi, the king of Ethiopia: "O King, Allāh has sent to us a Messenger whose lineage, honesty and trustworthiness are known to us."^[2] Al-Mughīrah bin Shu'bah said something similar to the deputy of Kisrā when he wanted to challenge him. When the Byzantine ruler Heraclius asked Abu Sufyān Sakhr bin Ḥarb and his companions – who were

[1] *Ad-Durr Al-Manthūr* 6:110.

[2] Ibn Hishām 1:357.

still disbelievers and had not yet become Muslim – about the characteristics, lineage, honesty and trustworthiness of the Prophet ﷺ, they could only tell the truth and admit that he was indeed noble and truthful.^[1]

﴿أَمْ يَقُولُونَ بِهِ جِنَّةٌ﴾

﴿Or they say: There is madness in him?﴾

This is a narration of what the Quraysh said about the Prophet ﷺ. They said that he was making up the Qur'ān by himself, or that he was crazy and did not know what he was saying. Allāh tells us that their hearts did not believe that, they knew that what they were saying about the Qur'ān was falsehood, for it had come to them from the Words of Allāh and could not be resisted or rejected. So Allāh challenged them and all the people of the world to produce something like it if they could – but they could not and would never be able to do so. So Allāh says:

﴿بَلْ جَاءَهُم بِالْحَقِّ وَأَكْفَرُوا بِالْحَقِّ كَرِهُوا﴾

﴿Nay, but he brought them Al-Ḥaqq, but most of them are averse to the truth.﴾

Truth does not follow Whims and Desires

Allāh says;

﴿وَلَوْ أَسْمَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ﴾

﴿And if Al-Ḥaqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!﴾

Mujāhid, Abu Ṣāliḥ and As-Suddi said, "Al-Ḥaqq is Allāh, may He be glorified."^[2] What is meant by the *Āyah* is that if Allāh had responded to the desires in their hearts and prescribed things accordingly, the heavens and the earth and whosoever is therein, would have been corrupted, i.e., because of their corrupt and inconsistent desires. As Allāh says of them elsewhere:

[1] *Faṭḥ Al-Bārī* 1:42.

[2] *Aṭ-Ṭabari* 19:57, *Al-Qurṭubī* 12:140.

﴿لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

﴿"Why is not this Qur'ān sent down to some great man of the two towns?"﴾ [43:31]

Then He says:

﴿أَمْ يَغْسِمُونَ رَحْمَتَ رَبِّكَ﴾

﴿Is it they who would portion out the mercy of your Lord?﴾
[43:32]

And Allāh says:

﴿قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا أَنَسَكُمْ خَشْيَةَ إِبْرَاهِيمَ﴾

﴿Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending it."﴾
[17:100],

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا﴾

﴿Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr.^[1]﴾ [4:53]

All of this goes to show how incapable mankind is and how divergent and inconsistent their ideas and desires are. Only Allāh, may He be glorified, is Perfect in all His attributes, words, actions, laws, power and control of His creation, may He be exalted and sanctified. There is no God but He and no Lord besides Him. Then He says:

﴿بَلْ أَنشَأْنَاهُم بَذِكْرِهِمْ﴾

﴿Nay, We have brought them their reminder,﴾ meaning the Qur'ān,

﴿فَهُمْ عَن ذِكْرِهِمْ مُعْرِضُونَ﴾

﴿but they turn away from their reminder.﴾

[1] The speck on the back of a date stone. See the commentary of this Āyah in volume two.

The Prophet ﷺ does not ask for any payment, and he calls to the straight path.

﴿أَرَأَيْتُمْ خَرَيجًا﴾

﴿Or is it that you ask them for some Kharj?﴾ Al-Hasan said, "A reward."^[1] Qatādah said, "Some payment."^[2]

﴿فَخَرَجُ رَبِّكَ خَيْرٌ﴾

﴿But the recompense of your Lord is better,﴾

means, you are not asking for any wages or payment or anything for calling them to right guidance, rather you are hoping for a great reward from Allāh, as He says:

﴿قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ﴾

﴿Say: "Whatever wage I might have asked of you is yours. My wage is from Allāh only."﴾ [34:47]

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّمِينَ﴾

﴿Say: "No wage do I ask of you for this, nor am I one of the pretenders."﴾ [38:86]

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

﴿Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."﴾ [42:23]

﴿وَجَاءَ مِنْ أَفْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَفْقَهُوا أَوْفَعُوا الْمُرْسَلِينَ ﴿٦٨﴾ أَتَعْجَبُونَ مَنْ لَا يَسْأَلُكُمْ أَجْرًا﴾

﴿And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. Obey those who ask no wages of you, and who are rightly guided."﴾ [35:20-21]

﴿وَأَنَّكَ لَتَدْعُهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٦٩﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَرِبُكَ ﴿٧٠﴾﴾

[1] Aṭ-Ṭabari 19:58.

[2] Ad-Durr Al-Manthūr 6:110.

﴿And certainly, you call them to the straight path. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.﴾

The Situation of the Disbelievers

﴿وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّدُوكَ ۖ﴾

﴿And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.﴾

meaning, they have gone astray and deviated.

﴿وَلَوْ رَحَّمْنَاهُمْ وَكَفَفْنَا مَا يَبْغُونَ مِنْ مُنَرِّ لَلَجُوا فِي طَعْنِهِمْ يَتَعْمَهُونَ ۖ﴾

﴿And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.﴾

Here Allāh tells of their stubbornness in their disbelief, in that even if He had removed the calamity from them and made them understand the Qur'ān, they still would not follow it; they would still persist in their disbelief and stubborn transgression. This is like the *Āyāt*:

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ۚ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.﴾ [8:23]

﴿وَلَوْ رَفَعُوا عَلَى النَّارِ قَالُوا يَا بَنِي آدَمَ لَا تَكُذِّبُوا رَبَّنَا وَكُنَّا مِنَ الْمُتَّقِينَ ۚ﴾
﴿بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لَنَا بُهْرًا عَنْهُمْ﴾

﴿And if (Lauw) you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden.﴾ [6:27-29]

Until His statement:

﴿يَتَعْمَهُونَ ۖ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٤٧

الْمُؤْمِنُونَ

﴿be resurrected﴾

وَلَوْ رَحَّمْنَهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجَوَاءِ طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٦﴾ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضُرُّعُونَ ﴿٧٧﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذْهُمْ فِيهِ مَبِيضُونَ ﴿٧٨﴾ وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٨٠﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨١﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨٢﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَوْنَا لَنُبْعُوثُ لَمُبْعُوثُونَ ﴿٨٣﴾ لَقَدْ وَعَدْنَا نَحْنُ وَوَعَّاكُنَا هَٰذَا مِنْ قَبْلُ إِنَّ هَٰذَا إِلَّا أَسْطِيفٌ أَلَّا وَلَبَّيْ ﴿٨٤﴾ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٥﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٦﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٧﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِزُ ﴿٨٨﴾ قُلْ مَنْ يَدِيرُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٩﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٩٠﴾

This has to do with the knowledge of Allāh. He knows about something that will not happen, but if it were to happen, He knows how it would be. Ad-Ḍaḥḥāk reported from Ibn 'Abbās: "Everything that is implied in the word:

﴿لَوْ﴾

﴿If (Lauw)﴾ is something that will never happen."

﴿وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضُرُّعُونَ ﴿٧٦﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذْهُمْ فِيهِ مَبِيضُونَ ﴿٧٧﴾ وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٨٠﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨١﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨٢﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَوْنَا لَنُبْعُوثُ لَمُبْعُوثُونَ ﴿٨٣﴾ لَقَدْ وَعَدْنَا نَحْنُ وَوَعَّاكُنَا هَٰذَا مِنْ قَبْلُ إِنَّ هَٰذَا إِلَّا أَسْطِيفٌ أَلَّا وَلَبَّيْ ﴿٨٤﴾ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٥﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٦﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٧﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِزُ ﴿٨٨﴾ قُلْ مَنْ يَدِيرُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٩﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٩٠﴾﴾

فَنُكْرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَوْنَا لَنُبْعُوثُ لَمُبْعُوثُونَ ﴿٨٢﴾ لَقَدْ وَعَدْنَا نَحْنُ وَوَعَّاكُنَا هَٰذَا مِنْ قَبْلُ إِنَّ هَٰذَا إِلَّا أَسْطِيفٌ أَلَّا وَلَبَّيْ ﴿٨٣﴾

﴿76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke with submission to Him.﴾

﴿77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.﴾

﴿78. It is He Who has created for you hearing, eyes, and hearts. Little thanks you give.﴾

﴿79. And it is He Who has created you on the earth, and to

Him you shall be gathered back.﴾

﴿80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?﴾

﴿81. Nay, but they say the like of what the men of old said.﴾

﴿82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"﴾

﴿83. "Verily, this we have been promised – we and our fathers before! This is only (from) tales of the ancients!"﴾

Allāh's saying:

﴿وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ﴾

﴿And indeed We seized them with punishment,﴾

means, 'We tried and tested them with difficulties and calamities.'

His saying:

﴿فَمَا اسْتَكْبَرُوا لِرَبِّهِمْ وَمَا يَضَعُّونَ﴾

﴿but they humbled not themselves to their Lord, nor did they invoke with submission to Him.﴾

means, that did not deter them from their disbelief and resistance, rather they persisted in their sin and misguidance,

﴿فَمَا اسْتَكْبَرُوا﴾

﴿but they humbled not themselves﴾

﴿وَمَا يَضَعُّونَ﴾

﴿nor did they invoke (Allāh) with submission to Him.﴾ they did not call on Him. This is like the Āyah:

﴿قُلُوبًا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ﴾

﴿When Our torment reached them, why then did they not humble themselves? But their hearts became hardened,﴾ [6:43]

Ibn Abi Hātim recorded that Ibn 'Abbās said, "Abu Sufyān came to the Messenger of Allāh ﷺ and said, 'O Muḥammad, I ask you by Allāh and by the ties of kinship between us, we have been reduced to eating camel hair and blood.' Then Allāh revealed,

﴿وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكْبَرُوا﴾

﴿And indeed We seized them with punishment, but they humbled not themselves.﴾

This was also recorded by An-Nasā'ī.^[1] The basis of this Ḥadīth is in the Two Ṣaḥīḥs, where it says that the Messenger of Allāh ﷺ prayed against the Quraysh when he could not make any headway with them, and he said,

«اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يُوسُفَ»

«O Allāh, help me against them sending on them seven years (of famine) like the seven (years of drought) of Yūsuf.»^[2]

﴿حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ﴾

﴿Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.﴾

When the command of Allāh reaches them and the Hour comes to them suddenly, and they are overtaken by the punishment of Allāh which they were not expecting, then they will despair of any ease and goodness, and all their hopes will disappear.

A reminder of the Blessings of Allāh and His immense Power

Then Allāh mentions His blessings to His servants, in that He has given them hearing, sight and understanding through which they come to know things and draw lessons from them, the signs which attest to the Oneness of Allāh and indicate that He is the One Who does what He wills and chooses what He wants.

﴿قَلِيلًا مَّا تَشْكُرُونَ﴾

﴿Little thanks you give.﴾ means, how little you thank Allāh for the blessings He has given you. This is like the Āyah:

﴿وَمَا أَكْثَرُ الْكَافِرِينَ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

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

[1] An-Nasā'ī in *Al-Kubrā* 6:413.

[2] *Faṭḥ Al-Bārī* 8:435, Muslim 4:2156.

Then Allāh tells us about His great power and overwhelming authority, for He is the One Who originated creation and put people in all parts of the earth, with their different nations, languages and characteristics, then on the Day of Resurrection He will gather them all together, the first of them and the last, at a fixed time on a day appointed, and none will be left out, young or old, male or female, noble or insignificant, but all will be brought back as they were originally created. Allāh said:

﴿وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ﴾

﴿And it is He Who gives life and causes death,﴾ meaning, He will bring the scattered bones back to life and cause the death of the nations,

﴿وَلَهُ لُخْلُفَةُ اللَّيْلِ وَالنَّهَارِ﴾

﴿and His is the alternation of night and day.﴾

meaning, by His command night and day are subjugated, each of them following the other and never departing from that pattern, as Allāh says:

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ﴾

﴿It is not for the sun to overtake the moon, nor does the night outstrip the day﴾[36:40].

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Will you not then understand?﴾ means, do you not have minds that tell you of the Almighty, All-Knowing to Whom all things are subjugated, Who has power over all things and to Whom all things submit?

The Idolators thought that Resurrection after Death was very unlikely

Then Allāh tells us about those who denied the resurrection, who were like the disbelievers who came before them:

﴿بَلْ قَالُوا يَسْخَرُ مِنَّا مَا قَالِ الْأَوَّلُونَ ﴿٣٨﴾ قَالُوا أَوَآدَمُ مِنَّا وَكَعْنُ نُوْحًا وَعِصْرُنا أَوَآدَمُ

﴿لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾

﴿Nay, but they say the like of what the men of old said. They said: "When we are dead and have become dust and bones,

shall we be resurrected indeed?" ﴿

They thought it very unlikely that this would happen after they had disintegrated into nothing.

﴿لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ﴾

﴿"Verily, this we have been promised - we and our fathers before (us)! This is only the tales of the ancients!"﴾

This means, "It is impossible that we could be brought back. This was said by those who learned it from the books and disputes of the ancients." This denial and rejection on their part is like the Āyah where Allāh tells us about them:

﴿أَوَلَا كُنَّا عِطَافًا نَجْرَةً ﴿١١﴾ قَالُوا نَلَكَ إِذَا كَرُّهُ خَائِرَةٌ ﴿١٢﴾ فَلَمَّا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِالنَّاهِرَةِ ﴿١٤﴾﴾

﴿"Even after we are crumbled bones?" They say: "It would in that case, be a return with loss!" But it will be only a single Zajrah,^[1] When behold, they find themselves on the surface of the earth alive after their death.﴾ [79:11-14]

﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿١٧﴾ وَصَرَبَ لَنَا مَثَلًا وَرَسَى خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رِيبٌ ﴿١٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿١٩﴾﴾

﴿Does not man see that We have created him from Nutfah.^[2] 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!"﴾ [36:77-79]

﴿قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَكَاتِ أَلَسْبَعِ وَرَبُّ الْكَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا

[1] See the comments on Sūrat An-Nāzi'āt (79:13) and Sūrat Aş-Shaffāt 37:19.

[2] This was explained earlier. See Sūrat Al-Ĥajj (22:4), and Sūrat Al-Mu'minūn (23:13).

نَفَقُوا ﴿٨٤﴾ قُلْ مَنْ يَمْلِكُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ
تَعْمَلُونَ ﴿٨٥﴾ سَيُفْلِتُ اللَّهُ قُلْ فَأَنْتُمْ تُسْعَرُونَ ﴿٨٦﴾ بَلْ أَنْتُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٨٧﴾

﴿84. Say: "Whose is the earth and whosoever is therein? If you know!"﴾

﴿85. They will say: "It is Allāh's!" Say: "Will you not then remember?"﴾

﴿86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"﴾

﴿87. They will say: "Allāh." Say: "Will you not then have Taqwā?"﴾

﴿88. Say: "In Whose Hand is the sovereignty of everything? And He protects, while against Whom there is no protector, if you know?"﴾

﴿89. They will say: "(All that belongs) to Allāh." Say: "How then are you deceived and turn away from the truth?"﴾

﴿90. Nay, but We have brought them the truth, and verily, they are liars.﴾

The Idolators believe in *Tawḥīd Ar-Rubūbiyyah*, which requires them to believe in *Tawḥīd Al-Ulūhiyyah*

Allāh states that the fact that He is One and that He is independent in His creation, control, dominion and guides one to realize that there is no God except Him and that none should be worshipped except Him Alone, with no partner or associate. He tells His Messenger Muḥammad ﷺ to say to the idolators who worship others besides Him, even though they admit His Lordship, that He has no partner in Lordship. But despite this they still attributed partners in divinity to Him, and worshipped others besides Him even though they recognized the fact that those whom they worshipped could not create anything, did not own anything, nor do they have any control over anything. However, they still believed that these creatures could bring them closer to Allāh,

﴿مَا تَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

﴿We worship them only that they may bring us near to Allāh﴾
[39:3].

So Allāh says:

﴿قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا﴾

﴿Say: "Whose is the earth and whosoever is therein?"﴾

meaning, "Who is the Owner Who has created it and whatever is in it of animals, plants, fruits and all other kinds of creation?"

﴿إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ﴾

﴿"If you know!" They will say: "It is Allāh's!"﴾ means, they will admit that this belongs to Allāh Alone with no partner or associate. If that is the case,

﴿قُلْ أَفَلَا تَذَكَّرُونَ﴾

﴿Say: "Will you not then remember?"﴾ that none should be worshipped except the Creator and Provider.

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٥﴾﴾

﴿Say: "Who is Lord of the seven heavens, and Lord of the Great Throne?"﴾

means, "Who is the Creator of the higher realm with its planets, lights and angels who submit to Him in all regions and in all directions? Who is the Lord of the Great Throne, which is the highest of all created things?"

Allāh says here:

﴿رَبُّ الْعَرْشِ الْعَظِيمِ﴾

﴿and Lord of the Great Throne﴾, meaning the Mighty Throne. At the end of the Sūrah, Allāh says:

﴿رَبُّ الْعَرْشِ الْكَرِيمِ﴾

﴿the Lord of the Supreme Throne!﴾ [23:116], meaning splendid and magnificent. The Throne combines the features of height and vastness with splendor and magnificence. This is why it was said that it is made of red rubies. Ibn Mas'ūd said, "There is no night or day with your Lord, and the light of the Throne is from the Light of His Face."^[1]

[1] Al-'Azamah no. 147, by Abu Ash-Shaykh. This narration is not authentic, however Muslim recorded a *Ḥadīth* from the Prophet ﷺ that is somewhat similar in meaning. See the Book of Faith, the chapter; "Did the Prophet ﷺ see his Lord?" *Ḥadīth* no. 445.

﴿سَيَقُولُونَ لِلّٰهِ قُلْ أَفَلَا تَتَّقُونَ﴾

﴿They will say: "Allāh." Say: "Will you not then have Taqwā?"﴾

meaning, since you admit that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment for worshipping others besides Him and associating others with Him?

﴿قُلْ مَنْ مَلِكُوتُ كُلِّ شَيْءٍ﴾

﴿Say: "In Whose Hand is the sovereignty of everything?"﴾
i.e., sovereignty is in His Hands.

﴿مَا مِنْ دَابَّةٍ إِلَّا هُوَ مُخَيِّدُهَا﴾

﴿There is not a moving creature but He has grasp of its forelock﴾ [11:56].

meaning, He has control over it. The Messenger of Allāh ﷺ used to say,

«لَا وَالَّذِي نَفْسِي بِيَدِهِ»

«By the One in Whose hand is my soul.» When he swore an oath, he would say,

«لَا وَمُقَلَّبِ الْقُلُوبِ»

«By the One Who turns over (controls) the hearts.»

He, may He be glorified, is the Creator, the Sovereign, the Controller,

﴿وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

﴿And He protects (all), while against Whom there is no protector, if you know?﴾

Among the Arabs, if a leader announced his protection to a person, no one could go against him in that, yet no one could offer protection against that leader. Allāh says:

﴿وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ﴾

﴿And He protects (all), while against Whom there is no protector,﴾

meaning, He is the greatest Master, and there is none greater

than Him. His is the power to create and to command, and none can overturn or oppose His ruling. What He wills happens, and what He does not, will not happen. Allāh says:

﴿لَا يَسْأَلُ عَنَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾ [21:23]

He cannot be asked about what He does because of His greatness, Pride, overwhelming power, wisdom and justice, but all of His creation will be asked about what they did, as Allāh says:

﴿وَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿١٧﴾ عَنَّا كَانُوا بِمَعْلُومٍ ﴿١٨﴾﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾ [15:92-93]

﴿سَيَقُولُونَ لِلّٰهِ﴾

﴿They will say: "(All that belongs) to Allāh."﴾

means, they will admit that the Almighty Master Who protects all while against Him there is no protector is Allāh Alone, with no partner or associate.

﴿قُلْ فَأَنَّى تُسْحَرُونَ﴾

﴿Say: "How then are you deceived and turn away from the truth?"﴾

means, how can your minds accept the idea of worshipping others besides Him when you recognize and acknowledge that? Then Allāh says:

﴿بَلْ أَنشَأْنَاهُم بِالْحَقِّ﴾

﴿Nay, but We have brought them the truth,﴾

which is the declaration that there is no god worthy of worship besides Allāh, and the establishment of clear, definitive and sound proof to that effect,

﴿وَالَّذِينَ هُمْ يَكْذِبُونَ﴾

﴿and verily, they are liars.﴾ means, in their worship of others alongside Allāh when they have no evidence for doing so, as Allāh says at the end of this Sūrah:

سُورَةُ الزُّمَرِ

٣٤٨

الْحَمْدُ لِلَّهِ

بَلْ أَنْتَنَّهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩١﴾ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ
وَمَا كُنَّا مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩٢﴾ عَلِيمٌ
الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿٩٣﴾ قُلْ رَبِّ
إِمَارَتِي مَا يُوْعَدُونَ ﴿٩٤﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ
الظَّالِمِينَ ﴿٩٥﴾ وَإِنَّا عَلَىٰ أَنْ تَرْبِكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٦﴾
أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّبِيَّةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٧﴾
وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٨﴾ وَأَعُوذُ بِكَ
رَبِّ أَنْ يَحْضُرُونِ ﴿٩٩﴾ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ
ارْجِعُونِ ﴿١٠٠﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِم بَرْخٌ إِلَىٰ يَوْمِ يُعْمَثُونَ ﴿١٠١﴾ فَإِذَا نَفَخَ
فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠٢﴾
فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٣﴾ وَمَنْ
خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ
خَالِدُونَ ﴿١٠٤﴾ تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٥﴾

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا مَآخَرَ لَا
بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ
رَبِّهِ إِنَّهُمْ لَا يَعْلَمُونَ﴾
الْكَافِرُونَ ﴿١٠٧﴾

﴿And whoever invokes, besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.﴾ [23:117]

The idolators have no evidence for what they are doing, which has led them into lies and misguidance. Rather they are following their forefathers and predecessors who were confused and ignorant, as Allāh describes them:

﴿إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٤٣﴾﴾

﴿“We found our fathers following a certain way and religion, and we will indeed follow their footsteps.”﴾ [43:23]

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كُنَّا مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ
عَلَىٰ بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا
يُشْرِكُونَ ﴿٩٣﴾﴾

﴿91. No son (or offspring) did Allāh beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾

﴿92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!﴾

Allāh has no Partner or Associate

Allāh declares Himself to be above having any child or partner in dominion, control and worship. He says:

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْهَبَ كُلَّ إِلَهٍ مِمَّا خَلَقَ وَلَمَّا يَبْتَغِثُهُمْ عَلَىٰ بَعْضٍ﴾

﴿No son did Allāh beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others.﴾

meaning, if it were decreed that there should be a plurality of deities, each of them would have exclusive control over whatever he had created, so there would never be any order in the universe. But what we see is that the universe is ordered and cohesive, with the upper and lower realms connected to one another in the most perfect fashion.

﴿مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوِثٍ﴾

﴿you can see no fault in the creation of the Most Gracious﴾
[65:3].

Moreover, if there were a number of gods, each of them would try to subdue the other with enmity, and one would prevail over the other. This has been mentioned by the scholars of 'Ilm-ul-Kalām,^[1] who discussed it using the evidence of mutual resistance or counteraction. This idea states that if there were two or more creators, one would want to make a body move while the other would want to keep it immobile, and if neither of them could achieve what they wanted, then both would be incapable, but the One Whose existence is essential [i.e., Allāh] cannot be incapable. It is impossible for the will of both to be fulfilled because of the conflict. This dilemma only arises when a plurality of gods is suggested, so it is impossible for there to be such a plurality, because if the will of one is fulfilled and

[1] A term used to denote the discipline of the Muslim scholars who utilized philosophy in their teachings.

not the other, the one who prevails will be the one whose existence is essential (i.e., God) and the one who is prevailed over will be merely possible (i.e., he is not divine), because it is not befitting for the one to be defeated whose existence is essential. Allāh says:

﴿وَلَمَّا بَعَثْنَهُمْ عَلَىٰ بَعْضِ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ﴾

﴿and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾

meaning, high above all that the stubborn wrongdoers say when they claim that He has a son or partner.

﴿عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ﴾

﴿All-Knower of the unseen and the seen!﴾ means, He knows what is hidden from His creatures and what they see.

﴿تَعَالَىٰ عَمَّا يُشْرِكُونَ﴾

﴿Exalted be He over all that they associate as partners to Him!﴾

means, sanctified and glorified and exalted be He above all that the wrongdoers and liars say.

﴿قُلْ رَبِّ إِمَّا تُرِيدُ مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَنْ
تُرِيكَ مَا يَدْعُهُمْ لَقَادِرُونَ ﴿٩٥﴾ أَدَقُّ بِأَلْيِّ هِيَ أَحْسَنُ السَّبِيحَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُلْ
رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُوا ﴿٩٨﴾﴾

﴿93. Say: "My Lord! If You would show me that with which they are threatened,"﴾

﴿94. "My Lord! Then, put me not amongst the people who are the wrongdoers."﴾

﴿95. And indeed We are able to show you that with which We have threatened them.﴾

﴿96. Repel evil with that which is better. We are best-acquainted with the things they utter.﴾

﴿97. And say: "My Lord! I seek refuge with You from the whisperings of the Shayātīn."﴾

﴿98. "And I seek refuge with You, My Lord! lest they should come near me."﴾

The Command to call on Allāh when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allāh

Allāh commands His Prophet Muḥammad ﷺ to call on Him with this supplication when calamity strikes:

﴿رَبِّ إِنَّمَا تُرِيدُ مَا يُوعَدُونَ﴾

﴿My Lord! If You would show me that with which they are threatened.﴾

meaning, 'if You punish them while I am witnessing that, then do not cause me to be one of them.' As was said in the Ḥadīth recorded by Imām Aḥmad and At-Tirmidhi, who graded it *Ṣaḥīḥ*:

«وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَتَوَفَّنِي إِلَيْكَ غَيْرَ مَفْتُونٍ»

«If You want to test people, then take me to You [cause me to die] without having to undergo the test.»^[1]

﴿وَلِنَّا عَلَىٰ أَنْ نُزِيلَكَ مَا نَرِيدُهُمْ لَقَدْ يُرِيدُونَ﴾

﴿And indeed We are able to show you that with which We have threatened them.﴾

means, 'if We willed, We could show you the punishment and test that We will send upon them.'

Then Allāh shows him the best way to behave when mixing with people, which is to treat kindly the one who treats him badly, so as to soften his heart and turn his enmity to friendship, and to turn his hatred to love. Allāh says:

﴿ادْفَعْ بِالَّذِي فِي أَحْسَنِ السَّنَةِ﴾

﴿Repel evil with that which is better.﴾ This is like the Āyah:

﴿ادْفَعْ بِالَّذِي فِي أَحْسَنِ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا

﴿Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except

^[1] Aḥmad 5:243, Tuhfat Al-Aḥwadhī 9:108.

those who are patient» [41:34-35].

meaning, nobody will be helped or inspired to follow this advice or attain this quality,

﴿إِلَّا الَّذِينَ صَبَرُوا﴾

«except those who are patient» meaning, those who patiently bear people's insults and bad treatment and deal with them in a good manner when they are on the receiving end of bad treatment from them.

﴿وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

«and none is granted it except the owner of the great portion»

means, in this world and the Hereafter.

And Allāh says:

﴿وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ﴾

«And say: "My Lord! I seek refuge with You from the whisperings of the Shayāṭīn."»

Allāh commanded him to seek refuge with Him from the Shayāṭīn, because no trick could help you against them and you cannot protect yourself by being kind to them. We have already stated, when discussing Isti'ādhah (seeking refuge),^[1] that the Messenger of Allāh ﷺ used to say,

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ»

«I seek refuge with Allāh, the All-Hearing, All-Seeing, from the accursed Shayāṭīn, from his whisperings, evil suggestions and insinuations.»^[2]

His saying:

﴿وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ﴾

«"And I seek refuge with You, My Lord! lest they should come near me."»

means, in any issue of my life. So we are commanded to mention Allāh at the beginning of any undertaking, in order to ward off the Shayāṭīn at the time of eating, intercourse,

[1] See volume one, prior to the Tafsīr of Sūrat Al-Fātiḥah.

[2] Abu Dawūd 1 :490.

slaughtering animals for food, etc. Abu Dāwud recorded that the Messenger of Allāh ﷺ used to say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ الْهَدَمِ وَمِنَ الْفَرَقِ، وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ»

«O Allāh, I seek refuge with You from old age, I seek refuge with You from being crushed or drowned, and I seek refuge with you from being assaulted by the Shayāṭīn at the time of death.»^[1]

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۚ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ مَوْ قَالُهَا وَمِن دُونِهِمْ رِجْءٌ إِلَىٰ رَبِّ يُمْتُونَ ۝﴾

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

﴿100. "So that I may do good in that which I have left behind!" No! (Kallā) It is but a word that he speaks; and in front of them is Barzakh until the Day when they will be resurrected.﴾

The Disbelievers' Hope when death approaches

Allāh tells us about what happens when death approaches one of the disbelievers or one of those who have been negligent with the commands of Allāh. He tells us what he says and how he asks to come back to this world so that he can rectify whatever wrongs he committed during his lifetime. Allāh says:

﴿رَبِّ ارْجِعُونِ ۚ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا ۚ﴾

﴿"My Lord! Send me back, so that I may do good in that which I have left behind!" No!﴾

This is like the Āyāt:

﴿وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ أَحَدُكُمُ الْمَوْتُ﴾

﴿And spend of that with which We have provided you before death comes to one of you,﴾

until His saying:

^[1] Abu Dāwud 2:194.

﴿وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

﴿And Allāh is All-Aware of what you do﴾ [63:10-11]

﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ﴾

﴿And warn mankind of the Day when the torment will come unto them﴾

﴿مَا لَكُمْ مِنْ زَوَالٍ﴾

upto His saying;

﴿that you would not leave (the world for the Hereafter).﴾
[14:44]

And His saying:

﴿يَوْمَ يَأْتِي تَأْيِيدُهُمُ الْآيَاتُ الْكُبْرَىٰ مِنْ قَبْلِ قَدِّ جَلَّتْ رُسُلُنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ
فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ﴾

﴿On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back so that we might do deeds other than those deeds which we used to do?"﴾ [7:53]

And:

﴿وَلَوْ نَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَانْجِعْنَا نَعْمَلْ
صَالِحًا إِنَّا مُوقِنُونَ﴾

﴿And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."﴾ [32:12]

And;

﴿وَلَوْ رَفَعُوا مِنْ دُونِهَا قُلُوبَهُمْ لَافْتَحْنَا أَبْصَارَهُمْ وَلَوْ نَشَاءُ لَمَمَسْتَهُمْ﴾

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

until His saying;

﴿وَأَنَّهُمْ لَكَذِبُونَ﴾

﴿And indeed they are liars.﴾ [6:27-28]

﴿وَرَى الْقَائِلِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُ هَلْ إِلَىٰ مَرَّةٍ مِّنْ سَبِيلٍ﴾

﴿And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return?"﴾ [42:44]

﴿قَالُوا رَبَّنَا أَتَيْنَا نَارَ اللَّهِ عَبَثًا فَأَتَتْنا نَارُ اللَّهِ مَرَّةً ثَانِيَةً ۖ فَهَلْ إِلَىٰ مَوْجِدٍ مِّنْ سَبِيلٍ﴾

﴿They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?"﴾ [40:11]

and the Āyah after it:

﴿وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرْ ۖ وَهَاءَ لَكُمُ الْآذِيزُ ۖ فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ﴾

﴿Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not what we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper."﴾ [35:37]

Allāh says that they will ask to go back, when death approaches, on the Day of Resurrection, when they are gathered for judgment before the Compeller (Allāh) and when they are in the agonies of the punishment of Hell, but their prayer will not be answered. Here Allāh says:

﴿كَأَلَّا ۖ إِنَّهَا كَلِمَةٌ مَّرْقُومًا﴾

﴿No! It is but a word that he speaks;﴾

The word *Kallā* (No!) is a word that is used to rebuke, and the meaning is: "No, We will not respond to what he asks for and We will not accept it from him."

﴿إِنَّهَا كَلِمَةٌ مَّرْقُومًا﴾

﴿It is but a word that he speaks﴾

refers to his asking to go back so that he can do righteous deeds; this is just talk on his part, it would not be accompanied

by any action. If he were to go back, he would not do any righteous good deeds, he is merely lying, as Allāh says:

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا هُمْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars﴾ [6:28].

Qatādah said: "By Allāh he will not wish to go back to his family and tribe, or to accumulate more of the things of this world or satisfy his desires, but he will wish that he could go back to do acts of obedience to Allāh. May Allāh have mercy on a man who does that which the disbeliever will wish he had done when he sees the punishment of Hell."

Barzakh and Punishment therein

﴿وَمِنْ دَرَجَاتِهِمُ رَجَعُ إِلَىٰ بَرَزَخٍ يُمْشُونَ﴾

﴿and in front of them is Barzakh until the Day when they will be resurrected.﴾

Abu Ṣāliḥ and others said that:

﴿وَمِنْ دَرَجَاتِهِمُ﴾

﴿and in front of them﴾ means before them. Mujāhid said, *Al-Barzakh* is a barrier between this world and the Hereafter. Muḥammad bin Ka'b said, "*Al-Barzakh* is what is between this world and the Hereafter, neither they are the people of this world, eating and drinking, nor are they with the people of the Hereafter, being rewarded or punished for their deeds." Abu Sakhr said, "*Al-Barzakh* refers to the graves. They are neither in this world nor the Hereafter, and they will stay there until the Day of Resurrection."^[1]

﴿وَمِنْ دَرَجَاتِهِمُ رَجَعُ﴾

﴿and in front of them is Barzakh﴾. In these words is a threat to those wrongdoers at the time of death, of the punishment of *Barzakh*. This is similar to the *Āyāt*:

﴿مِنْ دَرَجَاتِهِمُ جَهَنَّمُ﴾

﴿In front of them there is Hell﴾ [45:10].

[1] *Ad-Durr Al-Manthūr* 6:116.

﴿وَمِنْ وَرَآيِهِ عَذَابٌ غَلِيظٌ﴾

﴿and in front of him will be a great torment﴾ [14:17].

﴿إِنَّا يَوْمَ يَمُوتُونَ﴾

﴿until the Day when they will be resurrected﴾.

means, he will be punished continually until the Day of Resurrection, as it says in the *Hadīth*:

«فَلَا يَزَالُ مُعَذَّبًا فِيهَا»

«He will continue to be punished in it.» meaning, in the earth.^[1]

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُونَ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۚ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ۚ تَلْفَحُ وَجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ۚ﴾

﴿101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾

﴿102. Then, those whose Scales (of good deeds) are heavy, these! they are the successful.﴾

﴿103. And those whose Scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide.﴾

﴿104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).﴾

The sounding of the Trumpet and the weighing of Deeds in the Scales.

Allāh says that when the Trumpet is blown for the Resurrection, and the people rise from their graves,

﴿فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُونَ﴾

﴿there will be no kinship among them that Day, nor will they ask of one another.﴾

meaning that lineage will be of no avail on that Day, and a father will not ask about his son or care about him. Allāh says:

[1] *Tuhfat Al-Aḥwadhī* 4:183.

﴿وَلَا يَسْتَلْ حِمْدُ حِمَامٍ ۖ يَصْرُوهُمْ﴾

﴿And no friend will ask a friend (about his condition), though they shall be made to see one another﴾ [70:10-11].

meaning, no relative will ask about another relative, even if he can see him and even if he is carrying a heavy burden. Even if he was the dearest of people to him in this world, he will not care about him or take even the slightest part of his burden from him. Allāh says:

﴿يَوْمَ يَرَى الْكَافِرُ بَيْنَ يَدَيْهِ وَالْإِيمَانَ دَائِبَهُ وَذُرِّيَّهُ وَبَيْنَهُ﴾

﴿That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.﴾ [80:34-36]

Ibn Mas'ūd said, "On the Day of Resurrection, Allāh will gather the first and the last, then a voice will call out, 'Whoever is owed something by another, let him come forth and take it.' And a man will rejoice if he is owed something or had been mistreated by his father or child or wife, even if it is little." This is confirmed in the Book of Allāh, where Allāh says:

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَلُونَ﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾

This was recorded by Ibn Abi Hātim.^[1]

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿Then, those whose Scales are heavy, these! they are the successful.﴾

means, the one whose good deeds outweigh his bad deeds, even by one. This was the view of Ibn 'Abbās.^[2]

﴿فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿they are the successful.﴾ means, those who have attained victory and been saved from Hell and admitted to Paradise. Ibn 'Abbās said, "These are the ones who have attained what they wanted

[1] Aṭ-Ṭabari 19:72.

[2] Ad-Durr Al-Manthūr 6:418.

and been saved from an evil from which there is no escape."

﴿وَمَنْ حَقَّتْ مَوَازِينُهُ﴾

﴿And those whose Scales are light,﴾ means, their evil deeds outweigh their good deeds.

﴿فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ﴾

﴿they are those who lose themselves,﴾

means, they are doomed and have ended up with the worst deal. Allāh says:

﴿فِي جَهَنَّمَ خَالِدُونَ﴾

﴿in Hell will they abide.﴾ meaning, they will stay there forever and will never leave.

﴿تَلْفَحُ وُجُوهَهُمُ النَّارُ﴾

﴿The Fire will burn their faces,﴾ This is like the Āyah:

﴿وَتَشْنُو وُجُوهَهُمُ النَّارُ﴾

﴿and fire will cover their faces﴾ [14:50].

and:

﴿لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ﴾

﴿If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs﴾ [21:39].

﴿وَعَمَّ فِيهَا كَلِيلُوت﴾

﴿and therein they will grin, with displaced lips.﴾

'Ali bin Abi Ṭalḥah narrated from Ibn 'Abbās, "Frowning."^[1]

﴿أَلَمْ تَكُنْ مِنْ أَهْلِ نَجْدٍ عَلَيَّكَ فَكُنْ بِهَا تُكَذِّبُونَ﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا مِقْدَاتُنَا وَكُنَّا

قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَنْفَرَجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾

﴿105. "Were not My Āyāt recited to you, and then you used to deny them?"﴾

﴿106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people."﴾

[1] Aṭ-Ṭabari 19:74.

﴿107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers."﴾

Rebuking the People of Hell, their admission of Their Wretchedness and their Request to be brought out of Hell

This is a rebuke from Allāh to the people of Hell for the disbelief, sins, unlawful deeds and evil actions that they committed, because of which they were doomed. Allāh says:

﴿أَلَمْ نَكُنْ أَوَّلَ مَا بَنَىٰ عَلَيْكَ فَكُنْهُ بِمَا تُكَذِّبُوتَ﴾

﴿"Were not My Āyāt recited to you, and then you used to deny them?"﴾

meaning, 'I sent Messengers to you, and revealed Books, and cleared the confusion for you, so you have no excuse.' This is like the Āyāt:

﴿إِنَّمَا يَكُونُ لِلنَّاسِ عَلَىٰ اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

﴿in order that mankind should have no plea against Allāh after the Messengers﴾ [4:165]

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger﴾ [17:15].

﴿كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلْتُمْ مَنْهُمْ أَلَمْ يَأْتِكُمْ نَذِيرٌ﴾

﴿Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"﴾ Until His saying;

﴿نَسُخًا لِأَصْحَابِ النَّارِ﴾

﴿So, away with the dwellers of the blazing Fire!﴾

They will say:

﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ﴾

﴿Our Lord! Our wretchedness overcame us, and we were (an) erring people.﴾

meaning, evidence has been established against us, but we were so doomed that we could not follow it, so we went astray and were not guided. Then they will say:

٣٤٩
 اَلَمْ تَكُنْ اَيُّنَا تَتْلٰى عَلَيْنَا مَكْتُمًا تَكْذِبُوْنَ ﴿١٠٨﴾ قَالُوْا
 رَبَّنَا عَلَبْتَ عَلَيْنَا سِقْرًا وَّكُنَّا قَوْمًا صٰلِحِيْنَ ﴿١٠٩﴾ رَبَّنَا
 اَخْرِجْنَا مِنْهَا اِنْ اَعَدْنَا فَاِنَا ظٰلِمُوْنَ ﴿١١٠﴾ قَالْ اَخْسَرُوْا فِيْهَا
 وَلَا تُكَلِّمُوْنِ ﴿١١١﴾ اِنَّهٗ كَانَ فَرِيقٌ مِّنْ عِبَادِىْ يَقُوْلُوْنَ رَبَّنَا
 اَمَّا فَاغْفِرْ لَنَا وَاَرْحَمْنَا وَاَنْتَ خَيْرُ الرَّحِيْمِيْنَ ﴿١١٢﴾ فَاَتَّخَذْتُمُوْهُمْ
 سِيْرًا حَتّٰى اَنْسَوْكُمْ ذِكْرٰى وَكُنْتُمْ مِنْهُمْ تَضْحَكُوْنَ ﴿١١٣﴾
 اِنِّىْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْا اَنْهُمْ هُمُ الْفٰسِقُوْنَ ﴿١١٤﴾ قُلْ
 كَمْ لِيْسْتُمْ فِى الْاَرْضِ عَدَدَ سِنِيْنَ ﴿١١٥﴾ قَالُوْا الْبِنَاوُْمَا اَوْ بَعْضُ
 يَوْمٍ فَمَسَّ الْعٰدِيْنَ ﴿١١٦﴾ قُلْ اِنْ لِّيْسْتُمْ اِلَّا قَلِيْلًا لَّوْ اَنَّكُمْ
 كُنْتُمْ تَعْلَمُوْنَ ﴿١١٧﴾ اَفَحَسِبْتُمْ اَنْمَّا خَلَقْنَاكُمْ عِيْنًا وَّاَنْكُمْ
 اِيْتِنَا لَا تَرْجِعُوْنَ ﴿١١٨﴾ فَمَعَلٰى اللّٰهِ الْمَلِكِ الْحَقِّ لَا اِلٰهَ اِلَّا
 هُوَ رَبُّ الْعَرْشِ الْكَرِيْمِ ﴿١١٩﴾ وَمَنْ يَدْعُ مَعَ اللّٰهِ اِلٰهًا
 اٰخَرَ لَا بُرْهٰنَ لَهٗ بِهٖ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ اِنَّهٗ لَا يَفْلَحُ
 الْكَافِرُوْنَ ﴿١٢٠﴾ وَقُلْ رَبِّ اَغْفِرْ وَاَرْحَمْ وَاَنْتَ خَيْرُ الرَّحِيْمِيْنَ ﴿١٢١﴾
 سُورَةُ الْمُؤْمِنُوْنَ

﴿رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ﴾

﴿Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.﴾

meaning, send us back to the world, and if we go back to what we used to do before, then we will indeed be wrongdoers who deserve punishment. This is like the *Āyāt*:

﴿فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ اِلَّا خُرُوجٌ مِّنْ سَبِيلٍ﴾

﴿Now we confess our sins, then is there any way to get out?﴾

Until His statement:

﴿فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾

﴿So the judgment is only with Allāh, the Most High, the Most Great!﴾ [40:11-12]

meaning, there will be no way out, because you used to associate partners in worship with Allāh whereas the believers worshipped Him Alone.

﴿قَالَ اخْسَرُوا فِيْهَا وَلَا تُكَلِّمُوْنِ ﴿١١١﴾ اِنَّهٗ كَانَ فَرِيقٌ مِّنْ عِبَادِىْ يَقُوْلُوْنَ رَبَّنَا اَمَّا فَاغْفِرْ لَنَا وَاَرْحَمْنَا وَاَنْتَ خَيْرُ الرَّحِيْمِيْنَ ﴿١١٢﴾ فَاَتَّخَذْتُمُوْهُمْ سِيْرًا حَتّٰى اَنْسَوْكُمْ ذِكْرٰى وَكُنْتُمْ مِنْهُمْ تَضْحَكُوْنَ ﴿١١٣﴾ اِنِّىْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْا اَنْهُمْ هُمُ الْفٰسِقُوْنَ ﴿١١٤﴾﴾

﴿108. He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!"﴾

﴿109. Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!"﴾

﴿110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them!﴾

﴿111. Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful.﴾

Allāh's Response and Rejection of the Disbelievers

This is the response of Allāh to the disbelievers when they ask Him to bring them out of the Fire and send them back to this world. He will say:

﴿أَنْتُمْ فِيهَا﴾

﴿Remain you in it with ignominy!﴾ meaning, abide therein, humiliated, despised and scorned.

﴿وَلَا تَكَلِّمُونِ﴾

﴿And speak you not to Me!﴾ means, 'do not ask for this again, for I will not respond to you. Al-'Awfi reported from Ibn 'Abbās concerning this Āyah,

﴿أَنْتُمْ فِيهَا وَلَا تَكَلِّمُونِ﴾

﴿Remain you in it with ignominy! And speak you not to Me!﴾ "These are the words of Ar-Rahmān when silencing them."^[1]

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Amr said, "The people of Hell will call on Mālik for forty years, and he will not answer them. Then he will respond and tell them that they are to abide therein. By Allāh, their cries will mean nothing to Mālik or to the Lord of Mālik. Then they will call on their Lord and will say,

﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٩﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا

﴿نَاقِلُونَ﴾

﴿Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return

[1] Aṭ-Ṭabari 19:79.

(to evil), then indeed we shall be wrongdoers.﴾ [23:106-107]

Allāh will not answer them for a time span equivalent to twice the duration of this world. Then He will reply:

﴿أَسْكُتُوا فِيهَا وَلَا تَكْلُمُونَ﴾

﴿Remain you in it with ignominy! And speak you not to Me!﴾

By Allāh, the people will not utter a single word after that, and they will merely be in the Fire of Hell, sighing in a high and low tone. Their voices are likened to those of donkeys, which start in a high tone and end in a low tone."^[1]

Then Allāh will remind them of their sins in this world and how they used to make fun of His believing servants and close friends:

﴿إِنَّهُمْ كَانُوا قَبِيلًا مِّنْ عِبَادِي يَقُولُوا رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٤﴾ فَاتَّخَذْتُمُوهُمْ سَخِرَاءَ﴾

﴿Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock,﴾

meaning, 'you made fun of them for calling on Me and praying to Me,'

﴿حَتَّىٰ أَنْسَوَكُم ذِكْرِي﴾

﴿so much so that they made you forget My remembrance﴾

means, your hatred for them made you forget what I would do to you.

﴿وَكُنْتُمْ بِهِمْ تَضَحِكُونَ﴾

﴿while you used to laugh at them!﴾ means, at their deeds and worship. This is like the Āyah:

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾﴾

﴿Verily, those who committed crimes used to laugh at those who believed. And, whenever they passed by them, used to wink one to another.﴾ [83:29-30]

[1] Az-Zuhd by Hannād bin Al-Sirri 1:158.

meaning, they used to slander them in mockery. Then Allāh tells us how He will reward His friends and righteous servants, and says:

﴿إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا﴾

﴿Verily, I have rewarded them this Day for their patience;﴾

meaning, 'for the harm and mockery that you inflicted on them,

﴿أَنَّهُمْ هُمُ الْفَائِزُونَ﴾

﴿they are indeed the ones that are successful.﴾

I have caused them to attain the victory of joy, safety, Paradise and salvation from the Fire.'

﴿قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ﴾ ١١٢ ﴿قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَتَنَّا آلَ الْكَافِرِينَ﴾ ١١٣ ﴿قَالَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا أَوْ أَنتُمْ كُنْتُمْ تَقْلَمُونَ﴾ ١١٤ ﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ ١١٥ ﴿فَتَعَلَى آلِهِ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾ ١١٦

﴿112. He will say: "What number of years did you stay on earth?"﴾

﴿113. They will say: "We stayed a day or part of a day. Ask of those who keep account."﴾

﴿114. He will say: "You stayed not but a little, if you had only known!"﴾

﴿115. "Did you think that We had created you in play, and that you would not be brought back to Us?"﴾

﴿116. So Exalted be Allāh, the True King: None has the right to be worshipped but He, the Lord of Al-'Arsh Al-Karīm!﴾

Allāh tells them how much they wasted in their short lives in this world by failing to obey Allah and worship Him Alone. If they had been patient during their short stay in this world, they would have attained victory just like His pious close friends.

﴿قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ﴾ ١١٢

﴿He will say: "What number of years did you stay on earth?"﴾

means, how long did you stay in this world?

﴿قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَتَنَّا آلَ الْكَافِرِينَ﴾ ١١٣

﴿They will say: "We stayed a day or part of a day. Ask of those who keep account."﴾

meaning, those who keep the records.

﴿قَدْ إِنْ لِّئْتَرُ إِلَّا قَلِيلًا﴾

﴿He will say: "You stayed not but a little..."﴾ meaning, it was only a short time, no matter how you look at it.

﴿لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ﴾

﴿if you had only known!﴾ means, you would not have preferred the transient to the eternal, and treated yourself in this bad way, and earned the wrath of Allāh in this short period. If you had patiently obeyed Allāh and worshipped Him as the believers did, you would have attained victory just as they did.

Allāh did not create His Servants in vain

﴿أَلَمْ نَخْلُقْكُمْ عَبَادًا﴾

﴿Did you think that We had created you in play,﴾

means, 'did you think that you were created in vain, with no purpose, with nothing required of you and no wisdom on Our part?' Or it was said that "in play" meant to play and amuse yourselves, like the animals were created, who have no reward or punishment. But you were created to worship Allāh and carry out His commands.

﴿وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

﴿and that you would not be brought back to Us?﴾

means, that you would not be brought back to the Hereafter. This is like the Āyah:

﴿يَتَحَسَّبُ الْإِنْسَانُ أَنْ يَبْرُكَ سُدًى﴾

﴿Does man think that he will be left neglected?﴾ [75:36]

﴿فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ﴾

﴿So Exalted be Allāh, the True King.﴾ means, sanctified be He above the idea that he should create anything in vain, for He is the True King Who is far above doing such a thing.

﴿لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَوْبَرِ﴾

﴿None has the right to be worshipped but He, the Lord of Al-'Arsh Al-Karīm!﴾

The Throne is mentioned because it is the highest point of all creation, and it is described as *Karīm*, meaning beautiful in appearance and splendid in form, as Allāh says elsewhere:

﴿أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَنْجٍ كَرِيمٍ﴾

﴿every good kind We cause to grow therein﴾ [26:7].

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا مَآخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

﴿117. And whoever invokes besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, disbelievers will not be successful.﴾

﴿118. And say : "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"﴾

Shirk is the Worst form of Wrong, its Practitioner shall never succeed.

Allāh threatens those who associate anything else with Him and worship anything with Him. He informs that those who associate others with Allāh:

﴿لَا بُرْهَانَ لَهُ﴾

﴿of whom he has no proof﴾, meaning no evidence for what he says. Then Allāh says:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا مَآخَرَ لَا بُرْهَانَ لَهُ بِهِ﴾

﴿And whoever invokes, besides Allāh, any other god, of whom he has no proof;﴾

this is a conditional sentence, whose fulfilling clause is:

﴿فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ﴾

﴿then his reckoning is only with his Lord.﴾ meaning, Allāh will call him to account for that. Then Allāh tells us:

﴿إِنَّهُمْ لَا يُفْلِحُ الْكَافِرُونَ﴾

﴿Surely, disbelievers will not be successful.﴾

meaning, they will not be successful with Him on the Day of Resurrection; they will not prosper or be saved.

﴿وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

﴿And say: "My Lord! Forgive and have mercy, for You are the best of those who show mercy!"﴾

Here Allāh is teaching us to recite this supplication, for forgiveness, in a general sense, means wiping away sins and concealing them from people, and mercy means guiding a person and helping him to say and do good things.

This is the end of Volume Six. Volume Seven begins with Sūrat An-Nūr.