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Which was revealed in Makkah

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سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوْحِيَ إِلَىَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَنِيعَهُ وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾ وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مِثْلَتْ حَرِّ سَائِدٍ ذُو شُبُهَاتٍ ﴿٨﴾ وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدُ اللَّسْمَعِ فَمِنَ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِئْبًا بَارِئًا رَّصَدًا ﴿٩﴾ وَأَنَا لَا تَدْرِي أَشَرُّ أَرِيدَ يَمْنُ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَا مِمَّا الصَّلَاةُ حُونَ وَمِنَادُونَ ذَلِكَ كُنَّا طَرَائِفَ قِدَادٍ ﴿١١﴾ وَأَنَا ظَنَنَّا أَن لَّنْ نَعْمَرَ اللَّهُ فِي الْأَرْضِ وَلَن نُّعْجِرَهُ هَرَبًا ﴿١٢﴾ وَأَنَا لَمَّا سَمِعْنَا الْمَدَىءَ ءَامَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَحْأَفُ بِخَسَا وَلَا رَهَقًا ﴿١٣﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿قُلْ أُوْحِيَ إِلَىَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا لَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَنِيعَهُ وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾﴾

﴿1. Say: "It has been revealed to me that a group of Jinn listened.

They said: 'Verily, we have heard a wonderful Recitation!'

﴿2. 'It guides to the right path, and we have believed therein, and we shall never join anything with our Lord.'

﴿3. 'And He, exalted be the Jadd of our Lord, has taken neither

a wife nor a son.'﴾

﴿44. 'And that the foolish among us used to utter against Allāh that which was an enormity in falsehood.'﴾

﴿45. 'And verily, we thought that men and Jinn would not utter a lie against Allāh.'﴾

﴿46. 'And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.'﴾

﴿47. 'And they thought as you thought, that Allāh will not send any Messenger.'﴾

The Jinns listening to the Qur'ān and Their Belief in It,

Allāh commands His Messenger ﷺ to inform his people that the Jinns listened to the Qur'ān, believed in it, affirmed its truthfulness and adhered to it. So Allāh says,

﴿قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ سَمِعَ نَقْرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ يَهْدِي إِلَى الرُّشْدِ﴾

﴿Say: "It has been revealed to me that a group of Jinn listened. They said: 'Verily, we have heard a wonderful Recitation! It guides to the right path' "﴾

meaning, to what is correct and success.

﴿فَنَامَنَا بِهِ ۖ وَلَن تُشْرِكَ بِرَبِّنَا أَحَدًا﴾

﴿and we have believed therein, and we shall never join anything with our Lord.﴾

This position (that they took) is similar to what Allāh said,

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَتَّبِعُونَ الْقُرْآنَ﴾

﴿And when We sent towards you a group of the Jinns listening to the Qur'ān.﴾ (46:29)

We have already presented the *Hadīths* that have been narrated concerning this, so there is no need to repeat them here.^[1]

Concerning Allāh's statement,

﴿وَأَنَّهُ كَانَ جَدُّ رَبِّنَا﴾

^[1] See volume nine the *Tafsīr* of *Sūrat Al-Aḥqāf* (46:29).

﴿And He, exalted be the Jadd of our Lord,﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning Allāh's statement,

﴿جَدُّ رَبِّنَا﴾

﴿the Jadd of our Lord,﴾

"This means, His actions, His commands and His power."¹¹ Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said, "Allāh's Jadd is His blessings, His power and His favor upon His creation." It has been reported from Mujāhid and 'Ikrimah that they said, "It (Jadd) is the magnificence of our Lord." Qatādah said, "Exalted is His magnificence, His greatness and His command." As-Suddi said, "Exalted is the command of our Lord." It has been reported from Abu Ad-Dardā', Mujāhid and Ibn Jurayj that they said, "Exalted is His remembrance (Dhikr)."

The Jinns Affirmation that Allāh does not have a Wife and Children

Allāh says,

﴿مَا أَتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾

﴿He has taken neither a wife nor a son.﴾

meaning, far exalted is He above taking a mate and having children. This means that when the Jinns accepted Islām and believed in the Qur'ān they professed Allāh's magnificence above having taken a spouse and a child (or a son). Then they said,

﴿وَأَنَّهُ كَانَ يَفُولُ مَفِينًا عَلَى اللَّهِ سَطَطًا﴾

﴿And that the foolish among us used to utter against Allāh that which was an enormity in falsehood.﴾

Mujāhid, 'Ikrimah, Qatādah and As-Suddi, all said,

﴿مَفِينًا﴾

﴿the foolish among us﴾ "They were referring to Iblīs."

﴿سَطَطًا﴾

¹¹ Aṭ-Ṭabari 23:648.

﴿that which was an enormity in falsehood.﴾

As-Suddi reported from Abu Mālik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (*Safih*) also carries the meaning of everyone in the category who claims that Allāh has a spouse or a son. This is why Allāh says here,

﴿وَأَنْتُمْ كَانْتُمْ تَقُولُ سَفِيهًا﴾

﴿And that the foolish among us used to utter﴾ meaning, before his acceptance of Islām.

﴿عَلَى اللَّهِ شَطَطًا﴾

﴿against Allāh that which was an enormity in falsehood.﴾ meaning, falsehood and a lie. Thus, Allāh says,

﴿وَأَنَّا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا﴾

﴿And verily, we thought that men and Jinn would not utter a lie against Allāh.﴾

meaning, 'we did not think that humans and *Jinns* would join each other in lying about Allāh by attributing a spouse and a son to Him. So when we heard this Qur'ān we believed in it and we knew that they (*Jinns* and men) had been lying about Allāh in this matter.'

Among the Causes of the Transgression of the *Jinns* were that Humans sought Refuge with Them

Allāh says,

﴿وَأَنْتُمْ كَانْتُمْ يَسْتُلْجِئُونَ مِنَ الْإِنْسِ يَكُونُونَ رِجَالًا يَنْ لِيْلِي فَرَادُؤُهُمْ رَهَقًا﴾

﴿And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in *Rahaq*.﴾

meaning, 'we used to think that we had some virtuous status over mankind because they used to seek refuge with us whenever they (men) would settle in a valley or any place in the wilderness, the open country steppes and other places.' This was the custom of the Arabs in the pre-Islāmic days of ignorance. They used to seek refuge with the greatest *Jinn* of a particular place so that no harm or evil would afflict them.

Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man. So when the *Jinns* saw that the humans were seeking refuge with them due to their fear of them, they increased them in *Rahaq* which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more. As Qatādah said concerning this *Āyah*,

﴿فَزَادُوهُمْ رَهَقًا﴾

﴿but they increased them in *Rahaq*.﴾ “meaning, in sin, and that the *Jinns* become more bold and daring against them.”^[1]

Ath-Thawri said from Mansūr, from Ibrāhīm, concerning the *Āyah*:

﴿فَزَادُوهُمْ رَهَقًا﴾

﴿but they increased them in *Rahaq*.﴾ means, “the *Jinns* were courageous and increased in insolence against them.”

As-Suddi said, “A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, ‘I seek refuge with the master (*Jinn*) of this valley from the *Jinns*, or that myself, my wealth, my child or my animals are harmed in it.’” Qatādah said, “When they sought refuge with them instead of Allāh, the *Jinns* would overcome them with harm because of that.”

Ibn Abi Hātim recorded from Ṭkrimah that he said, “The *Jinns* used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the *Jinns* would flee. So the leader of the people would say, ‘We seek refuge with the leader of the inhabitants of this valley.’ So the *Jinns* said, ‘We see these people fleeing from us just like we flee from them.’ Thus, the *Jinns* started coming near the humans and afflicting them with insanity and madness.” Thus, Allāh said,

﴿وَأَنَّكَ كَانَ رِجَالٌ مِنَ الْإِنسِ يَتُودُونَ رِجَالًا مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

﴿And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in

[1] Aṭ-Ṭabari 23 :655.

Rahaq.﴾

meaning, in sin. Abu 'Āliyah, Ar-Rabī' and Zayd bin Aslam, all said,

﴿رَقَا﴾

﴿in Rahaq﴾

"This means in fear." Mujāhid said, "The disbelievers would increase in transgression."

Concerning Allāh's statement,

﴿وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا﴾

﴿And they thought as you thought, that Allāh will not send any Messenger.﴾

meaning, Allāh would never send a Messenger after this long period of time. This was said by Al-Kalbi and Ibn Jarīr.

﴿وَأَنَّا لَنَسَاءً نَّوَجَدْنَهَا فُجُورًا كَثِيرًا وَشُهَابًا﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا
لِّلْمَسْمُوعِ فَمَن يَسْمَعِ الْآنَ يَجِدْ لَهُمُ شُهَابًا رَّسَدًا ﴿٨﴾ وَأَنَّا لَا تَدْرِي أَشَرُّ أُرِيدَ يَمَن فِي الْأَرْضِ أَمْ
أَرَادَ يَوْمَ تُرْمَىٰ رَسَدًا ﴿٩﴾

﴿8. 'And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.'﴾

﴿9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.'﴾

﴿10. 'And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.'﴾

The Jinns stealing Information from the Sky before the the Messenger ﷺ was sent and striking Them with flaming Fire after His Coming

Allāh informs about the Jinns when He sent His Messenger Muḥammad ﷺ and revealed the Qur'ān to him. Among the ways He protected it (the Qur'ān) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'ān and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be

known who was being truthful. Allāh did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur'ān). This is why the Jinns said,

﴿وَأَنَّا لَنَسْنَا السَّمَاءَ فَوَجدْنَهَا مُلْبَتًى حَرًّا شَدِيدًا وَشُهَابًا ۝ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا
لِّلسَّمْعِ فَمَن يَسْمِعْ أَلاَّنْ يَجِدْ لَّهُ مِنْهَا مَرَصَدًا ۝﴾

﴿And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.﴾

meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

﴿وَأَنَّا لَا تَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَحْمَةً ۝﴾

﴿And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.﴾

meaning, 'we do not know if this – the matter which has occurred in the sky – is intended for those who are in the earth or if their Lord intends some guidance for them.' They stated this in such a manner out of their etiquette in phrasing their speech, because they did not attribute the doing of evil to anyone and they attributed the good to Allāh.

Verily, it has been recorded in the *Ṣaḥīḥ*,

«وَالشَّرُّ لَيْسَ إِلَيْكَ»

«And evil is not attributed to You (Allāh).»^[1]

It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the *Ḥadīth* of Ibn 'Abbās when he said, "While we were sitting with the Messenger of Allāh ﷺ a shooting star flashed in the sky. So the Prophet ﷺ said,

«مَا كُنتُمْ تَقُولُونَ فِي هَذَا؟»

[1] Muslim 1:535.

«What did you all used to say about this?»

We replied, “We used to say that a great person has been born and a great person has died.” The Prophet ﷺ said,

لَيْسَ كَذَلِكَ، وَلَكِنَّ اللَّهَ إِذَا قَضَى الْأَمْرَ فِي السَّمَاءِ

«This is not so, rather whenever Allāh decrees a matter in the heaven...»

and then he went on to narrate the rest of the Ḥadīth^[1] which we have already mentioned in its entirety in *Sūrah Saba'*.^[2]

This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allāh ﷺ reciting (the Qur'ān) while leading his Companions in prayer. Thus, they knew that this Qur'ān was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a Ḥadīth of Ibn 'Abbās concerning Allāh's statement in *Sūrat Al-Aḥqāf*,

﴿إِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمُونَ الْقرآنَ﴾

«And (remember) when We sent towards you (Muḥammad) a group of the Jinn (quietly) listening to the Qur'ān.» (46:29)^[3]

There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and Jinns alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world. As-Suddi said, “The sky was never guarded except if there was a Prophet in the earth or the religion of Allāh was victorious and dominant in the earth.”

So the devils before the time of Muḥammad ﷺ had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven.

[1] Muslim 4:1750.

[2] See volume eight, the *Tafsīr of Sūrah Saba'* (34:22-23). The actual narration was removed from the abridged edition, but the discussion remains, along with a similar narration recorded by Al-Bukhārī and others.

[3] *Fatḥ Al-Bārī* 8:537. See the explanation of (46:29) in volume nine.

But when Allāh sent Muḥammad ﷺ as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars). So the people of Ṭā'if were frightened because of this and they began to say, 'The dwellers of the sky have been destroyed.' This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So 'Abd Yalayl bin 'Amr bin 'Umayr said to them – and he was referred to for judgement among them – “Woe to you O people of Ṭā'if! Hold on to your wealth and look at these guiding stars in the sky. If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has happened because of Ibn Abi Kabshah (– meaning Muḥammad ﷺ). And if you look and see that you can no longer see these stars, then verily the dwellers of the sky have been destroyed.”

So, they looked and saw that the stars still remained, and thus, they kept their wealth. The devils also were frightened during that night. They went to Iblīs and informed him of what happened to them. So he (Iblīs) said, “Bring me a handful of dirt from every land so that I may smell it.” So they brought it and he smelled it and said, “It is your friend in Makkah.” Then he sent a group of seven Jinns to Makkah, and they found the Prophet of Allāh ﷺ standing in prayer in *Al-Masjid Al-Ḥarām* while reciting the Qur'ān. They drew near to him eager to hear the Qur'ān, until their chests almost pressed against him. Then they accepted Islām and Allāh revealed their matter to His Messenger ﷺ. We have mentioned this chapter in its entirety in the first section of the *Kitāb As-Sūrah* with lengthy discussion.^[1] Allāh knows best and unto Him is all praise and blessings.

﴿وَأَنَّا إِنَّا الْغَافِقُونَ وَمَا دُونَ ذَلِكَ كَمَا طَرَفَآ فِيذَكَآ ﴿١١﴾ وَأَنَّا ظَنَنَّا أَن لَّنْ نُمَجِّزَ اللَّهَ فِي الْأَرْضِ وَلَن نُمَجِّزَهُ هَرَبًا ﴿١٢﴾ وَأَنَّا لَنَا سَاحِلٌ أَلَدَى بَابِ يَدٍ فَمَنْ يُؤْمِرُ بِرَبِّهِ. فَلَا يَخَافُ بَحْصَ وَلَا رَهَقًا ﴿١٣﴾ وَأَنَّا إِنَّا الْغَافِقُونَ وَمَا أَفْقَطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّزُوا رَشَدًا ﴿١٤﴾ وَأَنَّا الْغَافِقُونَ فَكَأَنَّا يُبَغِّمُهُمْ حَطَابًا ﴿١٥﴾ وَأَلَّوْا أَسْتَقْدَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءَ عَذَابًا ﴿١٦﴾ لِنَقْنِمْ بِهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ. يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾﴾

[1] There is a similar narration from Ibn 'Abbās recorded by Aṭ-Ṭabari. See volume eight, the *Tafsīr* of *Sūrat Aṣ-Ṣaffāt* (37:6-10).

﴿11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways.'﴾

﴿12. 'And we think that we cannot escape Allāh in the earth, nor can we escape Him by flight.'﴾

﴿13. 'And indeed when we heard the Guidance, we believed therein, and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.'﴾

﴿14. 'And of us some are Muslims, and of us some are Al-Qāsiṭūn. And whosoever has embraced Islām, then such have sought the right path.'﴾

﴿15. And as for the Qāsiṭūn, they shall be firewood for Hell.﴾

﴿16. If they had believed in Allāh, and went on the way, We would surely have bestowed on them water in abundance.﴾

﴿17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Ṣa'ad torment.﴾

The Jinns testify that among Them there are Believers, Disbelievers, Misguided and Guided

Allāh says that the Jinns said about themselves,

﴿وَأَنَا مِنَّا الضَّالُّونَ وَمِنَّا دُونَ ذَلِكَ﴾

﴿There are among us some that are righteous, and some the contrary;﴾

meaning, other than that.

﴿كُنَّا طَرَائِقَ فِدَا﴾

﴿We are groups having different ways.﴾ meaning, on numerous differing paths and having different thoughts and opinions. Ibn 'Abbās, Mujāhid and others have said,

﴿كُنَّا طَرَائِقَ فِدَا﴾

﴿We are groups having different ways.﴾ "This means among us are believers and among us are disbelievers."^[1]

[1] Aṭ-Ṭabari 23:659.

sins.^[1] This is as Allāh says,

﴿فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾

«Then he will have no fear of injustice, nor of any curtailment.» (20:112)

﴿وَأَنَا مِنَّا الْقَاسِيُونَ﴾

«And of us some are Muslims, and of us some are Al-Qāsiṭūn.»

meaning, 'among us there is the Muslim and the Qāsiṭ.' The Qāsiṭ is he who behaves unjustly with the truth and deviates from it. This is the opposite of the Muqsiṭ, the one who is just.

﴿فَمَن أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَحْمَتَ اللَّهِ﴾

«And whosoever has embraced Islām, then such have sought the right path.»

meaning, they sought salvation for themselves.

﴿وَأَنَا الْقَاسِيُونَ فَمَا نَزَلْنَا لَهُم مِّن مَّاءٍ﴾

«And as for the Qāsiṭūn, they shall be firewood for Hell.»

meaning, fuel, for they will be used to kindle it (the Fire).

Concerning Allāh's statement,

﴿وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقِ لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا﴾

«If they had believed in Allāh, and went on the way, We would surely have bestowed on them water in abundance. That We might try them thereby.»

The commentators have differed over the explanation of this. There are two views concerning it.

The First View

That if the deviant ones would stand firmly upon the path of Islām, being just upon it and remaining upon it,

﴿لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا﴾

«We would surely have bestowed on them water in abundance.»

[1] Aṭ-Ṭabari 23:660.

meaning, a lot. The intent behind this is to say that they would be given an abundance of sustenance. With this, the meaning of Allāh's statement,

﴿لَنَنْتَهِمْ فِيهِ﴾

﴿That We might try them thereby.﴾

is that, 'We will test them.' As Mālik reported from Zayd bin Aslam, he said, "That We might try them - means, so that We may test them to see who will remain upon the guidance from those who will turn back to sin."

Mentioning Those Who held this View

Al-'Awfi reported similar to this from Ibn 'Abbās, and likewise said Mujāhid, Sa'īd bin Jubayr, Sa'īd bin Al-Muṣayyib, 'Aṭā, As-Suddi, Muḥammad bin Ka'b Al-Quraẓi, Qatādah and Aḍ-Ḍaḥḥāk. Muqātil said, "This Āyah was revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years."^[1]

The Second View

﴿وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ﴾

﴿If they had believed in Allāh, and went on the way,﴾

meaning, of misguidance.

﴿لَأَسْقِيَنَّهُمْ شَاءَ غَدًا﴾

﴿We would surely have bestowed on them water in abundance.﴾

meaning, 'then We would have increased their sustenance to allow a gradual respite.' As Allāh says,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
لَخَذْنَاهُمْ بِغَنَّةٍ فَإِذَا هُمْ مُمِلُّونَ ﴿٧٢﴾﴾

﴿So, when they forgot that with which they had been reminded, We opened for them the gates of everything, until in the midst

^[1] This is a Mursal narration.

of their enjoyment in that which they were given, all of a sudden, We took them, and lo! They were plunged into destruction with deep regrets and sorrows. ﴿6:44﴾

Allāh also says,

﴿يَحْسَبُونَ أَنَّمَا نُسَبِّهُ بِذِي شَالٍ وَإِنَّا نَسْأُهُمْ فِي ثَمَرٍ لَّهُمْ فِي لَحْمٍ يَلَيَّ لَا يَتَعَرَّوْنَ ۚ﴾

﴿Do they think that in wealth and children with which We expand them. We hasten unto them with good things. Nay, but they percieve not.﴾ (23:55,56)

This is the view of Abu Mijlaz and it agrees with the opinion of Ibn Ḥumayd. For verily, he (Ibn Ḥumayd) said concerning Allāh's statement,

﴿وَأَلَوْ اسْتَقْنُوا عَلَى الطَّرِيقَةِ﴾

﴿If they had believed in Allāh, and went on the way,﴾

"This means the path of misguidance." Ibn Jarir and Ibn Abi Ḥātim both recorded this.^[1] Al-Baghawi also mentioned it from Ar-Rabi' bin Anas, Zayd bin Aslam, Al-Kalbi and Ibn Kaysān.^[2] It seems that he (Al-Baghawi) took this position. And it is supported by Allāh's saying, "That We might try them thereby."

Concerning Allāh's statement,

﴿وَمَنْ يَتُوبْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا﴾

﴿And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Ṣa'ad torment.﴾

meaning, a harsh, severe, agonizing and painful punishment. Ibn 'Abbās, Mujāhid, 'Ikrimah, Qatādah and Ibn Zayd, all said,

﴿عَذَابًا صَعَدًا﴾

﴿in a Ṣa'ad torment.﴾ "This means harsh having no relaxation in it."^[3] It has also been reported from Ibn 'Abbās that he said, "It is a mountain in Hell."^[4] It has been related from Sa'īd bin Jubayr that he said, "It is a well in Hell."

[1] Aṭ-Ṭabari 23:663.

[2] Al-Baghawi 4:404.

[3] Aṭ-Ṭabari 23:664.

[4] Aṭ-Ṭabari 23:664.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٧٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَ الْفَاسِقِينَ فَمَنْ أَسْلَمَ فَأُولَئِكَ
 نَحْرُورُ ارْشَادًا ﴿١٨﴾ وَأَمَّا الْفَاسِقُونَ فَكَانُوا لِبُجْهِمُ حَطَبًا ﴿١٩﴾
 وَالْوُاسِقُونَ عَلَى الطَّرِيقَةِ لَا تَقِينَهُمْ مَاءٌ عَذَقًا ﴿٢٠﴾ لَتَقِينَهُمْ
 فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿٢١﴾ وَأَنَّ
 الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿٢٢﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ
 يَدْعُوهُ كَادُوا أَنْ يَكُونُوا عَلَيْهِ لَبَدًا ﴿٢٣﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ
 بِهِ أَحَدًا ﴿٢٤﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢٥﴾ قُلْ إِنِّي
 لَنْ يُخْرِجَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٦﴾ إِلَّا بَلَاءًا
 مِنَ اللَّهِ وَرِسَالَةً وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ
 خَالِدِينَ فِيهَا أَبَدًا ﴿٢٧﴾ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ
 مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٨﴾ قُلْ إِنْ أَدْرَيْتُمْ أَقْرَبُ
 مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٩﴾ عَلِيمُ الْغَيْبِ فَلَا
 يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٣٠﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ
 يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٣١﴾ لِيَعْلَمَ مَنْ قَدْ أَبْلَغُوا
 رِسَالَتَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٣٢﴾

﴿وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ
 اللَّهِ أَحَدًا﴾ ﴿٢٢﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ
 يَدْعُوهُ كَادُوا أَنْ يَكُونُوا عَلَيْهِ لَبَدًا ﴿٢٣﴾
 قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ بِهِ
 أَحَدًا ﴿٢٤﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا
 وَلَا رَشَدًا ﴿٢٥﴾ قُلْ إِنِّي لَنْ يُخْرِجَنِي مِنَ
 اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ
 مُلْتَحَدًا ﴿٢٦﴾ إِلَّا بَلَاءًا مِنَ اللَّهِ وَرِسَالَتِهِ
 وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ
 جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ﴿٢٧﴾ حَتَّىٰ
 إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ
 أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٨﴾ ﴿

18. And the Masjids are for Allāh, so invoke not anyone along with Allāh. ﴿

19. And when the servant of Allāh stood up invoking Him in prayer

they just made round him a dense crowd as if sticking one over the other. ﴿

20. Say: "I invoke only my Lord, and I associate none as partners along with Him." ﴿

21. Say: "It is not in my power to cause you harm, or to bring you to the right path." ﴿

22. Say: "None can protect me from Allāh's punishment, nor can I find refuge except in Him." ﴿

23. "(Mine is) but conveyance from Allāh and His Messages, and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever." ﴿

24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and

less important concerning numbers.﴾

The Command to worship Allāh Alone and shun *Shirk*

Allāh commands His servants to single Him out alone for worship and that none should be supplicated to along with Him, nor should any partners be associated with Him. As Qatādah said concerning Allāh's statement,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴾

"Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allāh. Thus, Allāh commanded His Prophet ﷺ to tell them that they should single Him out alone for worship."^[1] Ibn Jarīr recorded from Sa'īd bin Jubayr that he said concerning this verse,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴾

"The *Jinns* said to the Prophet of Allāh ﷺ, 'How can we come to the *Masjid* while we are distant - meaning very far away - from you? And how can we be present for the prayer while we are far away from you?' So Allāh revealed this *Āyah*,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴾"^[2]

The *Jinns* crowding together to hear the Qur'ān

Allāh said,

﴿وَأَنَّهُمْ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًا﴾

﴿And when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking

[1] Aṭ-Ṭabari 23 :665.

[2] Aṭ-Ṭabari 23 :665. This is a *Mursal* narration.

one over the other.﴾

Al-'Awfi reported from Ibn 'Abbās, "When they heard the Prophet ﷺ reciting the Qur'ān they almost mounted on top of him due to their zeal. When they heard him reciting the Qur'ān they drew very near to him. He was unaware of them until the messenger (i.e., Jibrīl) came to him and made him recite,

﴿قُلْ أَرَأَيْتَ إِنْ أَنْتُمْ نَسَّيْتُمْ نَصْرَ رَبِّكُمْ يَرْجِعَنَّ إِلَيْكُمْ فَأُولَٰئِكَ لِيُصْبِتُوا إِلَيْكُمْ﴾

﴿Say: "It has been revealed to me that a group of Jinn listened."﴾ (72:1)

They were listening to the Qur'ān." This is one opinion and it has been reported from Az-Zubayr bin Al-'Awwām. Ibn Jarīr recorded from Ibn 'Abbās that he said, "The Jinns said to their people,

﴿لَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَّ﴾

﴿when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.﴾

When they saw him praying and his Companions were bowing with his bowing and prostrating with his prostrating, they were amazed at his Companions obedience to him. Therefore, they said to their people,

﴿لَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَّ﴾

﴿when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.﴾^[1]

This is the second view and it has also been reported from Sa'īd bin Jubayr.^[2] Al-Ḥasan said, "When the Messenger of Allāh ﷺ stood up and said none has the right to be worshipped except Allāh, and he called the people to their Lord, the Arabs almost crowded over him together (against him)."^[3] Qatādah said concerning Allāh's statement,

[1] Aṭ-Ṭabari 23:667.

[2] Aṭ-Ṭabari 23:667.

[3] Aṭ-Ṭabari 23:668. This is also a *Mursal* narration.

﴿وَأَنَّهُمْ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًا ۝﴾

﴿when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.﴾

“Humans and Jinns both crowded together over this matter in order to extinguish it. However, Allāh insisted upon helping it, supporting it and making it victorious over those who opposed it.”^[1] This is the third view and it has also been reported from Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr and Ibn Zayd. It was also the view preferred by Ibn Jarīr.^[2] This view seems to be the most apparent meaning of the *Āyah* due to Allāh’s statement which follows it,

﴿قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۝﴾

﴿Say: “I invoke only my Lord, and I associate none as partners along with Him.”﴾

meaning, when they harmed him, opposed him, denied him and stood against him in order to thwart the truth he came with, and to unite against him, the Messenger ﷺ said to them

﴿قُلْ إِنَّمَا أَدْعُوا رَبِّي﴾

﴿I invoke only my Lord,﴾

meaning, ‘I only worship my Lord alone, and He has no partners. I seek His help and I put my trust in Him.’

﴿وَلَا أُشْرِكُ بِهِ أَحَدًا﴾

﴿and I associate none as partners along with Him.﴾

The Messenger ﷺ does not have Power to harm or give Guidance

Concerning Allāh’s statement,

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝﴾

﴿Say: “It is not in my power to cause you harm, or to bring you to the right path.”﴾

[1] At-Ṭabari 23:668.

[2] At-Ṭabari 23:668.

meaning, 'say: I am only a man like you all and I have received revelation. I am only a servant among the servants of Allāh. I have no control over the affairs of your guidance or your misguidance. Rather all of these things are referred to Allāh.' Then he (the Prophet) says about himself that no one can save him from Allāh either. This means, 'if I disobey Allāh, then no one would be able to rescue me from His punishment.'

﴿وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝﴾

﴿and nor can I find refuge except in Him.﴾ Mujāhid, Qatādah and As-Suddi all said, "No place to escape to."^[1]

It is only obligatory upon the Messenger ﷺ to convey the Message

Concerning Allāh's statement,

﴿إِلَّا بَلَاغًا مِنْ اللَّهِ وَرِسَالَةً ۝﴾

﴿(Mine is) but conveyance from Allāh and His Messages,﴾ This is an exception related to the previous statement,

﴿لَنْ يُعِيرَنِي مِنَ اللَّهِ أَحَدٌ ۝﴾

﴿None can protect me from Allāh's punishment,﴾ meaning, 'nothing can save me from Him and rescue me except my conveyance of the Message that He has obligated me to carry out.' This is as Allāh says,

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَمْصُرُكَ مِنْ أَيْنَ شَاءَ ۝﴾

﴿O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind.﴾ (5:67)

Then Allāh says,

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ۝﴾

﴿and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.﴾

[1] At-Tabari 23 :669.

meaning, 'I will convey unto you all the Messages of Allāh, so whoever disobeys after that, then his reward will be the fire of Hell wherein he will abide forever.' This means, they will not be able to avoid it nor escape from it. Then Allāh says,

﴿حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْأَلُونَ مَنْ أَمَّعَتْ نَاصِرًا وَأَقَلَّ عَدَدًا﴾

﴿Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.﴾

meaning, until these idolators from the *Jinns* and humans see what has been promised to them on the Day of Judgement. Then on that day, they will know who's helpers are weaker and fewer in number – them or the believers who worship Allāh alone. This means that the idolators have no helper at all and they are fewer in number than the soldiers of Allāh.

﴿قُلْ إِنْ أَدْرَيْتُمْ أَقْرَبَ مَا تُوْعَدُونَ أَمْ يَجْعَلُ لَكُمْ رَبِّي أَمَدًا ۖ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۚ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۚ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَهُمْ رَحْمَتَهُمْ وَالْحَاطِ بِمَا لَدَيْهِمْ وَأَخَصَّ كُلُّ شَيْءٍ عَدَدًا﴾

﴿25. Say: "I know not whether that which you are promised is near or whether my Lord will appoint for it a distant term."﴾

﴿26. "The All-Knower of the Unseen, and He reveals to none His Unseen."﴾

﴿27. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.﴾

﴿28. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.﴾

The Messenger of Allāh ﷺ does not know when the Hour will be

Allāh commands His Messenger ﷺ to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far.

﴿قُلْ إِنْ أَدْرَيْتُمْ أَقْرَبَ مَا تُوْعَدُونَ أَمْ يَجْعَلُ لَكُمْ رَبِّي أَمَدًا﴾

﴿Say: "I know not whether which you are promised is near or

whether my Lord will appoint for it a distant term.”﴾

meaning, a long period of time. In this noble *Āyah* is an evidence that the *Ḥadīth* that many of the ignorant people often circulate, which says that the Prophet ﷺ will not remain under the earth more than one thousand years (i.e., the Hour will be before that period) is a baseless lie. We have not seen it in any of the Books (of *Ḥadīth*). Verily, the Messenger of Allāh ﷺ was asked about the time of the Hour and he would not respond. When Jibrīl appeared to him in the form of a bedouin Arab, one of the questions he asked the Prophet was, “O Muḥammad! Tell me about the Hour?” So the Prophet ﷺ replied,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«The one questioned about it knows no more than the questioner.»

On another occasion when a bedouin Arab called out to the Prophet ﷺ in a loud voice saying, “O Muḥammad! When will be the Hour?” The Prophet ﷺ said,

«وَلَيْحَكَ إِنَّهَا كَاتِبَةٌ، فَمَا أُعِدَّدْتَ لَهَا؟»

«Woe unto you. Verily, it will occur so what have you prepared for it?»

The man replied, “I have not prepared much for it of prayers and fasting, but I love Allāh and His Messenger.” The Prophet ﷺ then replied,

«فَأَنْتَ مَعَ مَنْ أَحَبَّيْتَ»

«Then you will be with whomever you love.»

Anas said, “The Muslims were not happier with anything like they were upon (hearing) this *Ḥadīth*.”^[1]

Concerning Allāh’s statement,

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ لِمَدًّا ۖ إِلَّا مَن رَّسُولٌ﴾

«The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger»

This is similar to Allāh’s statement,

[1] *Fath Al-Bāri* 1 : 140. See Al-Bukhāri no. 6167.

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

﴿And they will never compass any thing of His knowledge except that which He wills.﴾ (2:255)

Similarly, Allāh says here that He knows the unseen and the seen and that no one of His creation can attain any of His knowledge except that which Allāh allows him to have. Thus, Allāh says,

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۝ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ﴾

﴿The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen,﴾

This includes the angelic Messenger and the human Messenger. Then Allāh says,

﴿فَإِنَّكُمْ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۝﴾

﴿and then He makes a band of watching guards to march before him and behind him.﴾

meaning, He particularly gives him additional guardian angels who protect him by the command of Allāh and they accompany him with that which is with him of Allāh's revelation. Thus, Allāh says,

﴿يَعْلَمُ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ۝﴾

﴿Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.﴾

The pronoun 'he' which is in His statement,

﴿يَعْلَمُ﴾

﴿Till he knows﴾ refers to the Prophet ﷺ. Ibn Jarīr recorded from Sa'īd bin Jubayr that he said concerning the *Āyah*,

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۝ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّكُمْ يَسْلُكُ مِنْ

بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۝﴾

﴿The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.﴾

"These are four guardians among the angels along with Jibrīl,

﴿يَمْلِكُ﴾

﴿Till he knows﴾ This means Muḥammad ﷺ,

﴿أَن تَدَّ أَبْلَغُوا رِسَالَتِ رَبِّهِمْ وَأَلَّحَطَ بِمَا لَدَيْهِمْ وَأَخْتَمَى كُلَّ شَيْءٍ عَدَدًا﴾

﴿that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.﴾^[1]

This was recorded by Ibn Abi Ḥātim. It has also been reported by Aḍ-Ḍaḥḥāk, As-Suddi and Yazīd bin Abi Ḥabīb.

'Abdur-Razzāq reported from Ma'mar, from Qatādah,

﴿يَمْلِكُ أَن تَدَّ أَبْلَغُوا رِسَالَتِ رَبِّهِمْ﴾

﴿Till he knows that they have conveyed the Messages of their Lord.﴾

"So that the Prophet of Allāh would know that the Messengers had conveyed their Messages from Allāh and that the angels have protected them and defended them."^[2]

This has also been reported by Sa'īd bin Abi 'Arūbah from Qatādah, and Ibn Jarīr preferred this interpretation.^[3] Al-Baghawi said, "Ya'qūb recited it as,

(لِيَعْلَمَ)

(in order to be known)

this means, so that the people may know that the Messengers had conveyed the Message."^[4]

It also could carry the meaning that the pronoun refers to Allāh (i.e., So that He (Allāh) may know). This opinion has been mentioned by Ibn Al-Jawzi in *Zād Al-Masīr*. The meaning of this is that He protects His Messengers through His angels so that they will be able to convey His Messages. He protects what He reveals to them of revelation so that He will know that they have indeed conveyed the Messages of their Lord.

[1] Aṭ-Ṭabari 23:673.

[2] 'Abdur-Razzāq 3:323.

[3] Aṭ-Ṭabari 23:673.

[4] Al-Baghawi 4:406.

This is like His statement,

﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ﴾

﴿And We made the Qiblah which you used to face, only that We know who followed the Messenger from those who would turn on their heels.﴾ (2:143)

Allāh also said,

﴿وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ﴾

﴿Verily, Allāh knows those who believe, and that He knows the hypocrites.﴾ (29:11)

It should be added to these examples that from Allāh's knowledge is that He knows all things before they occur, and this is something definite and certain. Therefore, He says after this,

﴿وَلَا حَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا﴾

﴿And He surrounds all that which is with them, and He keeps count of all things.﴾

This is the end of the Tafsīr of Sūrat Al-Jinn, and all praises and thanks are due to Allāh.