

Sura - Al Furqan

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The Tafsīr of Sūrat Al-Furqān (Chapter - 25)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿بَارِكْ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ ① الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدِيرًا ②﴾

﴿1. Blessed be He Who sent down (Nazzala) the criterion to His servant that he may be a warner to all nations.﴾

﴿2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.﴾

Blessed be Allāh

Here Allāh praises Himself for the Noble Qur'ān He has revealed to His noble Messenger ﷺ. This is like the Āyāt:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ①﴾ قَسًا يُسْذِرُ بَأْسًا شَدِيدًا مِمَّنْ
لَدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ ②﴾

﴿All the praises and thanks be to Allāh, Who has sent down to His servant the Book, and has not placed therein any crookedness. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds...﴾ [18:1-2]

Here Allāh says:

﴿بَارِكْ﴾

﴿Blessed be He.﴾ The verbal form used here implies an ongoing, permanent, eternal blessing.

﴿الَّذِي نَزَّلَ الْفُرْقَانَ﴾

«Who sent down the criterion» The verb *Nazzala* is a form which implies something done a great deal and often. This is like the *Ayāh*:

﴿وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ. وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ﴾

«And the Book which He (Nazzala) sent down to His Messenger, and the Scripture which He (Anzala) sent down to those before (him)» (4:136).

Each of the previous Books was sent down at one time, but the Qur'ān was revealed gradually, in stages, *Āyāt* after *Āyāt*, rulings after rulings, *Sūrah*s after *Sūrah*s. This is more eloquent and indicative of greater care for the one to whom it is revealed, as Allāh says later in this *Sūrah*:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۚ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا مِنْفَعٌ بِالْحَقِّ وَأَمْسَنَ قَسِيْرًا ۝﴾

«And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.» (25:32-33)

This *Sūrah* was named *Al-Furqān*, because it is the criterion that decides between truth and falsehood, guidance and misguidance, right and wrong, lawful and unlawful.

﴿عَلَىٰ عَبْدِهِ﴾

«to His servant» This description is one of praise and commendation, because here Allāh is connecting him to Himself, describing him as His servant. Allāh also described him in this manner when referring to the noblest of events, the Night of the *Isrā'*, as He said:

﴿مُبِحْنَ الَّذِي آتَيْنَا بِمَبِيدِهِ. لَيْلًا﴾

«Glorified be He Who took His servant for a journey by night» (17:1).

Allāh also described him in this way when He described how he stood and called to Him:

﴿وَأَنْتُمْ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾

«And when the servant of Allāh stood up invoking Him in prayer they (the Jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).» (72:19)

This description is also used here when Allāh describes how the Book is revealed to him and how the angel comes down to him:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

«Blessed be He Who sent down the criterion to His servant that he may be a warner to all nations.»

﴿لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

«that he may be a warner to all nations.» means, he alone has been blessed with this great, detailed, clear Book which,

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

«Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).» (41:42)

The One Who made it the mighty criterion, singled him out to convey it to those who seek the shade of trees and to those who live on the land (i.e., to all of mankind, nomad and settled alike), as the Prophet ﷺ said:

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«I have been sent to the red and the black.»^[1]

And he said:

«إِنِّي أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي»

«I have been given five things which no Prophet before me was given.»

Among them he mentioned:

«كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«[Before me] a Prophet was sent only to his own people, but I have been sent to all of mankind.»^[2]

[1] Aḥmad 5:145.

[2] Faṭḥ Al-Bārī 1:634.

﴿الْحَمْدُ لِلَّهِ﴾

٣٦٠

﴿الْحَمْدُ لِلَّهِ﴾

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ
وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا
وَلَا حَيَاةً وَلَا نُشُورًا ﴿٦﴾ وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ
أَقْرَبِهِ وَأَعَانَهُ عَلَيْهِ قَوْمٌ أَخْرُوتُ فَقَدْ جَاءَ وَظَلَمُوا وَزُورًا
﴿٧﴾ وَقَالُوا اسْطِيزُوا لَآلِئِهِ أَكُنْتُمْ بِهَا فَهَى تَمْلِكُ
عَلَيْهِ بُعْرَةً وَأَصِيلًا ﴿٨﴾ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ
فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ عَفُوًّا رَحِيمًا ﴿٩﴾ وَقَالُوا
مَا لَهُ هَذَا الرَّسُولُ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ
لَوْلَا أَنْزَلَ إِلَهُهُ مَلَكٌ فَيَكُوبُ مَعَهُ نَذِيرًا ﴿١٠﴾ أَوْ يُنْفِثُ
إِلَيْهِ كَزْرَافًا وَيَكُوبُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
الظَّالِمُونَ إِنَّا تَعَيُّوْنَا لِإِلَٰهٍ لَّا رَجَاءَ مِنَّا سَحَابًا ﴿١١﴾ أَنْظِرْ
كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ
سَبِيلًا ﴿١٢﴾ تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ﴿١٣﴾ بَلْ
كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١٤﴾

And Allāh says:

﴿قُلْ يَتَذَكَّرُ الْإِنْسَانُ إِنِّي رَسُولٌ
أَلِّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh..."﴾ (7:158),

meaning, the One Who has sent me is the Sovereign of the heaven and the earth, who merely says to a thing "Be!" and it is. He is the one who gives life and causes death. Allāh says here:

﴿الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ
لَهُ الْمُلْكُ يَوْمَ يُنْفَخُ الْكُتُبُ وَالْأَرْضُ
وَلَمْ يَخْذْ وَلَهُ الْيَوْمُ الْأَوَّلُ وَالْآخِرُ
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ﴾

﴿He to Whom belongs the

dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion.﴾

Allāh states that He is above having any offspring or partner. Then He tells us:

﴿خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدَرًا﴾

﴿He has created everything, and has measured it exactly according to its due measurements.﴾

meaning, everything apart from Him is created and subject to Him. He is the Creator, Lord, Master and God of all things, and everything is subject to His dominion, control and power.

﴿وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا
نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا﴾

﴿3. Yet they have taken besides Him other gods who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.﴾

The Foolishness of the Idolators

Allāh tells us of the ignorance of the idolators in taking other gods instead of Allāh, the Creator of all things, the One Who controls the affairs of all things; whatever He wills happens and whatever He does not will does not happen. In spite of that, they still worshipped others besides Him, idols who could not even create the wing of a gnat, but were themselves created. They could neither do harm nor bring benefit to themselves, so how could they do anything for their worshippers?

﴿وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيٰوةً وَلَا شَرْقًا﴾

﴿and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.﴾

means, they could not do any of that at all; that power belongs only to Allāh, Who is the One Who gives life and death, and is the One Who will bring all people, the first and the last, back to life on the Day of Resurrection.

﴿مَّا خَلَقَكُمْ وَلَا يَمْلِكُ إِلَّا كَفَرٌ وَّاحِدٌ﴾

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

This is like the Āyāt,

﴿وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ (54:50)

﴿إِنَّمَا فِي زَیْرَةٍ وَاحِدَةٍ ﴿٣٧﴾ إِذَا هُمْ بِالسَّاهِرَةِ ﴿٣٨﴾﴾

﴿But it will be only a single Zajrah.^[1] When behold, they find themselves on the surface of the earth alive after their death.﴾ (79:13-14)

[1] See the Taf̣ṣr of Sūrat Aṣ-Ṣāffāt [37:19].

﴿فَأَنَّا بِى زَجْرٌ وَفِدَةٌ فَإِذَا هُمْ بَنُظْرُونَ ﴿١٩﴾﴾

﴿It will be a single Zajrah, and behold, they will be staring!﴾ (37:19)

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَفِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾﴾

﴿It will be but a single Ṣayḥah, so behold they will all be brought up before Us!﴾ (36:53).

He is Allāh besides Whom there is no other God and besides Whom there is no other Lord. No one should be worshipped except Him because whatever He wills happens and whatever he does not will does not happen. He has no offspring nor progenitor, nor equal nor likeness nor rival nor peer. He is the One, the Self-Sufficient Master, Whom all creatures need, He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

﴿وَقَالَ الَّذِينَ كَفَرُوا إِن هَٰذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ مَّخْرُوعُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤٤﴾ وَقَالُوا أَتُحِبُّ الْأَوَّلِينَ أَكُتِبَ عَلَيْهَا فِيهِ تَمَثَّلَ بَكْرَةً وَآسِيلاً ﴿٤٥﴾ قُلْ أَنزَلَهُ الَّذِى يَعْلَمُ الْغَيْبِ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ عَافُوا رَحِيمًا ﴿٤٦﴾﴾

﴿4. Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it." In fact, they have produced an unjust wrong and a lie.﴾

﴿5. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon."﴾

﴿6. Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."﴾

What the Disbelievers said about the Qur'ān

Allāh tells us about the foolishness of the disbelievers' ignorant minds, when they said about the Qur'ān:

﴿إِن هَٰذَا إِلَّا إِفْكٌ﴾

﴿This is nothing but a lie﴾, meaning an untruth.

﴿افْتَرَاهُ﴾

﴿that he has invented﴾, meaning the Prophet ﷺ.

﴿وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ﴾

﴿and others have helped him in it.﴾ means, he asked other people to help him compile it. So Allāh said:

﴿فَقَدْ جَاءُوا ظُلْمًا وَزُورًا﴾

﴿In fact, they have produced an unjust wrong and a lie.﴾

meaning, they are the ones who are telling a lie, and they know that it is false, for their own souls know that what they are claiming is not true.

﴿وَقَالُوا أَتُحِبُّ الْأَوَّلِينَ﴾

﴿And they say: "Tales of the ancients which he has written down..."﴾

meaning, the ancients wrote them down, and he has copied it.

﴿فَبِئْسَ ثَلٌّ عَلَيْهِ﴾

﴿and they are dictated to him﴾ means, they are read or recited to him.

﴿بُكْرَةً وَأَصِيلًا﴾

﴿morning and afternoon.﴾ at the beginning and end of the day.

Because this idea is so foolish and is so patently false, everyone knows that it is not true. It is known through *Mutawātir* reports and is a common fact that Muḥammad the Messenger of Allāh ﷺ never learned to read or write, either at the beginning or the end of his life. He grew up among them for approximately forty years, from the time he was born until the time when his mission began. They knew all about him, and about his honest and sound character and how he would never lie or do anything immoral or bad. They even used to call him *Al-Amīn* (the Trustworthy One) from a young age, until his mission began, because they saw how truthful and honest he was. When Allāh honored him with that which He honored him, they declared their enmity towards him and came up with all these accusations which any reasonable person would know he was innocent of. They were not sure what to accuse him of. Sometimes they said that he was a sorcerer, at other times they would say he was a poet, or crazy, or a liar. So Allāh said:

﴿أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

﴿See what examples they have put forward for you. So they have gone astray, and never can they find a way.﴾ (17:48)

In response to their stubbornness, Allāh says here:

﴿قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ الْغَيْبُ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Say: "It has been sent down by Him Who knows the secret of the heavens and the earth".﴾

meaning, He has revealed the Qur'ān which includes true information about the earlier and later generations, information which concurs with the realities of the past and future.

﴿الَّذِي يَعْلَمُ الْغَيْبُ﴾

﴿Who knows the secret﴾ means, Allāh is the One Who knows the unseen in the heavens and on the earth; He knows their secrets just as He knows what is visible therein.

﴿إِنَّهُ كَانَ غَفُورًا رَحِيمًا﴾

﴿Truly, He is Oft-Forgiving, Most Merciful.﴾

This is an invitation to them to repent and turn back to Allāh, telling them that His mercy is vast and His patience is immense. Whoever repents to Him, He accepts his repentance. Despite all their lies, immorality, falsehood, disbelief and stubbornness, and saying what they said about the Messenger ﷺ and the Qur'ān, He still invites them to repent and give up their sin, and to come to Islām and true guidance. This is like the Āyāt:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحِيدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾ (٢٠) ﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ اللَّهَ وَهُوَ غَفُورٌ رَحِيمٌ﴾ (٢١)

﴿Surely, disbelievers are those who said: "Allāh is the third of the three." But there is no god but One God. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. Will they not turn with repentance to Allāh and ask His forgiveness? For Allāh is Oft-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٦١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْطًا وَرُفِيرًا ﴿١٧﴾ وَإِذَا
 الْقَوَائِمُ مَكَانًا ضَيِّقًا مَقْرَبِينَ دَعَوْا هَٰذَا لَكَ ثُبُورًا ﴿١٨﴾
 لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَجِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٩﴾ قُلْ
 أَذَلَّكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ
 لَهُمْ حَرَآءٌ وَمَصِيرًا ﴿٢٠﴾ لَهُمْ فِيهَا مَا يَشَاءُونَ خُلْدٌ
 كَانَتْ عَلَى رَيْكَ وَعْدًا مَسْئُولًا ﴿٢١﴾ وَيَوْمَ يَحْشُرُهُمْ وَمَا
 يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي
 هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿٢٢﴾ قَالُوا سُبْحَنَكَ مَا كَانَ
 يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ
 وَأَبَآءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿٢٣﴾ فَقَدْ
 كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا
 نَصْرًا وَمَنْ يَظْلِمِ مِنْكُمْ ثِقَةً بَدَأَ بِهَا كَيْدًا ﴿٢٤﴾
 وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا أَنْهُمْ لِيَاكُلُوا
 الطَّعَامَ وَيَمْشُوا فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ
 لِبَعْضٍ فِتْنَةً أَنْتَصِرَ يَوْمَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٥﴾

Forgiving, Most
 Merciful. ﴿5:73-74﴾

﴿إِنَّ الَّذِينَ قَتَلُوا النَّبِيِّينَ
 وَالْمُرْسَلِينَ ثُمَّ لَمْ يَنْتَهُوا فَلَهُمْ عَذَابٌ
 جَهَنَّمُ وَلَهُمْ عَذَابٌ آخِرٌ﴾ ﴿٥٧﴾

«Verily, those who put
 into trial the believing
 men and believing wo-
 men, and then do not
 turn in repentance, then
 they will have the tor-
 ment of Hell, and they
 will have the punishment
 of the burning Fire.»
 (85:10)

Al-Hasan Al-Basri
 said: "Look at this
 kindness and
 generosity! They killed
 His friends and He is
 calling them to
 repentance and

mercy."

﴿وَقَالُوا مَا لِيَ هَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَسْئَلُ فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ
 فَيَكُونُ مَعَهُ نَذِيرًا ﴿٢٦﴾ أَوْ يُنَزَّلُ إِلَيْهِ كُتُبٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
 الْمُلْكُوتُ إِن نَّتَّبِعُونَ إِلَّا رَجُلًا مَسْخُورًا ﴿٢٧﴾ أَنْظِرْ كَيْفَ صَبَرُوا لَكَ الْأَمْثَلُ فَصَلُّوا
 فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٢٨﴾ تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ جَارِي مِنْ
 تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا ﴿٢٩﴾ بَلْ كَذَّبُوا بِآيَاتِنَا وَاعْتَدْنَا لِمَنْ كَذَّبَ بِآيَاتِنَا
 سِوِيرًا ﴿٣٠﴾ إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْطًا وَرُفِيرًا ﴿٣١﴾ وَإِذَا الْقَوَائِمُ مَكَانًا ضَيِّقًا
 مَقْرَبِينَ دَعَوْا هَٰذَا لَكَ ثُبُورًا ﴿٣٢﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَجِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿٣٣﴾﴾

47. And they say: "Why does this Messenger eat food, and
 walk about in the markets. Why is not an angel sent down to
 him to be a warner with him?"»

﴿8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."﴾

﴿9. See how they coin similitudes for you, so they have gone astray, and they cannot find a path.﴾

﴿10. Blessed be He Who, if He wills, will assign you better than (all) that – Gardens under which rivers flow and will assign you palaces.﴾

﴿11. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.﴾

﴿12. When it sees them from a far place, they will hear its raging and its roaring.﴾

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

﴿14. Exclaim not today for one destruction, but exclaim for many destructions.﴾

What the Disbelievers said about the Messenger ﷺ, refutation of Their Words, and Their ultimate Destiny

Allāh tells us about the disbelievers' stubborn resistance to and rejection of the truth, with no proof or evidence for doing so. Their excuse was, as they said:

﴿مَالٍ هَذَا الرُّسُولُ يَأْكُلُ الطَّعَامَ﴾

﴿Why does this Messenger eat food,﴾ meaning, 'as we eat, and why does he need food as we need it?'

﴿وَيَتَّبِعِي فِي الْأَسْوَاقِ﴾

﴿and walk about in the markets.﴾ means, he walks around and goes there often seeking to trade and earn a living.

﴿لَوْلَا أَنْزَلَ إِلَيْنَا مَلَكٌ فَبُكِّرْتُ مَعَهُ نَذِيرًا﴾

﴿Why is not an angel sent down to him to be a warner with him?﴾

They were saying: why doesn't an angel come down to him from Allāh, to be a witness that what he is claiming is true? This is like when Fira'wn said:

﴿قُلُوبًا أَلْفَىٰ عَلَيْهِ أُسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقَرَّرِينَ ۚ﴾

﴿"Why then are not golden bracelets bestowed on him, or angels sent along with him?"﴾ (43:53).

These people had a similar mentality and said the same kind of thing. They said:

﴿أَوْ يُنْفِقُ إِيَّاهُ كَثْرًا﴾

﴿Or (why) has not a treasure been granted to him?﴾ meaning, treasure that he could spend on his needs and wants.

﴿أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا﴾

﴿or why has he not a garden whereof he may eat?﴾

meaning, a garden that would go with him wherever he went. All of this is easy for Allāh, but He had a reason for not doing any of these things, and with Him is the perfect proof and argument.

﴿وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا﴾

﴿And the wrongdoers say: "You follow none but a man bewitched."﴾ Allāh said:

﴿أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا﴾

﴿See how they coin similitudes for you, so they have gone astray,﴾

meaning, they accused you and belied you when they said that you were a sorcerer or bewitched or crazy or a liar or a poet, but all of these are false ideas. Everyone who has the slightest understanding will recognize that they are lying. Allāh says:

﴿فَضَلُّوا﴾

﴿so they have gone astray﴾ from the path of guidance.

﴿فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

﴿and they cannot find a path.﴾ Everyone who steps outside of the way of truth and guidance has gone astray, no matter what direction he takes, because the truth is one and its methodology is unified, parts of it confirming other parts.

Then Allāh tells His Prophet ﷺ that if He willed, He could

bestow on him in this world something far better than what they were saying. He said:

﴿تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ﴾

«Blessed be He Who, if He wills, will assign you better than (all) that...»

Mujāhid said, "This means in this world." And he said: "The Quraysh used to call every house that was made of stone a 'palace', whether it was large or small."^[1]

﴿بَلْ كَذَّبُوا بِالسَّاعَةِ﴾

«Nay, they deny the Hour,» means, they say this in stubborn disbelief, not because they are seeking insight and guidance, but because their disbelief in the Day of Resurrection makes them say what they say.

﴿وَأَعْتَدْنَا﴾

«And We have prepared» means, 'We have made ready,'

﴿لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا﴾

«for those who deny the Hour, a flaming Fire.»

means, an unbearably hot and painful torment in the fire of Hell.

﴿إِذَا رَأَوْهُمْ﴾

«When it sees them» means, when Hell sees them,

﴿مِنْ مَكَانٍ بَعِيدٍ﴾

«from a far place,» means from the place of gathering (on the Day of Resurrection),

﴿يَسْمَعُوا لَهَا تَغِيظًا وَزَفِيرًا﴾

«they will hear its raging and its roaring.» means, (it will make those sounds) out of hatred towards them. This is like the *Āyah*,

﴿إِذَا أُنْفِثُوا فِيهَا يَسْمَعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ ۖ كَذَّابٌ تُعْمِرُ مِنَ الْأَعْيَالِ﴾

«When they are cast therein, they will hear the (terrible)

^[1] At-Tabari 19:243.

drawing in of its breath as it blazes forth. It almost bursts up with fury ﴿67:7-8),

which means that parts of it almost separate from other parts because of its intense hatred towards those who disbelieved in Allāh.

Imām Abu Ja'far bin Jarīr narrated that Ibn 'Abbās said: "A man will be dragged towards Hell, which will be expanding and contracting, and Ar-Raḥmān will say to it: 'What is the matter with you?' It will say: 'He is seeking refuge from me.' So Allāh will say, 'Let My servant go.' Another man will be dragged towards Hell and he will say, 'O Lord, I never expected this from You.' Allāh will say, 'What did you expect?' The man will say, 'I expected that Your mercy would be great enough to include me.' So Allāh will say, 'Let My servant go.' Another man will be dragged towards Hell, and Hell will bray at him like a donkey braying at barley. Then it will give a moan that will instill fear in everyone."^[1] Its chain of narrators is Ṣaḥīḥ.

﴿يَسْمَعُونَ مَا تَنْطَبُأُ وَيَرْفَعُونَ﴾

﴿they will hear its raging and its roaring.﴾

'Abdur-Razzāq recorded that 'Ubayd bin 'Umayr said: "Hell will utter a moan such that there will be no angel who is close to Allāh and no Prophet sent to mankind, but he will fall on his face, shaking all over. Even Ibrāhīm, peace be upon him, will fall to his knees and say: 'O Lord, I do not ask You for salvation this Day except for myself.'^[2]

﴿وَلَوْ أَنَّا أَفْقَرْنَا مِنَّا مَكَانًا ضَيِّقًا مُقَرَّبِينَ﴾

﴿And when they shall be thrown into a narrow place thereof, chained together,﴾

Qatādah narrated from Abu Ayyūb that 'Abdullāh bin 'Amr said: "Like the point of a spear, i.e., in its narrowness."^[3]

﴿مُقَرَّبِينَ﴾

[1] Aṭ-Ṭabari 9:370.

[2] 'Abdur-Razzāq 3:67.

[3] Ad-Durr Al-Manthūr 6:240, Az-Zuhd by Ibn Al-Mubārak in Az-Zawā'id 86.

﴿chained together﴾, Abu Ṣāliḥ said, "This means, tied from their shoulders."

﴿دَعَوْا هُنَالِكَ ثُبُورًا﴾

﴿they will exclaim therein for destruction﴾ means, they will utter cries of woe, regret and sorrow.

﴿لَا نَدْعُوا الْيَوْمَ ثُبُورًا وَجَدًا﴾

﴿Exclaim not today for one destruction...﴾

﴿قُلْ أَذَلَّكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي رُوعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَصِيْرًا ۖ لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَتْ عَلَى رَبِّكَ وَعْدًا مَسْئُورًا﴾

﴿15. Say: "Is that better or the Paradise of Eternity which is promised to those who have Taqwā?" It will be theirs as a reward and final destination.﴾

﴿16. For them there will be therein all that they desire, and they will abide (therein forever). It is upon your Lord a Wa'dan Mas'ūla.﴾

Is the Fire better, or Paradise?

Here Allāh says: 'O Muḥammad, this that We have described to you about the state of those who are doomed, who will be dragged on their faces to Hell, which will receive them with a scowling face, with hatred and moans. There they will be thrown into their constricted spaces, tied up to their shoulders, unable to move or call for help, and unable to escape their plight — is this better, or the eternal Paradise which Allāh has promised to the pious among His servants, which He has prepared for them as a reward and ultimate destiny in return for their obedience to Him in this world?'

﴿لَهُمْ فِيهَا مَا يَشَاءُونَ﴾

﴿For them there will be therein all that they desire,﴾

of delights such as food, drink, clothing, dwellings, means of transportation and scenery, and other things that no eye has seen, no ear has heard, nor the heart of anyone can comprehend. They will abide therein forever; it will never cease or come to an end, and they will never leave it. This is what Allāh has promised to those whom He has blessed and to

path?"»

﴿18. They will say: "Glorified be You! It was not for us to take any Awliyā' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people."»

﴿19. Thus they will deny you in what you say; then you can neither avert nor find help. And whoever among you does wrong, We shall make him taste a great torment.﴾

The gods of the Idolators will disown Them on the Day of Resurrection

Allāh tells us about what will happen on the Day of Resurrection, when those whom the idolators used to worship instead of Allāh, angels and others, will rebuke them. Allāh says:

﴿وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ﴾

﴿And on the Day when He will gather them together and that which they worship besides Allāh.﴾

Mujāhid said, "This means 'Isā, 'Uzayr and the angels."^[1]

﴿نَقُولُ مَا أَنْتَ أَضَلَلْتُمْ عِبَادِي هَٰؤُلَاءِ﴾

﴿He will say: "Was it you who misled these My servants...?"»

Allāh will say to those who were worshipped: 'Did you call these people to worship you instead of Me, or was it their own idea to worship you, without any call to that on your part?' This is like the *Āyah*,

﴿وَإِذْ قَالَ اللَّهُ يٰمَعْصِي أَيْنَ مَرْيَمُ مَا أَنتَ قُلْتَ لِلنَّاسِ اتَّبِعُونِي وَأَمْرِي إِلَى اللَّهِ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي بِأَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُمْ فَقَدْ عَلِمْتُمْ تَقْلُمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٣١﴾ مَا قُلْتُ لَكُمْ إِلَّا مَا أَمَرْتَنِي بِهِ﴾

﴿And when Allāh will say: "O 'Isā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You

^[1] Aṭ-Ṭabari 19:247.

would surely have known it. You know what is in my innerself though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden. Never did I say to them aught except what You did command me to say." ﴿5:116-117﴾

Describing how those who were worshipped will respond on the Day of Resurrection, Allāh says:

﴿قَالُوا سُبْحَانَكَ مَا كَانَ بِنَايَ لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ﴾

﴿They will say: "Glorified be You! It was not for us to take (Nattakhidh) any Awliyā' besides You..."﴾

Most of the scholars recite a *Faṭḥah* on the *Nūn* of the word *Nattakhidh* in His saying:

﴿نَتَّخِذُ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ﴾

﴿"...for us to take (Nattakhidh) any Awliyā' besides You,"﴾

meaning, 'it is not right for any created being, neither us nor them, to worship anyone except You; we did not call them to do that, but they did it of their own accord, without us telling them to do it or accepting what they did. We are innocent of them and their worship.' This is like the *Āyah*,

﴿وَيَوْمَ يَحْشُرُهُمْ جِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَانَكَ﴾

﴿And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified be You!"﴾ (34:40-41)

Other scholars understand this phrase to mean: 'it is not proper for us to take anyone except You as protectors or helpers (*Awliyā'*),' meaning, 'it is not proper for anyone to worship us, for we are Your servants and in need of You.' This meaning is close to the first.

﴿وَلَكِنْ مَنَعْنَاهُمْ وَلِيَاءَهُمْ﴾

﴿but You gave them and their fathers comfort﴾

means, 'You made such a long period of time pass that they forgot the Reminder, i.e., they forgot what had been sent down to them through the Messengers, calling them to worship You alone with no partner or associate.'

﴿20. And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.﴾

All of the Previous Messengers were Human

Allāh tells us about the previous Messengers He sent: they all used to eat food needing the nourishment in it. They used to go around in the marketplaces seeking to engage in trade and earn a livelihood. This should not, however, affect their status as Messengers, for Allāh gave them good characteristics and caused them to speak fine words and do noble deeds, and gave them miracles and clear proofs, from which any person with sound insight may see the confirmation that what they brought from Allāh was true. This *Āyah* is similar to the *Āyah*;

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ مِنْ اٰهْلِ الْقُرُوءِ﴾

﴿And We sent not before you any but men unto whom We revealed, from among the people of townships﴾ (12:109).

﴿وَمَا جَعَلْنٰهُمْ جَسَدًا لَا يَأْكُلُوْنَ الطَّعَامَ﴾

﴿And We did not create them bodies that ate not food﴾ (21:8).

﴿وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً اَنْتَصِرُوْنَ﴾

﴿And We have made some of you as a trial for others; will you have patience?﴾

means, 'We test some of you by means of others, so that We may see who will be obedient and who will be disobedient.' Allāh says:

﴿اَنْتَصِرُوْنَ وَكَانَ رَبُّكَ بَصِيْرًا﴾

﴿will you have patience? And your Lord is Ever All-Seer.﴾

meaning, He knows who deserves to receive revelation, as Allāh says elsewhere:

﴿اِنَّهُۥ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ﴾

﴿Allāh knows best with whom to place His Message﴾ (6:124).

And He knows who deserves to be guided to the Message with which He sent them, and who does not deserve to be guided.

﴿On the Day they will see the angels – no good news will there be for the criminals that day. And they will say: "Ḥijran Mahjūra."﴾

means, when they do see the angels, it will not be a good day for them, for on that day there will be no good news for them. This is also confirmed at the time when they are dying, when the angels bring them the tidings of Hell and the wrath of the Compeller, and when the disbeliever's soul is being taken out, the angels say to it, "Come out, O evil soul from an evil body, come out to fierce hot wind and boiling water, and the shadow of black smoke." It refuses to come out and it scatters throughout his body, so they beat him, as Allāh says:

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ﴾

﴿And if you could see when the angels take away the souls of those who disbelieve; they smite their faces and their backs..."﴾
(8:50)

﴿وَلَوْ تَرَىٰ إِذْ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ﴾

﴿And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands.﴾

that is, to beat them:

﴿أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ﴾ (6:93)

﴿(saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Āyāt with disrespect!"﴾ (6:93)

Hence in this Āyah Allāh says:

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ لِلْكَافِرِينَ﴾

﴿On the Day they will see the angels – no good news will there be for the criminals﴾

This is in contrast to the state of the believers when death approaches them, for they are given glad tidings of joy and delight. Allāh says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَحْزَنُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣١﴾ مِمَّنْ أَوْلَيْتُمُوهَا فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣٢﴾ نَزَّلْنَا مِنْ عَفْوَهِمْ رَحِيمًا ﴿٣٣﴾﴾

«Verily, those who say: "Our Lord is Allāh," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the good news of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have what your souls desire, and therein you shall have what you ask for. Entertainment from, the Oft-Forgiving, Most Merciful."» (41:30-32)

According to an authentic *Ḥadīth* narrated from Al-Barā' bin 'Āzib, the angels say to the believer's soul (at the time of death): "Come out, O good soul in a good body, as you were dwelling in it. Come out to rest and pleasant fragrances and a Lord Who is not angry."^[1] Other scholars said that the *Āyah*:

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُرَىٰ

«On the Day they will see the angels – no good news»

refers to the Day of Resurrection. This was the view of Mujāhid, Aḍ-Ḍaḥḥāk and others. But there is no contradiction between these two views, because on both of these days – the day of death and the Day of Resurrection – the angels will appear to the believers and disbelievers, and they will give glad tidings of divine mercy and pleasure to the believers, while they will give the disbelievers news that will bring regret and sorrow, so there will be no glad tidings for the evildoers and criminals on that Day.

﴿وَيَقُولُونَ حَبْرًا مَّعْجُونًا﴾

«And they (angels) will say: "Ḥijran Mahjūra."»

The angels will say to the disbelievers: 'success is forbidden to you this day.' The basic meaning of *Al-Ḥijr* is preventing or prohibition, hence the word is used in the phrase "*Hajara Al-*

^[1] Muslim 4:2202.

Qāḍī ‘Ala Fulān” (or, “The judge prohibited so and so.”) when he forbids him to dispose of his wealth in cases of bankruptcy, folly, being underage, etc. The name of *Al-Ḥijr* (the low semicircular wall near the *Ka’bah*) is also derived from this root, because it prevents people from *Tawāf* inside it, since they have to go behind it. The mind is also called *Al-Ḥijr*, because it prevents a person from indulging in things that do not befit him. In conclusion, the pronoun in the phrase.

﴿وَقُولُونَ﴾

﴿And they will say﴾

refers to the angels. This was the view of Mujāhid, ‘Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Qatādah, ‘Aṭiyyah Al-‘Awfi, ‘Aṭā’ Al-Khurāsāni, Khuṣayf and others; it was also the view favored by Ibn Jarīr.^[1] Ibn Jarīr recorded that Ibn Jurayj said that this referred to the words of the idolators.^[2]

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ﴾

﴿On the Day they will see the angels﴾ means, they will seek refuge from the angels. This is because when disaster and hardship struck, the Arabs would say:

﴿جَبْرًا مَّجْجُورًا﴾

﴿“*Hijran Mahjūra*.”﴾ Although there is a point to what Ibn Jurayj said, from the context it is unlikely that this is what was meant, and the majority of scholars said something different.

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ﴾

﴿And We shall turn to whatever deeds they did,﴾

This refers to the Day of Resurrection, when Allāh will bring mankind to account for their deeds, good and bad alike. Allāh tells us that the deeds which these idolators thought would bring them salvation will be of no avail to them, because they were not in accordance with the *Shari’ah* or Laws of Allāh, whether in terms of sincere intention or in terms of following the Laws set out by Allāh. Every deed that is neither sincere nor in accordance with the Laws of Allāh is futile, and the

[1] Aṭ-Ṭabari 19:256, *Al-Muḥarrar Al-Wajiz* 4:206.

[2] Aṭ-Ṭabari 19:254.

deeds of the disbelievers are either one or the other, or they may include both, in which case they are even less likely to be accepted. Allāh says:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾

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

Sufyān Ath-Thawri, narrated from Abu Ishāq, from Al-Hārith that 'Ali, may Allāh be pleased with him, commented on Allāh's saying:

﴿فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾

﴿and We shall make such deeds as scattered floating particles of dust (Habā').﴾

"The rays of the sun when they pass through a small aperture." A similar view was also narrated through a different chain of narrators from 'Ali, and something similar was also narrated from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, As-Suddī, Aḍ-Ḍaḥḥāk and others.^[1]

Al-Ḥasan Al-Baṣrī said, "This refers to the rays coming through a small window, and if anyone tries to grasp them, he cannot."^[2] Abu Al-Aḥwaṣ narrated from Abu Ishāq from Al-Hārith that 'Ali said: "Habā' refers to the dust raised by animals." A similar view was also narrated from Ibn 'Abbās and Aḍ-Ḍaḥḥāk, and this was also said by 'Abdur-Raḥmān bin Zayd bin Aslam.

﴿هَبَاءً مَنْثُورًا﴾

﴿scattered floating particles of dust (Habā').﴾

Qatādah said: "Have you not seen dry trees when they are blown by the wind? This refers to those leaves."^[3]

It was narrated that Ya'lā bin 'Ubayd said: "Ashes or dust when it is stirred up by the wind." In conclusion, all of these views are pointing out that the deeds of the disbelievers will be like some worthless scattered thing, and will be of no avail to them whatsoever. As Allāh says:

[1] Aṭ-Ṭabari 19:257 258.

[2] Aṭ-Ṭabari 19:257.

[3] Aṭ-Ṭabari 19:258.

﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ﴾

﴿The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously﴾ (14:18).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالْمَنِّ وَالْأَذَى﴾

﴿O you who believe! Do not render in vain your charity by reminders of your generosity or by injury,﴾ until His saying:

﴿لَا يَفْعَلُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا﴾

﴿They are not able to do anything with what they have earned﴾ (2:264).

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَرَابٍ يَقَعُ بِحَسْبِ الظَّمْآنِ مَاءٌ حَقٌّ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا﴾

﴿As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing﴾ (24:39).

The Abode of the People of Paradise

Allāh says:

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.﴾

meaning, on the Day of Resurrection.

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful﴾ (59:20).

That is because the people of Paradise will ascend to lofty degrees and secure dwellings, so they will be in a place of safety, beauty and goodness,

﴿عَلِيلِينَ فِيهَا حَسَنٌ مُسْتَقَرًّا وَمُقَامًا﴾

﴿Abiding therein – excellent it is as an abode, and as a place to rest in.﴾ (25:76)

The people of Hell will go down to the lowest levels and

continual regret, with all kinds of punishments and torments.

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾

﴿Evil indeed it (Hell) is as an abode and as a place to rest in.﴾ (25:66)

means, how evil a dwelling place to look at, and how evil an abode in which to stay. Allāh says:

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.﴾

meaning, in return for what they have done of acceptable deeds, they will attain what they will attain and reach the status they will reach, in contrast to the people of Hell, who will not have even one deed to their credit that would qualify them to enter Paradise and be saved from the Fire. Allāh points out the situation of the blessed in contrast to that of the doomed, who will not enjoy any goodness at all.

Sa'īd bin Jubayr said: "Allāh will finish the Judgement halfway through the Day, and the people of Paradise will take their mid day rest in Paradise and the people of Hell in Hell. Allāh says:

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.﴾

Tkrimah said, "I know the time when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the time which in this world is the time when the late forenoon starts and people go back to their families to take a siesta. The people of Hell will go to Hell, but the people of Paradise will be taken to Paradise and will have their siesta in Paradise, and they will be fed the liver of a whale and they will all eat their fill. This is what Allāh says:

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.﴾

﴿وَيَوْمَ تَنفَخُ الْأَنفُسُ إِلَىٰ أَلْمَمِ رُزُلَ الْمَلَكِ تَنزِيلًا ۚ أَلَمَلُكَ يَوْمَئِذٍ الْعَمَىٰ ۖ لِرَّحْمَنِ ۚ وَكَانَ يَوْمًا﴾

عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٥﴾ وَيَوْمَ يُعْصَى الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلْبِثُنِي أَخَذْتُ مَعَ الرَّسُولِ سِيعًا ﴿٢٦﴾ يُنَادَى لِلَّذِينَ آمَنُوا لَأُخْرِجُنَا عَنْ هَٰذَا فَلَا تُخْلِفُوا اللَّهَ وَرُسُلَهُ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٧﴾

﴿25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.﴾

﴿26. The sovereignty on that Day will be the true (sovereignty) of the Most Gracious, and it will be a hard Day for the disbelievers.﴾

﴿27. And (remember) the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger."﴾

﴿28. "Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!"﴾

﴿29. "He indeed led me astray from the Reminder after it had come to me. And Shayṭān is to man ever a deserter."﴾

The Terrors of the Day of Resurrection, and how the Wrongdoers will wish that They had taken a Path with the Messenger ﷺ

Here Allāh tells us about the terror of the Day of Resurrection and the tremendous events that will happen, including the splitting of heavens when they are pierced by the clouds, that is the shadow of the magnificent light which dazzles all sight. The angels of heaven will come down on that Day and surround all creatures at the place of gathering, then the Lord, may He be blessed and exalted, will come to pass judgement. Mujāhid said, "This is as Allāh says:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ الْسَمَائِ وَالْمَلَائِكَةُ﴾

﴿Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels?﴾" (2:210)^[1]

﴿الْمَلَكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ﴾

^[1] At-Ṭabari 19:260.

«The sovereignty on that Day will be the true (sovereignty) of the Most Gracious.»

This is like the Āyah,

﴿لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

«Whose is the kingdom this Day?: It is Allāh's, the One, the Irresistable!» (40:16)

In the Ṣaḥīḥ it says:

«أَنَّ اللَّهَ تَعَالَى يَطْوِي السَّمَوَاتِ بِيَمِينِهِ، وَيَأْخُذُ الْأَرْضِينَ بِيَدِهِ الْأُخْرَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَنَا الدَّيَّانُ، أَيْنَ مُلْكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

«Allāh, may He be exalted, will fold up the heavens in His Right Hand, and will take the earths in His other Hand, then He will say: "I am the Sovereign, I am the Judge. Where are the kings of the earth? Where are the tyrants? Where are the arrogant?"»^[1]

﴿وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا﴾

«and it will be a hard Day for the disbelievers.»

means it will be very difficult, because it will be the Day of justice and the decisive judgement, as Allāh says:

﴿فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿١﴾ عَلَى الْكَافِرِينَ عَذَابٌ أَلِيمٌ﴾

«Truly, that Day will be a hard Day - Far from easy for the disbelievers» (74:9-10).

This is how the disbelievers will be on the Day of Resurrection. As for the believers, Allāh says:

﴿لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ﴾

«The greatest terror will not grieve them.»

﴿وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ بَلَيِّنَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا﴾

«And (remember) the Day when the wrongdoer will bite at his hands, he will say: "O! Would that I had taken a path with the Messenger."»

Here Allāh tells us of the regret felt by the wrongdoer who

^[1] Fath Al-Bārī 11 :379, Muslim 4 :2148.

rejected the path of the Messenger ﷺ and what he brought from Allāh of clear truth concerning which there is no doubt, and followed another path. When the Day of Resurrection comes, he will feel regret but his regret will avail him nothing, and he will bite on his hands in sorrow and grief. Whether this *Āyah* was revealed concerning 'Uqbah bin Abi Muṭṭ or someone else among the doomed, it applies to every wrongdoer, as Allāh says:

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ﴾

﴿On the Day when their faces will be turned over in the Fire﴾
as mentioned in those two *Āyāt* [33:66]

Every wrongdoer will feel the ultimate regret on the Day of Resurrection, and will bite at his hands, saying:

﴿يَا أَيُّهَا الْمَلَأَىٰ نَجَسًا ۖ يَوْمَ تَلْقَىٰ لِلَّذِينَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَٰكِن لَّا يَنْفَعُهُمْ شَيْئًا مِّمَّا كَانُوا يَعْمَلُونَ﴾

﴿O! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!﴾

meaning, the one among the propagators of misguidance who diverted him from true guidance and led him to follow the path of misguidance, whether this refers to Umayyah bin Khalaf or his brother Ubayy bin Khalaf, or to someone else.

﴿لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ﴾

﴿He indeed led me astray from the Reminder﴾ means the Qur'ān,

﴿بَعْدَ إِذْ جَاءَنِي﴾

﴿after it had come to me.﴾ means, after it had reached me.

Allāh says:

﴿وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا﴾

﴿And Shayṭān is to man ever a deserter (in the hour of need).﴾

meaning, he leads him away from the truth and diverts him from it, and uses him for the purposes of falsehood and calls him to it.

﴿وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا﴾

﴿كَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمَجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا﴾

﴿30. And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'ān."﴾

﴿31. Thus have We made for every Prophet an enemy among the criminals. But sufficient is your Lord as a Guide and Helper.﴾

The Messenger ﷺ will complain against His Opponents

Allāh tells how His Messenger and Prophet Muḥammad ﷺ will say: "O my Lord! Verily, my people deserted this Qur'ān." The idolators would not listen to the Qur'ān, as Allāh says:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِنَا الْقُرْآنَ وَالْغَوْا فِيهِ﴾

﴿And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of it."﴾ (41:26).

When he would recite Qur'ān to them, they would talk nonsense or speak about something else, so that they would not hear it. This is a form of forsaking it and rejecting it, and not believing in it is the same as forsaking it, and not pondering its meanings and trying to understand it is the same as forsaking it, and not acting upon it and following its commandments and heeding its prohibitions is the same as forsaking it, and turning away from it in favor of poetry or other words or songs or idle talk or some other way is the same as forsaking it. We ask Allāh, the Most Generous, the Bestower of bounty, the One Who is able to do what He wills, to keep us safe from doing that which earns His wrath and to use us to do that which will earn His pleasure of preserving and understanding His Book, following its commandments night and day in the manner which He loves and which pleases Him, for He is Generous and Kind.

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾

means, 'just as there is for you, O Muḥammad, those people who scorned the Qur'ān, so in all the previous nations did Allāh make for every Prophet an enemy among the criminals, who called people to their misguidance and disbelief,' as Allāh says:

﴿32. And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.﴾

﴿33. And no example or parable do they bring, but We reveal to you the truth, and the better explanation thereof.﴾

﴿34. Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.﴾

The Reason why the Qur'ān was revealed in Stages, the Refutation of the Disbelievers, and their Evil End

Allāh tells us about the many objections raised by the disbelievers, their stubbornness, and how they spoke of things which were none of their concern. They said:

﴿لَوْلَا نَزَلَ عَلَيْهِ الْقُرْآنُ جَمْلَةً وَاحِدَةً﴾

﴿"Why is not the Qur'ān revealed to him all at once?"﴾

meaning, why was this Qur'ān, which was revealed to him, not sent down all at one time, as the previous Books, the Tawrah, Injil, Zabūr and other Divine Books? Allāh answered them, telling them that it was revealed in stages over twenty-three years, according to events and circumstances, and whatever rulings were needed, in order to strengthen the hearts of the believers, as He says:

﴿وَقُرْآنًا فَرَقْنَاهُ﴾

﴿And (it is) a Qur'ān which We have divided (into parts)...﴾
(17:106).

Allāh says:

﴿لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا﴾

﴿that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.﴾

Qatādah said it means: "We have explained it." 'Abdur-Rahmān bin Zayd bin Aslam said it means: "We have given its interpretation."^[1]

[1] At-Ṭabari 19:266.

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ﴾

﴿And no example or similitude do they bring.﴾

This means no arguments or doubts,

﴿إِلَّا بِحُجَّتِكَ بِالْحَقِّ وَلَاحِنَ تَقْيِيرٍ﴾

﴿but We reveal to you the truth, and the better explanation thereof.﴾

They do not say anything in an attempt to oppose the truth, but We respond to them with the truth of that same matter, more clearly and more eloquently than anything they say.

Abu 'Abdur-Raḥmān An-Nasā'ī recorded that Ibn 'Abbās said, "The Qur'ān was sent down all at once to the first heaven on *Laylatul-Qadr* (the Night of Power), then it was revealed over twenty years."^[1] Allāh says:

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا بِحُجَّتِكَ بِالْحَقِّ وَلَاحِنَ تَقْيِيرٍ﴾

﴿And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.﴾ and:

﴿وَوَرَوْنَاكَ فَرَقَتَهُ يُقْرَأُ عَلَى النَّاسِ عَلَى مُكَيٍّ وَرَزَّزَتْهُ نَزِيلًا﴾

﴿And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages﴾ (17:106).

Then Allāh tells us about the terrible state of the disbelievers when they are raised on the Day of Resurrection and gathered into Hell:

﴿الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ سَرُّ مَكَانًا وَأَصْلُ سَبِيلٍ﴾

﴿Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.﴾

In the *Ṣaḥīḥ*, it is reported from Anas that a man said, "O Messenger of Allāh, how will the disbeliever be gathered on his face on the Day of Resurrection?" The Prophet ﷺ said:

﴿إِنَّ الَّذِي أَمْسَاهُ عَلَىٰ رِجْلَيْهِ قَادِرٌ أَنْ يَمْشِيَهُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ﴾

«The One Who caused him to walk on his two feet is able to

^[1] An-Nasā'ī in *Al-Kubrā* 6:421.

make him walk on his face on the Day of Resurrection. ^[1]

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ۖ فَقُلْنَا آذِهِمَا إِلَى الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَذَمَّرْنَاهُمْ تَذْمِيرًا ۚ وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ
وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ۚ وَعَادًا وَاقْتُمُونَ الْأَسْبَابَ ۚ وَفِرْعَوْنَ
بَيْنَ ذَلِكَ كَبِيرًا ۚ وَكَأَلَّا صُرًى لَهُ الْأَمْتَلُ وَكَأَلَّا تَبَرًا تَنْبِيرًا ۚ وَلَقَدْ آتَيْنَا عَلَى الْقَوْمِ
الَّذِينَ أَنْطَرْتَ مَطَرَ السَّوَاءِ أَكْثَمَ يَكُونُوا يَكْفُرُونَ بِآيَاتِنَا ۚ﴾

﴿35. And indeed We gave Mūsā the Scripture, and placed his brother Hārūn with him as a helper;﴾

﴿36. And We said: "Go you both to the people who have denied Our Āyāt." Then We destroyed them with utter destruction.﴾

﴿37. And Nūh's people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the wrongdoers.﴾

﴿38. And (also) 'Ād and Thamūd, and the Dwellers of Ar-Rass, and many generations in between.﴾

﴿39. And for each We put forward examples, and each We brought to utter ruin.﴾

﴿40. And indeed they have passed by the town on which was rained the evil rain. Did they not then see it? Nay! But they used not to expect any resurrection.﴾

Frightening the Idolators of Quraysh

Allāh threatens the idolators who denied and opposed His Messenger Muḥammad ﷺ and He warns them of the punishment and painful torment He sent upon the previous nations who rejected their Messengers. Allāh begins by mentioning Mūsā, upon him be peace, whom He sent along with his brother Hārūn as a helper – i.e., as another Prophet who helped and supported him – but Fir'awn and his chiefs denied them both:

﴿دَمَّرَ اللَّهُ عَلَيْهِمُ وَلِلْكَافِرِينَ أَمْتَلُهَا﴾

﴿Allāh destroyed them completely, and similar (awaits) the

^[1] Aḥmad 3:229.

disbelievers﴾ (47:10).

And when the people of Nūḥ denied him, Allāh destroyed them likewise, for whoever denies one Messenger denies all the Messengers, because there is no difference between one Messenger and another. If it had so happened that Allāh had sent all His Messengers to them, they would have denied them all. Allāh says:

﴿وَقَوْمٌ نُّوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ﴾

﴿And Nūḥ's people, when they denied the Messengers,﴾

although Allāh sent only Nūḥ to them, and he stayed among them for 950 years, calling them to Allāh and warning them of His punishment,

﴿وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾

﴿And none believed with him, except a few﴾ (11:40).

For this reason Allāh drowned them all and left no one among the sons of Ādam alive on earth apart from those who boarded the boat,

﴿وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً﴾

﴿and We made them a sign for mankind.﴾ meaning a lesson to be learned. This is like the Āyah,

﴿إِنَّا لَنَّا عَلَمًا آتَيْنَا عَلَى الْبَارِئِ ۖ لِنُجْهَلَكَ لَكُمُ تَذَكُّرًا ۚ وَرَبِّمَا أَذَّنَ ۚ وَرَبِّمَا ۝﴾

﴿Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it a remembrance for you, and the keen ear may understand it﴾ (69:11-12),

which means: 'We left for you ships that you ride upon to travel across the depths of the seas, so that you may remember the blessing of Allāh towards you when He saved you from drowning, and made you the descendants of those who believed in Allāh and followed His commandments.'

﴿وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ﴾

﴿And (also) 'Ād and Thamūd, and the Dwellers of Ar-Rass,﴾

We have already discussed their story, which is referred to in more than one *Sūrah*, such as *Sūrat Al-A'rāf*,^[1] and there is

^[1] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf*.

no need to repeat it here. As for the Dwellers of Ar-Rass, Ibn Jurayj narrated from Ibn 'Abbās about the Dwellers of Ar-Rass that they were the people of one of the villages of Thamūd.^[1] Ath-Thawri narrated from Abu Bukayr from 'Ikrimah that Ar-Rass was a well where they buried (Rassu) their Prophet.^[2]

﴿وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا﴾

﴿and many generations in between.﴾ means nations, many more than have been mentioned here, whom We destroyed. Allāh said:

﴿وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ﴾

﴿And for each We put forward examples,﴾

meaning, 'We showed them the proof and gave them clear evidence,' as Qatādah said, "They had no excuse."^[3]

﴿وَكُلًّا نَبِّرْنَا نَبِيرًا﴾

﴿and each (of them) We brought to utter ruin.﴾

means, 'We destroyed them completely.' This is like the Āyah,

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ﴾

﴿And how many generations (Qurūn) have We destroyed after Nūh!﴾ (17:17).

"Generations" (Qurūn) here refers to nations among mankind. This is like the Āyah,

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ۖ وَلَخَرِيتُ﴾

﴿Then, after them, We created other generations (Qurūn).﴾ (23:42)

Some defined a generation as being 120 years, or it was said that a generation was one hundred years, or eighty, or forty, etc. The most correct view is that a generation refers to nations who are one another's contemporaries, living at the same time. When they go and others succeed them, this is another generation, as it was recorded in the Two Ṣaḥīḥs:

[1] Aṭ-Ṭabari 19:269.

[2] Al-Baghawi 3:369, Al-Qurṭubi 13:32.

[3] Aṭ-Ṭabari 19:272.

«خَيْرُ الْقُرُونِ قُرْنِي، ثُمَّ الَّذِينَ يُلُونَهُمْ، ثُمَّ الَّذِينَ يُلُونَهُمْ»

«The best of generations is my generation, then the one that follows it, then the one that follows that.»^[1]

﴿وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوَاءً﴾

«And indeed they have passed by the town on which was rained the evil rain.»

refers to the town of the people of Lūt, which was called Sodom, and the way in which Allāh dealt with it, when He destroyed it by turning it upside down and by sending upon it the rain of stones of baked clay, as Allāh says:

﴿وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا سَاءً مَطَرُ السُّوءِ﴾

«And We rained on them a rain. And how evil was the rain of those who had been warned!» (26:176),

﴿وَلَا تَكُ لَكُمْ لَعْنَةُ اللَّهِ مُصِيبًا ۚ وَالَّذِينَ آمَنُوا أَفَلَا يَتَفَكَّرُونَ﴾

«Verily, you pass by them in the morning. And at night; will you not then reflect?» (37:137-138),

﴿وَأَنَّا لَبِيبٌ مُبِينٌ﴾

«And verily, they were right on the highroad.» (15:76),

﴿وَأَنَّا لَبِيبٌ مُبِينٌ﴾

«They are both on an open highway, plain to see» (15:79).
Allāh says:

﴿أَفَلَمْ يَكُونُوا يَرَوْنَهَا﴾

«Did they not then see it?» meaning, so that they might learn a lesson from what happened to its inhabitants of punishment for denying the Messenger ﷺ and going against the commands of Allāh.

﴿بَلْ كَانُوا لَا يَتَنَبَّهُونَ شَيْئًا﴾

«Nay! But they used not to expect any resurrection.»

means, the disbelievers who passed by it did not learn any lesson, because they did not expect any resurrection, i.e., on

^[1] Fath Al-Bāri 5:306, Muslim 4:1963.

الْقَوْمِ الْمَكَرُومِ

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الْقَوْمِ الْمَكَرُومِ

the Day of Judgement.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤١﴾ أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا تُرْجَعُ إِلَيْهِ الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٤٢﴾ تَرْفِضُهُ إِلَيْنَا فَبِضَائِهِرٍ ﴿٤٣﴾ وَهُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِيَأْسَوا وَلِالنَّوْمِ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٤﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَدَى رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٥﴾ لِنَخْشِيَ بِهِ بَلَدَهُ مَيْتًا وَنُفِيقَهُ، مِمَّا خَلَقْنَا أَنْعَمًا وَأَنَامًا كَثِيرًا ﴿٤٦﴾ وَلَقَدْ صَرَفْنَاهُ بَيْنَهُمْ لِيَذْكُرُوا أَنَّهُمْ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٤٧﴾ وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٤٨﴾ فَلَا تَطِيعُ الْكَافِرِينَ وَجَنَّهُمْ بِهِ جَهَادًا كَبِيرًا ﴿٤٩﴾ وَهُوَ الَّذِي مَرَجَّ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا يَمْلَحُ أُمَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٠﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥١﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ﴿٥٢﴾

﴿وَإِذَا رَأَوْكَ إِن يَتَخَذُواكَ إِلَّا هُزُؤًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا﴾ ﴿٤١﴾ إِنْ كَادَ لَيُضِلَّنَا عَنْ إِلَهِنَا لَوْلَا أَنَّ صَرْفَنَا عَلَيْهَا وَسَوْفَ يَمْلِكُونَ حِينَ بَرَزَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا﴾ ﴿٤٢﴾ أَوَيْتَ مِنْ أَنْتَحَدَ إِلَهُهُمْ هُوَ أَفَاتَ تَكُونُ عَلَيْهِ وَكَيْلًا﴾ ﴿٤٣﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا﴾ ﴿٤٤﴾

﴿41. And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"﴾

﴿42. "He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!﴾

﴿43. Have you seen him who has taken as his god his own vain desire? Would you then be a guardian over him?﴾

﴿44. Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the path.﴾

How the Disbelievers mocked the Messenger ﷺ

Allāh tells us how the disbelievers mocked the Messenger ﷺ when they saw him. This is like the *Āyah*,

﴿وَإِذَا رَأَوْكَ الَّذِينَ كَفَرُوا إِتَّخَذُواكَ إِذَا هُمْ يُنْكِرُونَ﴾

﴿And when the disbelievers see you, they take you not except for mockery﴾ (21:36),

which means that they tried to find faults and shortcomings in him. Here Allāh says:

﴿وَإِذَا رَأَوْكَ إِن يَخَذُوكَ إِلَّا هُزُواً أَلَيْسَ الَّذِي بَعَثَ اللَّهُ رَسُولًا﴾

﴿And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"﴾

i.e., they said this by way of belittling and trying to undermine him, so Allāh put them in their place, and said:

﴿وَلَقَدْ أَسْتَفْهَقَ رُسُلٌ مِن قَبْلِكَ﴾

﴿And indeed Messengers before you were mocked at﴾ (6:10)

﴿إِن كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا﴾

﴿He would have nearly misled us from our gods,﴾

They meant: 'he nearly turned us away from worshipping idols, and he would have done so, had we not been patient and persevered in our ways.' So Allāh said, warning and threatening them:

﴿وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ﴾

﴿And they will know, when they see the torment...﴾

They took Their Desires as their gods and were more astray than Cattle

Then Allāh tells His Prophet ﷺ that if Allāh decrees that someone will be misguided and wretched, then no one can guide him except Allāh, glory be to Him:

﴿أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ﴾

﴿Have you seen him who has taken as his god his own vain desire?﴾

meaning, whatever he admires and sees as good in his own desires becomes his religion and his way. As Allāh says:

﴿أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ﴾

«Is he then, to whom the evil of his deeds is made fair seeming. So that he consider it as good. Verily, Allāh sends astray whom he wills.» [35:8]

﴿أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا﴾

«Would you then be a guardian over him?»

Ibn 'Abbās said: "During the Jāhiliyyah, a man would worship a white rock for a while, then if he saw another that looked better, he would worship that and leave the first."^[1]

Then Allāh said:

﴿أَمْ تَحْسَبُ أَنْ أَكْثَرُهُمْ يَسْمَعُونَ أَوْ يَعْلَمُونَ﴾

«Or do you think that most of them hear or understand?»

meaning, they are worse than grazing cattle. Cattle only do what they were created to do, but these people were created to worship Allāh Alone without associating partners with Him, but they worship others with Him, even though evidence has been established against them and Messengers have been sent to them.

﴿أَلَمْ تَرَ إِنْ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا النَّمْسَ عَلَيْهِ دَلِيلًا ۝٤٥
ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ۝٤٦ وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِأَسَآةٍ وَالتَّوَمَّ سُبُلًا وَجَعَلَ
النَّهَارَ تُشْرُوكَ ۝٤٧﴾

«45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still – but We have made the sun its guide.»

«46. Then We withdraw it towards Ourselves – a gradual withdrawal.»

«47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushūr.»

Evidence of the existence of the Creator and the extent of His Power

Here Allāh begins explaining the evidence for His existence

[1] Ad-Durr Al-Manthūr 6 :260.

and His perfect power to create various things and pairs of opposites. Allāh says:

﴿أَلَمْ تَرَ إِنْ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ﴾

﴿Have you not seen how your Lord spread the shadow.﴾

Ibn 'Abbās, Ibn 'Umar, Abu Al-'Āliyah, Abu Mālik, Masrūq, Mujāhid, Sa'īd bin Jubayr, An-Nakha'ī, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddī and others said, "This refers to the period from the beginning of the dawn until the sun rises."^[1]

﴿وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا﴾

﴿If He willed, He could have made it still﴾

meaning, immobile, never changing. This is like the Āyāt:

﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا﴾

﴿Say : "Tell me! If Allāh made the night continuous for you..."﴾ (28:71)

﴿ثُمَّ جَعَلْنَا النَّهَارَ عَلَيْهِ دَلِيلًا﴾

﴿but We have made the sun its guide.﴾

means, were it not for the sun rising, it would not be there, for a thing can only be known in contrast to its opposite. Qatādah and As-Suddī said, "The sun is a guide which follows the shade until the shade disappears."^[2]

﴿ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا﴾

﴿Then We withdraw it towards Ourselves - a gradual withdrawal.﴾

This refers to the shade.

﴿يَسِيرًا﴾

﴿gradual﴾ meaning slowly. As-Suddī said: "A gentle, concealed, withdrawal until there is no shade left on earth except under a roof or a tree, and the sun is shining on whatever is above it."

﴿قَبْضًا يَسِيرًا﴾

﴿a gradual withdrawal.﴾ Ayyūb bin Mūsā said: "Little by

[1] Aṭ-Ṭabari 19:275, Al-Qurṭubī 13:37.

[2] Ad-Durr Al-Manthūr 6:262.

little.^[1]

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا﴾

﴿And it is He Who makes the night a covering for you,﴾

It covers and conceals all things. This is like the Āyah:

﴿وَاللَّيْلُ إِذَا يَغْشَىٰ﴾

﴿By the night as it envelops﴾ (92:1).

﴿وَالنَّوْمَ سُبَاتًا﴾

﴿and the sleep a repose,﴾ means, a halt to movement so that bodies may rest. For the faculties and limbs get tired from their constant movement during the day when one goes out to earn a living. When night comes, and it becomes quiet, they stop moving, and rest; so sleep provides a rejuvenation for both the body and the soul.

﴿وَجَعَلَ النَّهَارَ نُشُورًا﴾

﴿and makes the day Nushūr﴾ meaning, people get up and go out to earn a living and attend to their business. This is like the Āyah:

﴿وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ﴾

﴿It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty...﴾ (28:73)

﴿وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾^(٥٨) لِنُخْرِجَ بِهِ بَلَدَةً بَيْتًا وَنُفِيقُهُمْ وَمَا خَلَقْنَا أَنْفُسَنَا وَأَنَابَىٰ كَثِيرًا^(٥٩) وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كَثُورًا^(٦٠)﴾

﴿48. And it is He Who sends the winds as heralds of glad tidings, going before His mercy; and We send down pure water from the sky,﴾

﴿49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created.﴾

[1] Ad-Durr Al-Manthūr 6:262.

﴿50. And indeed We have distributed it among them in order that they may remember the grace of Allāh, but most men refuse (out of) gratitude.﴾

This is also part of His complete power and supreme authority: Allāh sends the winds as heralds of glad tidings, i.e., they bring the clouds behind them. The winds are of many different types, depending on the purpose for which they are sent. Some of them form the clouds, others carry the clouds or drive them, and others come ahead of the clouds as heralds announcing their coming. Some of them come before that to stir up the earth, and some of them fertilize or "seed" the clouds to make it rain. Allāh says:

﴿وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

﴿and We send down pure water from the sky﴾, meaning, as a means of purifying it.

Abu Sa'īd said, "It was said: "O Messenger of Allāh, can we perform *Wuḍu'* with the water of the well of Buḍā'ah? For it is a well in which rubbish and the flesh of dogs are thrown. He said:

﴿إِنَّ الْمَاءَ طَهُورٌ لَا يُتَجَسَّسُهُ شَيْءٌ﴾

«Water is pure and nothing makes it impure.»

This was recorded by Ash-Shāfi'ī and Aḥmad, who graded it *Ṣaḥīḥ*, and also by Abu Dāwud and At-Tirmidhi, who graded it *Ḥasan*, and by An-Nasā'ī.^[1]

His saying:

﴿لِنُعْطِيَ بِهِ بَلَدًا مَيِّتًا﴾

﴿That We may give life thereby to a dead land,﴾

means, a land that waited a long time for rain. It is devoid of vegetation or anything at all. When the rain comes to it, it becomes alive and its hills are covered with all kinds of colorful flowers, as Allāh says:

﴿فَإِنَّا أَنزَلْنَا عَلَيْهَا الْمَاءَ فَاصْتَبَتْ وَرَبَّتْ﴾

﴿but when We send down water to it, it is stirred to life and

[1] Musnad Ash-Shāfi'ī 1:21, Aḥmad 3:31; Abu Dāwud 1:53, *Tuḥfat Al-Aḥwadhī* 1:203, An-Nasā'ī 1:174

growth...﴾ (41:39).

His saying:

﴿وَنَشْفِيهِمْ مِمَّا خَلَقْنَا أَنْعَمًا وَنَارِيًّا كَثِيرًا﴾

﴿and We give to drink thereof many of the cattle and men that We had created.﴾

means, so that animals such as cattle can drink from it, and people who are in desperate need of water can drink from it and water their crops and fruits. This is like the Āyah:

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ تَبَاحًا مِنْ بَعْدِ مَا قَنَطُوا﴾

﴿And He it is Who sends down the rain after they have despaired,﴾ (42:28)

﴿فَانظُرْ إِلَى مَائِرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا﴾

﴿Look then at the effects of Allāh's mercy, how He revives the earth after its death.﴾ (30:50)

His saying:

﴿وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا﴾

﴿And indeed We have distributed it among them in order that they may remember﴾

means, 'We cause rain to fall on this land and not on that, and We cause the clouds to pass over one land and go to another, where We cause sufficient rain to fall so that its people have plenty, but not one drop falls on the first land.' There is a reason and great wisdom behind this. Ibn 'Abbās and Ibn Mas'ūd, may Allāh be pleased with them said: "One year does not have more rain than another, but Allāh distributes the rain as He wills. Then he recited this Āyah:

﴿وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَلَّى أَكْثَرُ النَّاسِ إِلَّا كُنُورًا﴾

﴿And indeed We have distributed it (rain or water) amongst them in order that they may remember the grace of Allāh, but most men refuse (out of) ingratitude.﴾^[1]

meaning, so that they may be reminded, when Allāh brings

[1] At-Ṭabari 19:280.

the dead earth back to life, that He is able to bring the dead and dry bones back to life, or that those from whom rain is withheld are suffering this because of some sin they have committed, so that they may give it up.

﴿ثَاقِبٌ أَكْثَرُ النَّاسِ إِلَّا كُنُوزًا﴾

﴿but most men refuse (out of) ingratitude.﴾

Ikrimah said, "This refers to those who say that rain comes because of such and such a star."^[1] This view of Ikrimah is similar to the authentic *Ḥadīth* recorded in *Ṣaḥīḥ Muslim*; one day after a night's rain, the Messenger of Allāh ﷺ said to his Companions:

«أَتَذُرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

«Do you know what your Lord says?»

They said: "Allāh and His Messenger know best." He said:

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنُوءٍ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ»

«He says: "This morning some of My servants became believers in Me, and some became disbelievers. As for the one who said, 'We have been given rain by the mercy and grace of Allāh,' he is a believer in Me and a disbeliever in the stars. As for the one who said, 'We have been given rain by such and such a star,' he is a disbeliever in Me and a believer in the stars.'"^[2]

﴿وَلَوْ شِئْنَا لَآتَيْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا﴾ ٥١ ﴿فَلَا تَطِيعُ الْكَافِرِينَ وَجَنِّدْنَاهُمْ فِي جِهَادِ كَيْدًا﴾ ٥٢ ﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا يَمْلَحُ لِحَاجٍ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجِئَرًا فَنَجَّوْهُمْ﴾ ٥٣ ﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَلَاءِ بَشَرًا فَجَعَلَهُمْ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا﴾ ٥٤

﴿51. And had We willed, We would have raised a warner in every town.﴾

﴿52. So obey not the disbelievers, but strive against them with the utmost endeavor with it.﴾

[1] Aṭ-Ṭabari 19:280.

[2] Muslim 1:83.

﴿53. And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.﴾

﴿54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.﴾

The universality of the Prophet's Message, how He was supported in His Mission and Allāh's Blessings to Mankind

Allāh says:

﴿وَلَوْ شِئْنَا لَمَسْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا﴾

﴿And had We willed, We would have raised a warner in every town.﴾

'Calling them to Allāh, but We have singled you out, O Muḥammad, to be sent to all the people of earth, and We have commanded you to convey the Qur'ān,'

﴿لَا تُذِرْكُم بِهِ وَمَنْ بَلَغَ﴾

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

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place﴾ (11:17).

﴿لَتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا﴾

﴿that you may warn the Mother of the Towns and all around it﴾ (42:7).

﴿قُلْ يَٰأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh..."﴾ (7:158).

In the Two Ṣaḥīḥs (it is reported that the Prophet ﷺ said:)

﴿بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ﴾

«I have been sent to the red and the black.» And:

«وَكَانَ النَّبِيُّ يَنْتَحِلُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«...A Prophet would be sent to his own people, but I have been sent to all of mankind.»^[1]

Allāh says:

﴿فَلَا تَطِيعُ الْكَافِرِينَ وَحَاجِدُهُمْ بِهِ﴾

«So obey not the disbelievers, but strive hard against them with it.»

meaning, with the Qur'ān. This was the view of Ibn 'Abbās.^[2]

﴿جَاهِدَا كَيْدًا﴾

«with the utmost endeavour.» This is like the Āyah,

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ﴾

«O Prophet! Strive hard against the disbelievers and the hypocrites,» (9:73)

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ﴾

«And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter;»

means, He has created the two kinds of water, sweet and salty. The sweet water is like that in rivers, springs and wells, which is fresh, sweet, palatable water. This was the view of Ibn Jurayj and of Ibn Jarīr, and this is the meaning without a doubt, for nowhere in creation is there a sea which is fresh and sweet.

Allāh has told us about reality so that His servants may realize His blessings to them and give thanks to Him. The sweet water is that which flows amidst people. Allāh has portioned it out among His creatures according to their needs; rivers and springs in every land, according to what they need for themselves and their lands.

﴿وَهَذَا مِلْحٌ أُجَاجٌ﴾

[1] Muslim 1 :370, Fatḥh Al-Bāri 1 :634.

[2] Aṭ-Ṭabari 19:281.

﴿and that is salty and bitter;﴾ meaning that it is salty, bitter and not easy to swallow. This is like the seas that are known in the east and the west, the Atlantic Ocean and the Straits that lead to it, the Red Sea, the Arabian Sea, the Persian Gulf, the China Sea, the Indian Ocean, the Mediterranean Sea, the Black Sea and so on, all the seas that are stable and do not flow, but they swell and surge in the winter and when the winds are strong, and they have tides that ebb and flow. At the beginning of each month the tides ebb and flood, and when the month starts to wane they retreat until they go back to where they started. When the crescent of the following month appears, the tide begins to ebb again until the fourteenth of the month, then it decreases. Allāh, may He be glorified, the One Whose power is absolute, has set these laws in motion, so all of these seas are stationary, and He has made their water salty lest the air turn putrid because of them and the whole earth turn rotten as a result, and lest the earth spoil because of the animals dying on it. Because its water is salty, its air is healthy and its dead are good (to eat), hence when the Messenger of Allāh ﷺ was asked whether sea water can be used for *Wudu'*, he said:

«هُوَ الطَّهُّورُ مَأْوُهُ، الْجِلُّ مَبِيتُهُ»

«Its water is pure and its dead are lawful.»

This was recorded by Mālik, Ash-Shāfi'ī and Aḥmad, and by the scholars of *Sunan* with a good [*Jayyid*] chain of narration.^[1]

﴿وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجِجْرًا﴾

﴿and He has set a barrier and a complete partition between them.﴾

meaning, between the sweet water and the saltwater.

﴿بَرْزَخًا﴾

﴿a barrier﴾ means a partition, which is dry land.

﴿وَجِجْرًا مَّعْجَرًا﴾

[1] *Al-Muwatta'* 1:22, *Musnad Ash-Shāfi'ī* 1:23, *Aḥmad* 2:361, *Abu Dāwud* 1:64, *Tuhfat Al-Aḥwadhī* 1:224, *An-Nasā'ī* 1:50, *Ibn Mājah* 1:136.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٦٨﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مِنْ شَاءِ أَنْ يَتَّخِذَ إِكْرِيمًا سَبِيلًا ﴿٦٩﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَى بِهِ يَذُنُوبَ عِبَادِهِ خَيْرًا ﴿٧٠﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَتَنَلَّ بِهٖ خَيْرًا ﴿٧١﴾ وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٧٢﴾ نَبَارَكُ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا مُّسْبِرًا ﴿٧٣﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٧٤﴾ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٧٥﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٧٦﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٧٧﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٨﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٧٩﴾

«and a complete partition» means, a barrier, to prevent one of them from reaching the other. This is like the *Āyāt*:

﴿مَجْرَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْتَغِيَانِ ﴿٢٠﴾ فَبَيْنَ أَلَاءِ رَبِّكُمَا تَكْذِبَانِ ﴿٢١﴾﴾

«He has let loose the two seas meeting together. Between them is a barrier which none of them can transgress. Then which of the blessings of your Lord will you both deny?» (55:19-21)

﴿أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَوَلَمْ مَعَ اللَّهِ بَلْ أَكْثَرُ عُمْرًا لَا يَتْلُمُونَ ﴿١١﴾﴾

«Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and placed firm mountains therein, and set a barrier between the two seas? Is there any god with Allāh? Nay, but most of them know not!» (27:61)

﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا﴾

«And it is He Who has created man from water,»

means, He created man from a weak *Nutfah*,^[1] then gave him shape and formed him, and completed his form, male and female, as He willed.

[1] A discussion of this term appeared earlier. See the explanation of *Sūrat Al-Hajj* 22:4, and *Sūrat Al-Mu'minūn* 23:13.

﴿فَجَعَلَهُ نَسَبًا وَصِهْرًا﴾

﴿and has appointed for him kindred by blood, and kindred by marriage.﴾

in the beginning, he is someone's child, then he gets married and becomes a son-in-law, then he himself has sons-in-law and other relatives through marriage. All of this comes from a despised liquid, Allāh says:

﴿وَكَانَ رَبُّكَ قَدِيرًا﴾

﴿And your Lord is Ever All-Powerful to do what He wills.﴾

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَا مِن شَاءِ أَن يَتَّخِذَ إِلَٰهًا نَدِيًّا ﴿٥٧﴾ وَسَوَاءٌ عَلَيَّ الَّذِينَ لَا يُؤْتُونَ بِحُكْمٍ وَسَوَاءٌ لِّمَن يَبْتَغِي غَيْرَ اللَّهِ ﴿٥٨﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَأَلْ يَوْمَ خَاصِرًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾﴾

﴿55. And they worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.﴾

﴿56. And We have sent you only as a bearer of good news and a warner.﴾

﴿57. Say: "No reward do I ask of you for this, save that whosoever wills may take a path to his Lord."﴾

﴿58. And put your trust in the Ever Living One Who dies not, and glorify His praises, and sufficient is He as the All-Knower of the sins of His servants,﴾

﴿59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (Istawā) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.﴾

﴿60. And when it is said to them: "Prostrate yourselves to Ar-Raḥmān!" They say: "And what is Ar-Raḥmān? Shall we fall down in prostration to that which you command us?" And it increases in them only aversion.﴾

The Ignorance of the Idolators

Allāh tells us how ignorant the idolators are; instead of worshipping Allāh, they worship idols which do not possess the power either to harm or benefit. They do this with no evidence or proof; the only thing that led them to do this was their own whims and desires. So they take these idols as protectors and fight for their sake, and they oppose Allāh and His Messenger ﷺ and the believers for their sake. Similarly Allāh says:

﴿وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا﴾

﴿and the disbeliever is ever a helper against his Lord.﴾

meaning, he is a supporter of *Shayṭān* against the party of Allāh, but the party of Allāh are the ones who will prevail, as Allāh says:

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُم يُنصَرُونَ ﴿٧٦﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُم جُنْدٌ مُّنصَرُونَ ﴿٧٧﴾﴾

﴿And they have taken besides Allāh gods, hoping that they might be helped. They cannot help them, but they will be brought forward as a troop against those who worshipped them.﴾ (36:74-75)

meaning, the gods which they worshipped instead of Allāh cannot help them. These ignorant people are troops for the idols and are ready to fight for their sake and protect their sanctuaries, but in the end the victory will be for Allāh and His Messenger ﷺ and the believers, in this world and the Hereafter.

﴿وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا﴾

﴿and the disbeliever is ever a helper against his Lord.﴾

Mujāhid said: "He supports and helps the *Shayṭān* in disobedience towards Allāh.

The Messenger ﷺ brings Glad Tidings and Warnings

Then Allāh tells His Messenger ﷺ:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

﴿And We have sent you only as a bearer of good news and a

warner.﴾

meaning, a bringer of good news to the believers, a warner to the disbelievers; bringing good news of Paradise to those who obey Allāh, and bringing warnings of a dreadful punishment for those who go against the commandments of Allāh.

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ ثَمَرٍ﴾

﴿Say: "No reward do I ask of you for this..."﴾

‘for conveying this message and this warning, I do not ask for any reward from your wealth; I am only doing this for the sake of Allāh, may He be exalted.’

﴿وَلَنْ نَسْأَلَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾

﴿To whomsoever among you who wills to walk straight﴾
(81:28).

﴿إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا﴾

﴿save that whosoever wills, may take a path to his Lord.﴾

means, a way and a methodology to be followed.

The Command to the Messenger ﷺ to put his Trust in Allāh, and some of His Qualities

Then Allāh says:

﴿وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ﴾

﴿And put your trust in the Ever Living One Who dies not,﴾

meaning, in all your affairs, put your trust in Allāh, the Ever-Living Who never dies, the One Who

﴿أَلَّأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿is the First and the Last, the Most High and the Most Near.
And He is the All-Knower of everything﴾ (57:3).

The Eternal, Ever-Lasting, Ever-Living, Self-Sufficient One, the Lord and Sovereign of all things, the One to Whom you should always turn. Allāh is the One in Whom you should put your trust and to Whom you should turn for refuge, He will be sufficient for you and will be your helper and supporter, and will cause you to prevail. As Allāh says:

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ مَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾
 ﴿مِنَ النَّاسِ﴾

«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).

﴿وَسَبِّحْ بِحَمْدِهِ﴾

«and glorify His praises,» means, combine praising Him with glorifying Him. Hence the Messenger of Allāh ﷺ used to say:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ»

«Glory be to You, O Allāh, and with Your praise.»^[1]

So the Āyah means: be sincere in worshipping Him and putting your trust in Him. This is like the Āyāt:

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاعْبُدْهُ وَكَفَىٰ لَاحِقًا﴾

«The Lord of the east and the west; there is no God but He. So take Him as a Trustee.» (73:9)

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

«So worship Him and put your trust in Him» (11:123).

﴿قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾

«Say: "He is the Most Gracious, in Him we believe, and in Him we put our trust."» (67:29)

﴿وَكَفَىٰ بِهِ يَذُنُوبَ عِبَادِهِ خَيْرًا﴾

«and sufficient is He as the All-Knower of the sins of His servants»

means, by His perfect knowledge nothing is hidden from Him nor can anything be hidden from Him, not even a speck of dust's weight.

﴿الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

«Who created the heavens and the earth...»

^[1] Fath Al-Bāri 2:328.

means, He is the Ever-Living Who never dies, He is the Creator, Sustainer and Sovereign of all things, Who by His might and power created the seven heavens with their vast height and width, and the seven earths with their great depths and density.

﴿فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

﴿in six Days. Then He rose over the Throne.﴾

means, He is running all affairs and He decrees according to the truth, and He is the best of those who decide.

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَتَنَلْ بِهِ خَبِيرًا﴾

﴿Then He rose over (Istawā) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.﴾

meaning, find out about Him from one who knows most about Him, and follow him and take him as your example. It is known that there is no one who knows more about Allāh than His servant and Messenger Muḥammad ﷺ, the absolute leader of the sons of Ādam in this world and the Hereafter, who does not speak of his own desire, but conveys revelation revealed to him. What he says is true, and he is the leader whose decision counts; when there is a dispute, people are obliged to refer to him, and whatever is in accordance with his words and deeds is right, and whatever goes against them should be rejected no matter who says or does it. Allāh says:

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ﴾

﴿(And) if you differ in anything among yourselves...﴾ (4:59).

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

﴿And in whatsoever you differ, the decision thereof is with Allāh﴾ (42:10).

﴿وَوَقَّعَتْ كَلِمَتُ رَبِّكَ صَدَقًا وَعَدْلًا﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice﴾ (6:115).

meaning, He has spoken the truth and is fair and just in His commands and prohibitions. Allāh says here:

﴿فَتَنَلْ بِهِ خَبِيرًا﴾

﴿Ask Him, as He is Al-Knower.﴾

Condemnation of the Idolators

Then Allāh rebukes the idolators who prostrate to idols and rivals instead of Allāh:

﴿وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ؟﴾

﴿And when it is said to them: "Prostrate yourselves to Ar-Raḥmān!" They say: "And what is Ar-Raḥmān?"﴾

meaning: we do not know Ar-Raḥmān. They did not like to call Allāh by His Name Ar-Raḥmān (the Most Gracious), as they objected on the day of (the treaty of) Al-Ḥudaybiyyah, when the Prophet ﷺ told the scribe:

«اُكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

«Write: "In the Name of Allāh, Ar-Raḥmān (the Most Gracious), Ar-Raḥīm (the Most Merciful).»

They said, "We do not know Ar-Raḥmān or Ar-Raḥīm. Write what you used to write: 'Bismika Allahumma (in Your Name, O Allāh).'»^[1] So Allāh revealed the words:

﴿قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْمُسْتَقْنَى﴾

﴿Say: "Invoke Allāh or invoke Ar-Raḥmān, by whatever name you invoke Him (it is the same), for to Him belong the Best Names﴾ (17:110).

meaning, He is Allāh and He is the Most Gracious. And in this Āyah, Allāh said:

﴿وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ؟﴾

﴿And when it is said to them: "Prostrate yourselves to Ar-Raḥmān!" They say: "And what is the Ar-Raḥmān?"﴾

meaning: we do not know or approve of this Name.

﴿أَتَسْجُدُونَ لِمَا نَأْمُرُكُمْ؟﴾

﴿Shall we fall down in prostration to that which you command us?﴾

means, "Just because you tell us to?"

^[1] Aḥmad 3:268, similar with Muslim no. 1784.

﴿وَزَادَهُمْ نُفُورًا﴾

«And it increases in them only aversion.»

As for the believers, they worship Allāh Who is the Most Gracious, Most Merciful, and they attribute divinity to Him Alone and prostrate to Him. The scholars, agree that it is allowed and approved for the reader and the listener to prostrate when he reaches this mention of prostration in Sūrat Al-Furqān, and Allāh knows best.

﴿نَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا يَرِينًا وَقَسَمَ لَكُمْ مِيزَانًا ۖ وَهُوَ الَّذِي جَعَلَ
الَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَنْكَرَ ۚ أَوْ أَرَادَ شُكُورًا ۝﴾

﴿61. Blessed be He Who has placed in the heaven Al-Burūj, and has placed therein a great lamp, and a moon giving light.﴾

﴿62. And He it is Who has put the night and the day in succession (Khilfatan), for such who desires to remember or desires to show his gratitude.﴾

Mentioning the Might and Power of Allāh

Here Allāh glorifies Himself and praises the beauty He created in the heavens of Al-Burūj, the giant stars, according to the view of Mujāhid, Saʿīd bin Jubayr, Abu Ṣāliḥ, Al-Ḥasan and Qatādah.^[1] This is like the Āyah,

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾

﴿And indeed We have adorned the nearest heaven with lamps﴾
(67:5).

Allāh says:

﴿نَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا يَرِينًا﴾

﴿Blessed be He Who has placed in the heaven Al-Burūj, and has placed therein a great lamp,﴾

which is the sun which shines like a lamp, as Allāh says:

﴿وَجَعَلْنَا يَرِينًا وَمِثْلًا ۝﴾

﴿And We have made (therein) a shining lamp﴾ (78:13).

^[1] Aṭ-Ṭabari 19:289, Al-Baghawi 3:374.

﴿وَقَمَرًا مُنِيرًا﴾

﴿and a moon giving light.﴾ means, shining and illuminated by the light of something else, different from the light of the sun, as Allāh says:

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا﴾

﴿It is He Who made the sun a shining thing and the moon as a light﴾ (10:5).

And Allāh tells us that Nūḥ, peace be upon him, said to his people:

﴿أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ۖ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ

يُرِيكُمُ ۚ﴾

﴿See you not how Allāh has created the seven heavens one above another? And has made the moon a light therein, and made the sun a lamp?﴾ (71:15-16).

Then Allāh says:

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً﴾

﴿And He it is Who has put the night and the day in succession (Khilfatan),﴾

meaning, each one comes after the other, in a never-ending alternation. When one goes the other comes, and vice versa, as Allāh says:

﴿وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ﴾

﴿And He has made the sun and the moon, both constantly pursuing their courses﴾ (14:33).

﴿يَتَّبِعُ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا﴾

﴿He brings the night as a cover over the day, seeking it rapidly﴾ (7:54).

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ﴾

﴿It is not for the sun to overtake the moon﴾ (36:40).

﴿لَئِنْ أَرَادَ أَنْ يَنْصُرَ أَوْ أَرَادَ نَصْرَكَ﴾

﴿for such who desires to remember or desires to show his gratitude.﴾

means, He has caused them both to follow one another to show the times when His servants should worship Him. So whoever misses an act of worship during the night can make it up during the day, and whoever misses an act of worship during the day can make it up during the night. It was recorded in a *Ṣaḥīḥ Hadīth*:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْسُطُ يَدَهُ بِاللَّيْلِ لِتُوبِ مُسِيءِ النَّهَارِ، وَيَنْسُطُ يَدَهُ بِالنَّهَارِ لِتُوبِ مُسِيءِ اللَّيْلِ»

«Allāh spreads forth His Hand at night for the one who has done evil during the day to repent, and He spreads forth His Hand during the day for the one who has done evil during the night to repent.»^[1]

Mujāhid and Qatādah said: "Khilfatan means different, i.e., because one is dark and the other is light."^[2]

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۚ
وَالَّذِينَ يَسْتَكْبِرُونَ لِلَّذِينَ سَجَّدَا وَقَبِلُوا ۚ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
إِنَّ عَذَابَهَا كَانَ غَرَامًا ۚ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۚ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا
وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۚ﴾

﴿63. And the servants of the Most Gracious are those who walk on the earth *Hawna*, and when the foolish address them they say; "Salāma."﴾

﴿64. And those who spend the night in worship of their Lord, prostrate and standing.﴾

﴿65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment."﴾

﴿66. Evil indeed it is as an abode and as a place to rest in.﴾

﴿67. And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them.﴾

[1] Muslim 4:2113.

[2] Aṭ-Ṭabari 19:290, 291.

Attributes of the Servants of the Most Gracious

These are the attributes of the believing servants of Allāh,

﴿الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا﴾

﴿those who walk on the earth *Hawna*,﴾

meaning that they walk with dignity and humility, not with arrogance and pride. This is like the *Āyah*:

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا﴾

﴿And walk not on the earth with conceit and arrogance...﴾
(17:37).

So these people do not walk with conceit or arrogance or pride. This does not mean that they should walk like sick people, making a show of their humility, for the leader of the sons of Ādam (the Prophet) ﷺ used to walk as if he was coming downhill, and as if the earth were folded up beneath him. What is meant here by *Hawn* is serenity and dignity, as the Messenger of Allāh ﷺ said:

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأَتُوهَا وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَذْرَكْتُمْ مِنْهَا فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتُوا»

«When you come to the prayer, do not come rushing in haste. Come calmly and with tranquility, and whatever you catch up with, pray, and whatever you miss, make it up.»^[1]

﴿وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

﴿and when the foolish address them they say: "Salāma."﴾

If the ignorant people insult them with bad words, they do not respond in kind, but they forgive and overlook, and say nothing but good words. This is what the Messenger of Allāh ﷺ did: the more ignorant the people, the more patient he would be. This is as Allāh says:

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾

﴿And when they hear *Al-Laghwa* (evil or vain talk), they withdraw from it﴾ (28:55).

[1] *Fath Al-Bāri* 2:453.

Then Allāh says that their nights are the best of nights, as He says:

﴿وَالَّذِينَ يَسْكُوتُ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا﴾

﴿And those who spend the night in worship of their Lord, prostrate and standing.﴾

meaning, worshipping and obeying Him. This is like the Āyāt:

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾﴾

﴿They used to sleep but little by night. And in the hours before dawn, they were asking for forgiveness﴾ (51:17-18).

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

﴿Their sides forsake their beds...﴾ (32:16).

﴿أَتَمَّنْ هُوَ قَلِيلٌ مِّنَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ ﴿٣٩﴾ وَيَرْجُوا رَحْمَةَ رَبِّهِ﴾

﴿Is one who is obedient to Allāh, prostrating himself or standing during the hours of the night, fearing the Hereafter and hoping for the mercy of his Lord...﴾ (39:9).

Allāh says:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿١٠﴾﴾

﴿And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable punishment."﴾

meaning, ever-present and never ending.

Al-Ḥasan said concerning the Āyah,

﴿إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾

﴿Verily, its torment is ever an inseparable, permanent punishment.﴾

Everything that strikes the son of Ādam, then disappears, does not constitute an inseparable, permanent punishment. The inseparable, permanent punishment is that which lasts as long as heaven and earth.^[1] This was also the view of Sulaymān At-Taymi.^[2]

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾

[1] At-Ṭabari 19:297.

[2] 'Abdur-Razzāq 3:72.

سُورَةُ الشُّعَرَاءِ ٣٦٦

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ
أَسَافًا ۖ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ
مُهَانًا ۖ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَٰئِكَ يَجِدُ اللَّهُ سَعَاتٍ لَّهُمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا ۖ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ
مَتَابًا ۖ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ
مَرُّوا كِرَامًا ۖ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ
لَمْ يَحْجُرُوا عَلَيْهَا صُمًّا وَعُمْيَانًا ۖ وَالَّذِينَ يَقُولُونَ رَبَّنَا
هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا
لِلْمُنَافِقِينَ إِمَامًا ۖ أُولَٰئِكَ يُجْرُونَ أَلْفُرْقَةَ يَمَا
صَكُرُوا وَلَبِقُونَ فِيهَا نَجِيَّةً وَسَلَامًا ۖ خَالِدِينَ
فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ۖ قُلْ مَا بَعَثُوا بِيَكْرَرِي
تَوْلَا دُعَاؤَكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ۖ

سُورَةُ الشُّعَرَاءِ

«Evil indeed it is as an abode and as a place to rest in.»

means, how evil it looks as a place to dwell and how evil it is as a place to rest.

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا﴾

«And those who, when they spend, are neither extravagant nor stingy...»

They are not extravagant, spending more than they need, nor are they miserly towards their families, not spending enough on their needs. But they follow the best and fairest way. The best of matters are those which are moderate, neither one

extreme nor the other.

﴿وَكَانَ بَيْنَهُمَا ذَالِكَ قَوَامًا﴾

«but are in a just balance between them.» This is like the Āyah,

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ﴾

«And let not your hand be tied to your neck, nor stretch it forth to its utmost reach.» (17:29)

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۖ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ۖ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يَجِدُ اللَّهُ سَعَاتٍ لَّهُمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۖ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ۖ﴾

﴿68. And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive Athāma.﴾

﴿69. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace;﴾

﴿70. Except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.﴾

﴿71. And whosoever repents and does righteous good deeds; then indeed he has repented to Allāh Matāba.﴾

The Attributes of the Servants of the Most Gracious include avoiding *Shirk*, Murder and *Zinā*

Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said, “The Messenger of Allāh ﷺ was asked which sin is the most serious?” He said:

«أَنْ تَجْعَلَ لِلّٰهِ نِدًا وَهُوَ خَلَقَكَ»

«That you appoint a rival to Allāh when He has created you.»

He asked, “Then what?” He said:

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ»

«That you kill your child for fear that he may eat with you.»

He said, “Then what?” He said:

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

«That you commit adultery with your neighbor’s wife.»

‘Abdullāh said, “Then Allāh revealed, confirming that:

﴿وَالَّذِينَ لَا يَدْعُوا مَعَ اللَّهِ إِلَهًا آخَرَ﴾

﴿And those who invoke not any other god along with Allāh....﴾”^[1]

This was also recorded by An-Nasā’i,^[2] and by Al-Bukhārī

[1] Aḥmad 1:380.

[2] An-Nasā’i in Al-Kubrā 6:420.

and Muslim.^[1]

It was narrated that Sa'īd bin Jubayr heard Ibn 'Abbās saying that some of the people of *Shirk* killed a great deal and committed *Zinā* a great deal, then they came to Muḥammad ﷺ and said: "What you are saying and calling people to is good, if only you would tell us that there is a way to expiate for what we have done." Then the *Āyah*:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾

﴿And those who invoke not any other god along with Allāh...﴾ was revealed, as was the *Āyah*,

﴿قُلْ يَبِيعَادَى الَّذِينَ أَشْرَفُوا عَلَىٰ أَنْفُسِهِمْ﴾

﴿Say: "O My servants who have transgressed against themselves!"﴾ (39:53).^[2]

﴿وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾

﴿and whoever does this shall receive *Athāma*.﴾

It was recorded that 'Abdullāh bin 'Amr said: "*Athāma* is a valley in Hell."^[3] 'Ikrimah also said that *Athāma* refers to valleys in Hell in which those who commit unlawful sexual acts will be punished. This was also narrated from Sa'īd bin Jubayr and Mujāhid.^[4] As-Suddī said that *Athāma* referred to punishment, which is closer to the apparent meaning of the *Āyah*. This interpretation makes it interchangeable with what comes next, the *Āyah*:

﴿يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ﴾

﴿The torment will be doubled for him on the Day of Resurrection,﴾ i.e., repetitive and intensified.

﴿وَيُخَذُّ فِيهِ مَهَانًا﴾

﴿and he will abide therein in disgrace;﴾ scorned and humiliated.

﴿إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾

[1] *Faṭḥ Al-Bāri* 12:116, *Muslim* 1:90 91.

[2] *Aṭ-Ṭabari* 9:414.

[3] *Aṭ-Ṭabari* 19:308.

[4] *Aṭ-Ṭabari* 19:308.

﴿Except those who repent and believe, and do righteous deeds;﴾

means, those who do these evil deeds will be punished in the manner described,

﴿إِلَّا مَن تَابَ﴾

﴿Except those who repent﴾, that is; those who repent in this world to Allāh from all of those deeds, for then Allāh will accept their repentance. This is evidence that the repentance of the murderer is acceptable, and there is no contradiction between this and the Āyah in Sūrat An-Nisā':

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعِدًّا﴾

﴿And whoever kills a believer intentionally﴾ (4:93),

because even though this was revealed in Al-Madīnah, the meaning is general, and it could be interpreted to refer to one who does not repent, because this Āyah states that forgiveness is only for those who repent. Moreover Allāh says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ. وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ﴾

﴿Verily, Allāh forgives not that partners should be set up with Him, but He forgives except that to whom He wills﴾ (4:48).

And in the authentic Sunnah, it is reported from the Messenger of Allāh ﷺ that the repentance of a murderer is acceptable, as was stated in the story of the person who killed one hundred men and then repented, and Allāh accepted his repentance, and other *Hadīths*.^[1]

﴿فَأُولَٰئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

﴿for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.﴾

Imām Aḥmad recorded that Abu Dharr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا إِلَى الْجَنَّةِ، يُؤْتَى بِرَجُلٍ فَيَقُولُ: نَحْنُو عَنْهُ كِبَارَ ذُنُوبِهِ وَسَلُّوهُ عَنْ صِغَارِهَا، قَالَ: فَيَقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا، وَكَذَا، وَكَذَا، وَعَمِلْتَ يَوْمَ كَذَا، وَكَذَا وَكَذَا، فَيَقُولُ: نَعَمْ لَا يَسْتَطِيعُ

^[1] Al-Bukhārī no. 3470, and Muslim no. 7008.

أَنْ يُنْكَرَ مِنْ ذَلِكَ شَيْئًا، فَيَقَالَ: فَإِنَّ لَكَ بِكُلِّ سَيِّئَةٍ حَسَنَةً، فَيَقُولُ: يَا رَبِّ عَمِلْتُ أَشْيَاءَ لَا أَرَاهَا هُنَا»

«I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said, "Take away his major sins and ask him about his minor sins." So it will be said to him: "On such and such a day, you did such and such, and on such and such a day, you did such and such." He will say, "Yes, and he will not be able to deny anything." Then it will be said to him: "For every evil deed you now have one good merit." He will say: "O Lord, I did things that I do not see here."»

He (Abu Dharr) said: "And the Messenger of Allāh ﷺ smiled so broadly that his molars could be seen."^[1] Muslim recorded it.^[2]

Ibn Abi Hātim recorded that Abu Jābir heard Makhūl say, "A very old man with sunken eyes came and said, 'O Messenger of Allāh, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him?'" The Messenger of Allāh ﷺ said:

«أَأَسْلَمْتَ؟»

«Have you become Muslim?»

He said, "As for me, I bear witness that there is no God but Allāh Alone, with no partner or associate, and that Muḥammad is His servant and Messenger." The Prophet ﷺ said:

«إِنَّ اللَّهَ غَافِرٌ لَكَ مَا كُنْتَ كَذَلِكَ، وَبُذِلَ سَيِّئَاتِكَ حَسَنَاتٍ»

«Allāh will forgive you for whatever you have done like that, and will replace your evil deeds with good merits.»

The man said: "O Messenger of Allāh, even my betrayals and immoral actions?" The Prophet ﷺ said:

[1] Aḥmad 5:170.

[2] Muslim 1:177.

وَعَدَرَاتُكَ وَفَجْرَاتُكَ

‘Even your betrayals and immoral actions.’

“The man went away saying ‘Lā ilāha illallāh’ and ‘Allāhu Akbar.’”^[1]

Allāh tells us how His mercy extends to all His creatures, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small. Allāh says:

﴿وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَبُذُّ إِلَى اللَّهِ مَا بَايَعَهُ﴾

﴿And whosoever repents and does righteous good deeds; then indeed he has repented to Allāh Matāba.﴾

meaning, Allāh will accept his repentance. This is like the Āyāt:

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

﴿And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful﴾ (4:110).

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

﴿Know they not that Allāh accepts repentance from His servants?...﴾ (9:104).

﴿قُلْ يَبْعَادُ الَّذِينَ آسَرُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾

﴿Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh."﴾ (39:53) - for those who repent to Him.

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِنَّا مُرُوا بِاللَّغْوِ مُرُوا كِرَامًا﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِتَابِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَنْزِلِكَ وَذُرِّيَّاتِنَا فَرَّةً أَعْيُنَ وَاجْتَمَعْنَا لِلْعَفْكِ إِمَامًا ﴿

﴿72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with

^[1] Ibn Abi Ḥātim and *Ad-Durr Al-Manthūr* 6:281. This narration is not authentic. There is a similar, but shorter narration from Anas, recorded by Abu Ya'la, Al-Bazzār, and Aṭ-Ṭabarānī.

dignity.﴾

﴿73. And those who, when they are reminded of the Āyāt of their Lord, fall not deaf and blind thereat.﴾

﴿74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of those who have Taqwā."﴾

More Attributes of the Servants of the Most Gracious

These are further attributes of the servants of the Most Gracious. They do not bear witness to falsehood, including lies, immorality, disbelief, foul speech and false words. 'Amr bin Qays said, this refers to gatherings of sexual immorality. It was said that the Āyah,

﴿لَا يَشْهَدُونَ الزُّورَ﴾

﴿And those who do not bear witness to falsehood,﴾

refers to giving false testimony, which means lying deliberately to someone else. It was recorded in the Two *Ṣaḥīḥs* that Abu Bakrah said, "The Messenger of Allāh ﷺ said three times:

«أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟»

«Shall I not tell you of the greatest of major sins?»

We said, "Of course, O Messenger of Allāh." The Messenger of Allāh ﷺ said:

«الشُّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ»

«Associating others in worship with Allāh and disobeying one's parents.»

He was lying down, then he sat up and added:

«أَلَا وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ»

«Beware false speech, and bearing witness to falsehood.»

and he kept repeating it until we thought, would that he would stop.^[1]

From the context it seems that what is meant by those who do not bear witness to falsehood is those who do not attend it or

[1] *Faṭḥ Al-Bāri* 5:309, *Muslim* 1:91.

are not present when it happens. Allāh says:

﴿وَإِنَّا سُرُوا بِاللَّغْوِ مَرُوءًا كِرَامًا﴾

﴿and if they pass by some evil play or evil talk, they pass by it with dignity.﴾

They do not attend where falsehood occurs, and if it so happens that they pass by it, they do not let it contaminate them in the slightest. Allāh says:

﴿مَرُوءًا كِرَامًا﴾

﴿they pass by it with dignity.﴾

﴿وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾

﴿And those who, when they are reminded of the Āyāt of their Lord, fall not deaf and blind thereat.﴾

This is also a characteristic of the believers,

﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَحِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿Those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their Lord.﴾ (8:2)

Unlike the disbelievers. When they hear the Words of Allāh, they are not affected by them or moved to change their ways. They persist in their disbelief, wrongdoing, ignorance and misguidance, as Allāh says:

﴿وَإِذَا مَا أَنْزَلْنَا سُورَةً فَيَنْهَهُم مِّن يَقُولَ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَأَدَتْهُمْ إِيمَانُهُمْ وَهِيَ بُشْرَانًا لِلْمُتَّقِينَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ﴾

﴿And whenever there comes down a Sūrah, some of them say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add doubt to their doubt﴾ (9:124-125).

﴿لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾

﴿fall not deaf and blind thereat.﴾ means, unlike the disbelievers

who, when they hear the *Āyāt* of Allāh, are not moved by them, but continue as they are, as if they did not hear them but are deaf and blind.

His saying:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فَرَّةً أُعْثِبَ﴾

﴿And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes..."﴾

means those who ask Allāh to bring forth from their loins offspring who will obey Him and worship Him and not associate anything in worship with Him. Ibn 'Abbās said, "This means (offspring) who will strive to obey Allāh and bring them joy in this world and the Hereafter."^[1]

Imām Aḥmad recorded that Jubayr bin Nufayr said: "We sat with Al-Miqdād bin Al-Aswad one day, and a man passed by and said, "How blessed are these two eyes which saw the Messenger of Allāh ﷺ! Would that we had seen what you saw and witnessed what you witnessed." Al-Miqdād got angry, and I was surprised, because the man had not said anything but good. Then he turned to him and said, "What makes a man wish to be present when Allāh had caused him to be absent, and he does not know how he would have behaved if he had been there? By Allāh, there are people who saw the Messenger of Allāh ﷺ, and Allāh will throw them on their faces in Hell because they did not accept him or believe in him. Are you not grateful that Allāh brought you forth from your mothers' wombs believing in your Lord and in what your Prophet brought, and that the test went to others and not to you? Allāh sent His Prophet ﷺ during the most difficult time that any Prophet was ever sent, after a long period of ignorance, when the people could see no better religion than the worship of idols, and he brought the Criterion which distinguishes truth from falsehood and which would separate a father from his son. A man would realize that his father, son or brother was a disbeliever, and since Allāh had opened his heart to Faith, he knew that if his relative died he would go to Hell, so he could not rest knowing that his loved one was in the Fire. This is what Allāh referred to in the *Āyah*,

^[1] Aṭ-Ṭabari 19:318.

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَنْزَلِنَا وَزَرِّغْنَا قِطْرَةً أَغْرُبَ﴾

﴿And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes..."﴾

Its chain of narrators is *Ṣaḥīḥ*, although they did not report it.^[1]

﴿وَجَعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

﴿and make us leaders of those who have Taqwā.﴾

Ibn 'Abbās, Al-Ḥasan, As-Suddī, Qatādah and Rabi' bin Anas said: "Leaders who would be taken as examples in good."^[2]

Others said: "Guides who would call others to goodness." They wanted their worship to be connected to the worship of their children and offspring, and their guidance to go beyond themselves and benefit others. This would be more rewarding and a better end, as it was recorded in *Ṣaḥīḥ Muslim* from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ عِلْمٍ يَنْتَفِعُ بِهِ مِنْ بَعْدِهِ، أَوْ صَدَقَةٍ جَارِيَةٍ»

«When a son of Ādam dies, his deeds cease apart from three: a righteous child who will pray for him, knowledge from which others may benefit after him, or ongoing charity.»^[3]

﴿أُولَئِكَ يُجْزَوْنَ الْغُرَّةَ بِمَا صَبَرُوا وَلَقَدْ رَفَعْنَا فِيهَا نَجْمَةً ۖ وَسَلَّمْنَا ۖ خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ۖ قُلْ مَا بَعَثْنَا بِكُمْ رُبَّ لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ۖ﴾

﴿75. Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect.﴾

﴿76. Abiding therein - excellent it is as an abode, and as a place to rest in.﴾

[1] Aḥmad 6:2.

[2] Aṭ-Ṭabari 19:319.

[3] Muslim 3:1255.

﴿77. Say : "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied. So the torment will be yours forever."﴾

The Reward of the Servants of the Most Gracious, and a Warning to the People of Makkah

After mentioning the beautiful attributes of His believing servants, and their fine words and deeds, Allāh then says:

﴿أُولَٰئِكَ﴾

﴿Those﴾ meaning, the people who are described in this manner,

﴿يُجْزَوْنَ﴾

﴿will be rewarded﴾ on the Day of Resurrection,

﴿الْآخِرَةِ﴾

﴿with the highest place﴾, which is Paradise. Abu Ja'far Al-Bāqir, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and As-Suddī said, "It was so called because of its elevation."

﴿بِأَسْبَوْنَاهَا﴾

﴿because of their patience.﴾ means, their patience in doing what they did.

﴿وَيُلْقَوْنَ فِيهَا﴾

﴿Therein they shall be met﴾ means, in Paradise.

﴿وَبِحَبِّئِهَا رَسَلْنَا﴾

﴿with greetings and the word of peace and respect.﴾

This means that they will be greeted first with words of welcome and honor. Peace will be theirs and they will be wished peace. And angels shall enter unto them from every gate, saying, "Peace be upon you for that you persevered in patience! Excellent indeed is the final home!"

﴿خَالِدِينَ فِيهَا﴾

﴿Abiding therein﴾ means, they will settle there and never leave or move or die, they will never exit or wish to move to somewhere else. This is like the *Āyah*,

﴿وَأَمَّا الَّذِينَ سُودُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ﴾

﴿And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure﴾ (11:108).

﴿حَسَنَتْ مُتَقَرًّا وَمُقَامًا﴾

﴿excellent it is as an abode, and as a place to rest in.﴾

Its appearance is beautiful and it is a good place in which to rest and to dwell. Then Allāh says:

﴿قُلْ مَا يَنْصُرُنَا بِكَ رَبِّي﴾

﴿Say: "My Lord pays attention to you only because of your invocation to Him..."﴾

meaning, He would not care to pay attention to you if you did not worship Him, for He only created mankind to worship Him Alone and to glorify Him morning and evening.

His saying:

﴿فَقَدْ كَذَبْتُمْ﴾

﴿But now you have indeed denied.﴾ "O you disbelievers."

﴿فَسَوْفَ يَكُونُ لِزَانًا﴾

﴿So the torment will be yours forever.﴾

So your denial will remain with you forever, i.e., it will lead to your punishment, doom and destruction in this world and the Hereafter. This also refers to the day of Badr, as it was interpreted by 'Abdullāh bin Mas'ūd, Ubayy bin Ka'b, Muḥammad bin Ka'b Al-Quraẓi, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddī and others.^[1]

﴿فَسَوْفَ يَكُونُ لِزَانًا﴾

﴿So the torment will be yours forever.﴾

Al-Ḥasan Al-Baṣrī said: "The Day of Resurrection."^[2] And there is no conflict between the two interpretations.

This is the end of the *Tafsīr* of Sūrat Al-Furqān, all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 19:324, 'Abdur-Razzāq 3:72.

[2] *Ad-Durr Al-Manthūr* 6:287.